A CATHOLIKE and Eccleſiaſticall expoſition of the holy Goſpell after S. IOHN.

Gathered out of all the ſinguler and approued Deuines (which the Lorde hath giuen vnto his Church) by Auguſtine Marlorate.

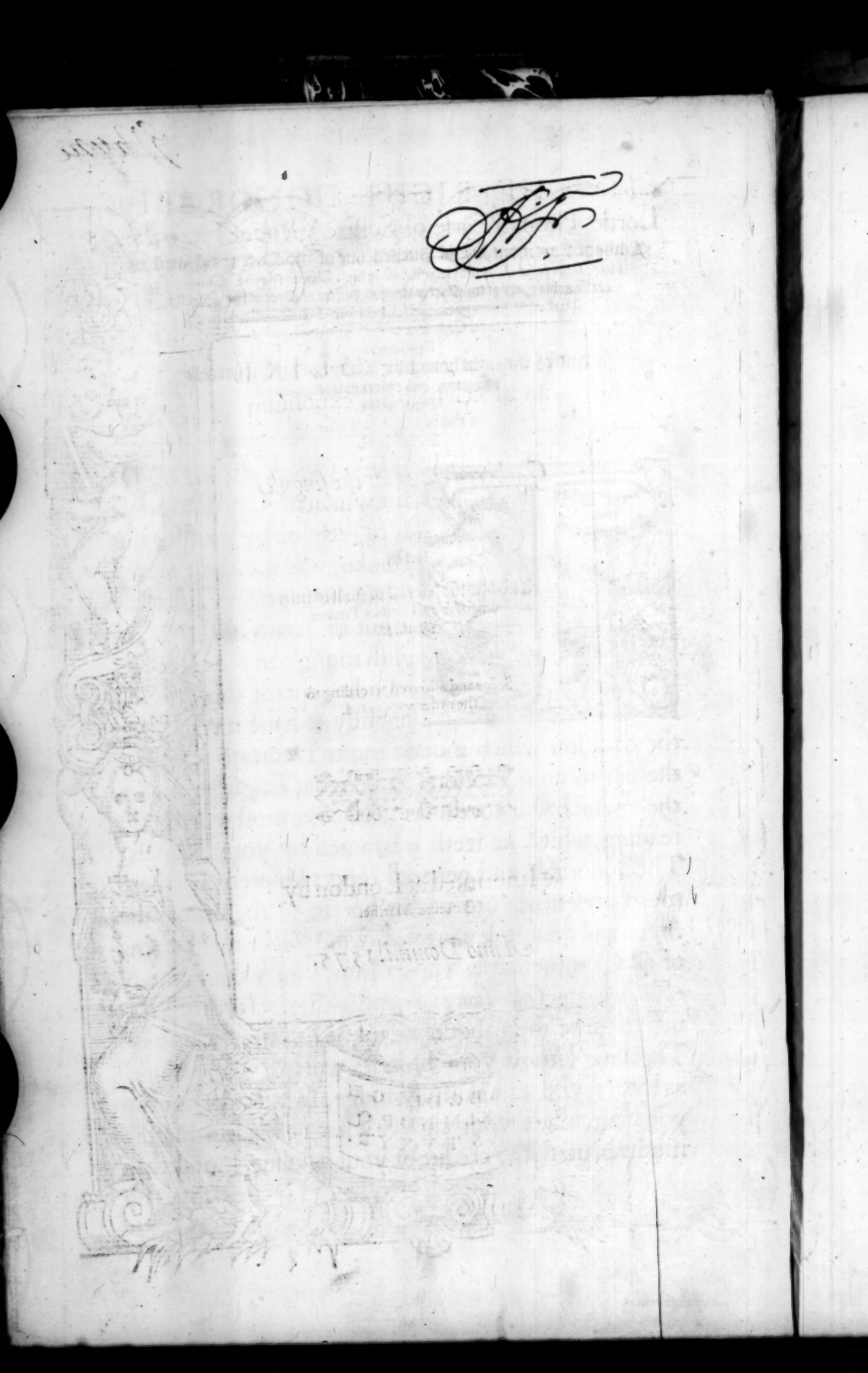
And tranſlated out of Latin into Engliſhe by Thomas Timme Miniſter.

[Seene and allowved according to the order appoynted.

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Anno Domini. 1575.





TO THE RIGHT HONORABLE Lorde Thomas Earle of Sussex, Vicount Fitzwalter,

Lorde of Egremont, and of Burnell, one of the Queenes Maieslies
Honorable priuie Counsayle, and Lorde high Chamberlayne of hir house,
of the noble order of the Garter knight, Justice of Oyer of the Forrests,
Parkes, VVarraynes, and Chases from Trent Southvvarde,
and Captayne of the Gentleinen
Pentioners:
And to the right honorable Lady his wyfe, encrease
of honour and true knowledge, in
Christ Jesus.



HE GREAT PRO- fite which the Christiã minde is to receyue by reading this Booke, was the cause why I tooke the paynes to Translate it out of Latin into the English toung: and the Recommending therof the more diligently to haue it read, was the occasion which moued me to Dedicate my parte therein to your Honors. For what Englishe man is there which will not thinke it a Booke most worthy the reading, which he seeth warranted by your Names? The honorable and generall report whereof hartneth me to present it vnto you: wherein ye shall finde the deepe and deuine Euangelist *Saint John*: the marrow of all Commentaries vppon him, vnder the name of *Marlorates Collection*: last, and least, my faythfull trauell to turne them bothe to the vse of my Countrey. The thing I know your Honors will like well, bicause, as I heare, you can skilfully iudge, so I doubt not but you haue made your choyce what to reade, which so muche bruteth the credite of your abilitie, founde out by

by effect. As for my labor, may it pleaſe your Honors to like it, as comming from one, which caught with the commendation of your Learning and Wiſdome generally noyzed, could not but offer my ſelfe to you, as the wondering Queene of *Saba* could not reſt tyll ſhe had ſeene *Salomons* perſon, of whoſe wiſdome ſhe had hard ſo muche. And withall I thought it good in offering my labor to your Honors, to ioyne you both togither, thinking with my ſelfe that it muſt needes follow, that ſuche skill and iudgement beeing in ſo Honorable a man, muſt needes by ſocietie of matche worke like effect in ſo honorable a Mate. Wherefore not to trouble your Honors with longer ſpeache, I take my leaue,

Recommending my poore *Paynes* to your Honors protection, the recompence whereof you ſhall receiue in your reading of the booke, whoſe fruite will bring, by Gods grace, health to your ſoules, and continuance of your Honor.

Your Honors moſt humble,
Thomas Timme.

A CATHOLIKE AND ECCLESIASTICALL EXPOSITION of the holye Gospell after S. IHON.

The Argument.



ALthough the worde of GOD depen-
deth or hangeth not vpon the auctoritie of men, yet notwithstanding, as it is profitable to proue the spirites whether they be of GOD, or no: So it is necessarie that they which take vpon them the office of teaching in the Churche, doe keepe their auctoritie in the same, to the ende the testimonie which they bring concerning the truthe, maye more firmelie abide with the faythfull. But truhe this Gospell which *Iohn* bringeth, is nothing else, than a testimonie of Christ Iesus: that is to say, that Christ is the sonne of God, the life of men, the light of the worlde, the breade of life which came downe from heauen, the resurrection, the waye, the trueth, and the life, the good Shephearde of the sheepe, and to be short, the onelie sauiour of the worlde. It is conuenient therefore that wee knowe who this was which so beareth witnesse of him which was conuersaunt among men, hauing the shewe of a seruaunt, being in the similytude of men, and founde in his apparell as a man, being tempted in all thinges as we are, and yet without sinne. This one witnesse is to be credited of vs euen as well as a thousand, becausse he was one that writ these thinges to the edefying of the Church, and for the common profite of all men, not by the common fame and report of other men, but by that which is most sure and infallible, namelie by that which he hearde and saw himselfe, euen as hee himselfe speaketh of himselfe in the ende of this historie saying: *He which sawe, bare witnesse, and his witnesse is true, and hee knoweth that he speaketh truth, that ye might beleeue.* And in an other place he sayth: *That which was from the beginning which we haue hearde, which we haue seene, which we haue looked vpon, and our handes haue handeled of the worde of life: we shewe vnto you.* For this writer of the sacred Historie, or Gospel was in the time of Christ, being the brother of the Apostle *Iames*, borne in *Galilee* and the sonne of *Zebede*, and *Salomon*, as many thinke: Of whose calling to the office of an Apostle, S. *Mathew* in the. iiij. Chapter maketh mention, aptly therfore he calleth this history the Gospel, for he doth more largely and plainelie set forth the diuinity of Christ, and the mistery of our redemption, than the other Euangelists. The which thing being forseene by our Lord and Sauiour Christ, called this our Euangelist, and his brother also, the sonne of *Thunder*, or as *Marke* hath, *Βοάνηργες*. Furthermore the other three Euangelists are very large insetting forth the life and death of Christ, but our Euangelist shortely touching those things, stādeth more vpō that doctrine, by the which both the office of christ and also the power of his death & resurrection is explicated. And to be short, all of them seking to set forth Christ, the first three namely *Mathew*, *Marke*, and *Luke*, do set before vs (If I may so speake) the bodye, but *Iohn* the soule. Insomuch, that this Gospell maye truelie be called the key which openeth the doore to come to the vnderstanding of the other three. For who soeuer shall attaine to the knowledge of Gods power, the which is here cunninglie expressed, he at the length shall reade with profite that which the other Euangelistes haue written as concerning the redeemer. Neyther was it done without the

1. Iohn. 4.

Philip. 2.

Heb. 4.

Iohn. 19.

1. Iohn. 1.

ſinguler counſell of the holie Ghoſt, that the Goſpell written by *Mathew*, *Marke*, and *Luke*, shoulde be published and ſet foorth in the worlde, before that which was written by *Iohn*: for the weake eares of the faithfull were not capeable of ſo great thunder. Therfore it was conuenient that the Incarnation of Chriſt shoulde fyrſt of all be ſet foorth, his Natiuitie deſcribed, and howe according to the ſcriptures he was borne of the ſeede of *Abraham*, of the tribe of *Iuda*, and of the ſtocke of *Dauid*, by what documents he prooued him ſelfe to be the true *Meſſias*, how according to the ſcriptures he ſuffered, and was buried, and roſe againe the thirde daye, and shewed himſelfe aliue againe to his Diſciples, after that aſcending into the heauens, that ſo fayth increaſing by little and litle, there might be a way made to receyue the more hie documents of the diuinitie of Chriſt. But there be manie that thinke that *Iohn* was ſpeciallie led to wirte to this ende and purpoſe, namelie that he might defende the diuinitie of Chriſt, againſt the wicked blaſphemyes of *Ebion*, *Cerinthus*, and *Carpocrates*. But what ſoeuer occaſion hee had then to write, there is notwithſtanding no doubt, but that GOD had a farther regarde to his Churche.

He did therefore ſo guide the pen of the Euangeliſt to write, that the partes being deuided amongſt them, he might bring the whole bodie to a perfect worke.

And whereas they haue placed *Iohn* in the fourth ſeate, it was done vpon the conſideration of the time in the which hee wrote, namelie when he was in exile, or when hee was called backe againe (as ſome affirme) from the death of *Domitian*.

Cap-

A CATHOLIKE EXPOSITION vpon the Gospell of Saint JOHN.

The first Chapter.

IN the beginning was the Worde, and the Word was with God, and God was the Worde.

In the beginning was the woorde. CHR.

ALL THE other Euangelistes beginning at the incarnation, Iohn, pretermittyng the Conception, Natiuity, Education, and growing of christ, setteth before vs euen at the first, his eternal generation, saying: In the beginning was the worde. *B.* For to the ende he might expresse the diuinity of the Lorde Iesus, he called him in his Epistle also, the woorde of life which was from the beginning. *C.* And by this exordium or preface he doth declare the eternall diuinitie of Christ, to the ende we may know that God is eternal, which was made manifest in the flesshe. But this is the purpose of the Euangelist, to shewe that the restoring of mankinde to the fauour of GOD, and to euerlasting righteousnesse, must nedes be brought to passe by the sonne of God: seeing by his power all thinges were created, as well in heauen as in earth, both thinges visible and inuisible, whether they be maiestie or Lordeshippe, eyther rule or power, seeing he alone breatheth life and strength into all creatures, and continueth them in their estate: and specially in man himselfe hee hath made a singuler shewe and proofe both of his power, and also of his grace: insomuch that although Adam fell, and transgressed, yet for all that he ceassed not to be louing, liberall, and mercifull vnto his posteritie.

1. Iohn. 1

1. Timo. 3

Collos. 1

R. And this is the purpose of the Euangelist vntill he commeth to these woordes contayned in the first verse: There was a man sent of GOD. &c. In the which hee doth first of all teache the diuinitie of Christ, by the which all things are created: and then he setteth before vs his humanitie, the which to the faythfull is the waye of recreation or creating againe. For it doth verie well agree, that they which are created by Christ, shoulde also by him be created againe. *C.* But wheras he calleth the sonne of GOD, the word, this seemeth to bee the true and simple cause, namelie, for that first of all he is the eternall wisedome and will of God: secondly, the verye expresse Image of his purpose and counsell.

For as the woorde is sayd to be the Caracter or declaration of the mynde in men, euen so, this is not without cause also attributed vnto GOD, that hee shoulde be sayde to expresse himselfe by his woorde. *A.* Therefore whether yee call the woorde *Logon* in Greeke, or as Erasmus hath, Sermonem, beware lest you thinke that his proper essence is truelie, as it is in it selfe, expressed by this appellation. *M.* For it is a Metaphoricall speache, which being applied to our capacitie and vnderstanding, maye describe vnto vs some shadow of that thing, of the which he mindeth here to speake. For it is taken of the similitude of our

minde, the whiche, although it ruleth the whole man, yet notwithſtanding it is inuiſible and vnknowen, except the purpoſe and counſel, which it hath conceyued, bee bewrayed and made manifeſt vnto others by worde, by whiche in deede a certaine Image of our minde is ſet before others to beholde: Euen ſo God alſo, whiche is that omnipotent power, the creatour and preſeruer of al thinges (who for that he perceth all thinges, is called of the Greekes, θεὸν (theō) is compared (ſo far as that incomprehenſible nature of the deuine Maieſtye maye bee ſhadowed) to the minde, by whiche all this worlde is gouerned, and the Lorde Chriſt his onely begotten ſonne, is compared to the word, becauſe by him the knowledge of God is reuealed to mortall men.

Coloſ. 1. So Paul calleth Chriſt the Image of the inuiſible God. So Chriſt him ſelfe ſayd: *Philip*, he which ſeeth mee, ſeeth my Father alſo. And againe: No man commeth to my Father (that is to ſaye, to the knowledge and fellowſhip of the Father) but by me. Alſo it is ſayde: No man hath ſeene God at any time. The ſonne which is in the boſome of the Father, hath ſhewed him vnto vs. *C.* Therefore, as God did manifeſt him ſelfe, in ſauing the worlde by this worde: euen ſo he had the ſame in his will and purpoſe at the firſt: that there might bee a double relation: the firſt to God, the ſeconde to men.

Iohn. 14. Iohn. 11.

A. Leſt any man ſhould with Seruetus, imagine, that this eternall word had his beginning, when it was pronounced and put forth, in the creation of the worlde. As though in deede it were not before that time, that his power was knowen by the eternall worke. But our Euangeliſt teacheth here another maner of matter, not aſſigning to the worde any beginning of time, but ſaying that it was from the beginning, he goeth beyond all Ages and times. For hee ſayeth: In the beginning was the worde. *R.* In what beginning? Eyther we muſt ſimplye vnderſtande (*In principio*) or in the beginning, to be that beginning which the Latines call *Inprimis*, or at the firſt. eyther without the prepoſition (*In*) as *Principio*, or *Primum*. And ſo to haue it limitted and comprehended in time: Or elſe to ſaye, In the beginning, that is to ſaye, The worde is without the compaſſe of time, incomprehenſible. and vnſpeakeable, and ſo the worde was with that beginning in the whiche GOD ſayde, *Fiat lux*, Let there be light. &.

Howbeit hee was neuer without being, there was neuer any time in the whiche he was not. Gene. 1

Heb. 1. For hee is the brightneſſe of the glorye of his Father, and the expreſſe Image of his ſubſtance. He was neuer abſent from the Father, nor neuer out of his ſight. Prou. 8. For thus he ſayth in Salomon. The Lord hath poſſeſſed me in the beginning of his waye: I was before his worke of olde, I was ſet vp from euerlaſting, from the beginning, and before the earth *B.* In the which place Salomon by the name of wiſedome, meaneth the power of God: For in that Chapter by a figure called *Proſopopœia*, hee bringeth in wiſedome ſpeaking of her ſelfe, howe all thinges were made by her, as is there to be ſeene at large.

Our Euangeliſt Iohn in this place, therefore ſpeaketh more profoundly then Moyſes doeth in his Geneſis the firſte Chapter: For hee ſayth not, In the beginning God made the worde, as Moyſes ſayth: In the beginning God made Heauen and Earth: But hee ſayth: In the beginning was the worde: That wee might vnderſtande the ſame to bee from euerlaſting, to bee euen alreadye in the beginning of thinges, and not to haue his beginning then. By this worde he leadeth vs beyonde the beginning of all thinges, euen to the Eternitie it ſelfe, (to the which notwithſtanding, the cogitacion of our minde can neuer attaine) not that wee ſhoulde curiouſlye ſearche for the ſame, but that wee ſhoulde beleeue and adore the Eternitye of the worde, leaſt wee might thinke as certayne Heretiques doe, that the ſame beganne firſte to bee at the beginning of the Creation of all Creatures, or elſe when hee was borne of the Virgin Marye. Gene. 1 And therefore hee him ſelfe ſayeth, I am *Alpha*, and *Omega*, the firſt and the laſt.

A. And

Reue.1. *A*. And in another place hée sayeth, Verylye, verylye, I saye vnto you, before *Abraham* was, I am. The whiche thing the Apostle also confirmeth with these wordes, Iesus Christ, yesterdaye and to daye, the same also is for euer.

John.8

Heb.13.

And the word was with GOD. *M.*

Because the Euangelist had sayde: In the beginning was the worde, (that is to saye, before the worlde was, before any thing was made, when thinges were nowe readye to haue their beginning, yea, before all these thinges was the word) it followed that hée should shewe where it was. It coulde bée in no place nor in no time, because as yet there was neyther place nor time. Where was it then? naye where coulde it bée? The Apostle aunswereth and sayeth, It was with God. Truelye it coulde bée no where else: But againe, it maye here bée demaunded where God was, when as nothing was created? Heare wée muste staye. For GOD coulde bée in no place, neyther can hée bée at this time, séeing he is infinite, neyther can the heauen of heauens comprehende him, as Salomon sayth. Iohn therefore putteth a difference betwéene this worde and all other thinges created, and doth also attribute vnto him, a distinct substaunce from the father. For the Euangelist should haue absurdelye sayde that he had béene alwayes with GOD, except he had had a certaine proper subsisting in God.

1.King.8

Therfore this place is of great force to confute the error of Sabellius, because hée sheweth that the sonne doth differ from the father. Wherefore although men ought to speake soberlye and modestlye of so great misteries and secrete thinges yet notwithstanding, the aunsient writers of the Churche are worthie to be excused, who, when they coulde no otherwise defende the true and sincere doctrine, against the double and deceytfull wordes of Heritiques, were constrayned to deuise and inuent certayne wordes, the which notwithstanding shoulde sounde or signifie no other thing than that which was already put downe in the sacred Scriptures. They sayde that there were three Hypostases or persons in one simple essence of God, vnderstanding by the name of persons, seuerall properties in GOD, which offer themselues to our mindes to be séene. The which separation, Christ also confirmeth in these wordes, Goe yee foorth and teache all nations, baptizing them in the name of the Father, of the Sonne, and of the holy Ghost. And Saint Iohn, in his Epistle sayth, There are three which beare witnesse in heauen, the Father, the VVorde, and the holye Ghost, and these three are one. *M*. Moreouer whereas Christ is sayde to bée borne of the Father, and comming out from the Father to come into the worlde, it is not so to be vnderstoode, that hée being borne of the Father, and come from the Father, was separated from him, that this which Iohn sayth, And the worde was with GOD, might bée vnderstoode of some time when hée was not the Sonne of the Father, and when that hée was come from the Father, hée was no more with the Father: GOD forbidde. It fareth so among vs which are mortall men: But it goeth not so with GOD and his worde. For the word of GOD neyther in being borne, nor in going forth is separated from GOD the Father, euen as neyther the brightnesse from the sunne, nor the heate from the fire, by going forth is separated, nor the counsell of the hearte is separated from the wise man, in bringing the same to a worke, euen as the Apostle in diuers places witnesseth saying: Blessed be GOD the Father of our Lorde Iesus Christ, which hath blessed vs in all maner spirituall blessing, in heauenlie thinges by Christ: according as hee had chosen vs in him, before the foundation of the worlde. Therefore wée are chosen of God, before the beginning of the worlde. But how? In Christ (sayth hée) that is to say, by the worde & purpose of God, which was with him in ỹ beginning. And in another place who hath saued vs, and called vs with an holy calling, not according to our works,

Matth.28

1.Iohn.5

Ephe.1

but accoꝛding to his owne purpoſe and
2. Tim. 1 grace which was giuen vs in Chꝛiſt Ieſus beforꝛe the woꝛlde began: but is nowe made manifeſt by the appearing of our Sauiour Ieſus Chꝛiſt. Therefoꝛe the grace of God is giuen vnto vs, beforꝛe the woꝛlde was made, when as in dæde we were not. But howe? In that purpoſe and woꝛde of GOD, Chꝛiſt, which was with God in the beginning. The like woꝛdes we haue almoſt in his Epiſtle to Tytus, where he ſayth, that eternall life was pꝛomiſed beforꝛe the beginning of the woꝛlde, and that by the woꝛde of God, which is manifeſted by the pꝛeaching of the Goſpell.

{*And God was the Word.*}

R. The Sonne is not onely with God the father, but he is God alſo, foꝛ the father and the ſonne are two perſons, but one God, and one eſſence. *M.* And this is gathered by the two pꝛemiſes oꝛ pꝛopoſitions going beforꝛe, namelye where he ſayde, that this woꝛde was in the beginning, and that it was with GOD: ſo that this ſentence is nowe as it were the concluſion. Foꝛ whatſoeuer was not made in the beginning, but had his being beforꝛe, and was alſo with God, the ſame is God. But Chꝛiſt the woꝛde of God was in the beginning with GOD, therefoꝛe he is God. Foꝛ how ſhoulde he not be GOD, which is the wiſedome of God, the woꝛde of God, the vertue, the power of God, and the Sonne of God? Howe ſhoulde he not be God, which is euerlaſting, hauing neyther beginning noꝛ ende of dayes? Howe ſhoulde he not be God, which was alwayes with God, and ſhall be foꝛ euer? *C.* Leaſt any man therefoꝛe ſhoulde remaine ſcrupulous oꝛ doubtfull of the deuine eſſence of God, Saint Iohn plainely affirmeth that he is God. Now ſeing there is one God, it foloweth that Chꝛiſt is one eſſence with the father, and yet notwithſtanding that they differ in ſomething. *R.* Foꝛ the Father impꝛinteth the Image. The ſonne is the Image impꝛinted oꝛ expꝛeſſed. The father ſhineth, and the woꝛde is the very ſame bꝛightneſſe which doth ſhine. *M.* Wherefoꝛe we muſt not feare leſt the Euangeliſt ſhall appoint a newe God vnto vs, againſt the law of God, in the which it is ſayde, Thou ſhalt Pſal. 81 haue no newe God. He cannot bee God which is not equall with God in ſempiternity. It is wꝛitten: There is no God beforꝛe me, neither is there any after me. If this woꝛd be ſpꝛong foꝛth after God, it cannot be God. But the Euangeliſt taketh awaye this feare from vs, ſeing he ſaieth not: And that woꝛd was made God, But the worde was God. Not becauſe afterward it ceaſſed to be God. God foꝛbid. Howe had that beene God, which coulde afterward ceaſſe to be God? But to the ende he might expꝛeſſe the euerlaſting diuinitie of the woꝛde of God, the which hath no beginning, he ſayde, and God was the worde: That is to ſaye, In the beginning, beforꝛe the woꝛlde was made, beforꝛe all times, this woꝛde was God. *A.* But this confeſſion of Chꝛiſtian fayth by occaſion, was the cauſe of manye perſecutions. Foꝛ when the woꝛlde coulde not attaine to knowe by carnall wiſdome, howe God woulde be manifeſted in the fleſhe, it perſecuted the Apoſtles and Martires of Chꝛiſt to the death, becauſe they ſeemed to affirme the pluralitie of Goddes, when as they with great conſtancie of minde affirmed that to be true, whiche this our Euangeliſt hath here put downe by plaine woꝛdes, namely, God is the woꝛde. But truely Iohn doth not affirme that God is with God.

2. The ſame was in the beginning with God.

M. The Euangeliſt repeateth thoſe thinges which he ſpake euen now, but ſo that he ioyneth together thoſe thinges which were ſpoken ſeuerally. Foꝛ theſe two being ioyned togither, In the beginning was the worde: And the worde was with God: do attribute vnto the woꝛde an vndoubted Godheade. And it is very well that they are repeated ioyntly, and together, which in dæde are ioyned together, leaſt occaſion ſhoulde be giuen to the malicious, to gather and ſay that the woꝛde was in the beginning, but not by

and

and by coeternall, or of like eternitye with God, which was somewhat before the worde. Therfore he repeateth this, that the same was in the beginning with GOD, ascribing vnto him the like sempiternitie with GOD. *C.* And so those two former partes are gathered by him into a short conclusion, that he was alwaies and that with God: to the ende we might vnderstande the beginning to be before all time. Nowe wee see with how fewe wordes (notwithstanding circumspectlie and Godlye) the Euangelist hath handled the mistery of the diuinity: the which thing if the Christians of olde time would haue followed, the churches had not beene so miserablie and daungerouslye deuided, neyther shoulde they haue geuen occasion to the subtil and busie aduersaries, to contaminate and obscure the deuine maiesty with their impure inuentions. We shall not come into the wholesome knowledge of the diuinitie, but by the meanes of the mediator, the man Christ Jesus. Wherfore it shall be good to learne with Saint Paule to know Christ Jesus, and the same crucified, that thereby we maye humble our selues, and maye diligentlye prosecute the mortification of our flesh according to our promise. Furthermore we are here admonished not to fainte, because we see in this our time also manye wicked sectes to be sprong vp: they are the dartes of Satan against the wholesome truth of the gospell, the which is a manifest signe that the truth is amongst vs, for otherwise he woulde not stirre.

1. Cor. 2

3. All thinges were made by it, and without it was made nothing that was made.

{*All things were made by it*}

C. After he hath affirmed the word to be God, and declared his eternal essence, nowe hee proueth his deuinitie by his workes, *B.* shewing by what meanes he did insinuate, and secretlie reueale himselfe to the worlde. First of all he did it by creation: for by him all thinges were made, & without him there was nothing made that is made: secondely both by the conseruation & deede: for by his blessing al things liue. *M.* First of all therfore the Euangelist propoundeth the worke of ỹ creation, & then he passeth to the worke of redemption. And he putteth the worke of creation in a most briefe compendium of all thinges, the which Moyses more largely hath described. All thinges (saith he) Heauen, Earth, Sea, and all things else conteyned in them were made by him, that is to say, by Christ the worde of God. So saith the Apostle: By whome hee made the Heauens also. Saint Iohn therefore by these wordes doth bring a light vnto that which Moyses hath written, to the ende we might vnderstande that those thinges which are written in the first of Genesis, as concerning the workes of creation, doe set forth vnto vs the deuinity of Christ. *R.* For Moyses euen in the beginning of Genesis affirmeth that God made all thinges by his worde (which is the onelie begotten son of God Christ our Lorde) saying: And God sayde, Let there bee light, and there was light. And afterwarde he sayth: Againe GOD sayde, Let there be a Firmament. Let the waters be gathered. &c. Let vs make man after our owne Image. Whereby wee see that to be true which the Prophet singeth in his Psalme: By the worde of the Lorde the heauens were made: and all the powers of them by the breath of his mouth. And in an other place he sayeth: He spake the worde and they were made: hee commaunded and they were created. And the Apostle Paule sayth: All thinges were made by him, and for him: and hee is before all thinges, and in him all things consist. *C.* Therfore the Euangelist goeth about here to shewe that the word of God had his eternall action euen in the beginning of the creation of the worlde. For seeing that he was incomprehensible at the first in his essence, his power was then openlye knowne, & made manifest by the effect. *M.* But where as the Euangelist sayth in the pretertence, or time past, that all thinges were made by it, we must not

Heb. 1. Collos. 1.

Gen. 1.

Psal. 33.

Psal. 148.

Colos. 1

there-

thereby gather, that after the worlde was created, and all thinges therein contayned, GOD doth make nothing anye more by his worde, but doth suffer all thinges to be done by chaunse, and is as it were in the meane time ydle or a slæpe: God forbid. For those thinges whiche hæ made by his worde, hæ gouerneth and preserueth with his euerlasting prouidence: as testifieth our Sauiour Christ him selfe, saying, My Father worketh hitherto, and I worke. And the Apostle Paule: VVhich worketh all in all. For in that he is sayde to rest the Seuenth daye from all his worke, it is no otherwise to hæ vnderstode, than that he ceassed from the creation of the Heauen and Earth, which we sæ, not that hæ lefte of to gouerne the same, and to preserue it. For hee beareth vp all thinges by his mightye worde. The which thing ought to bring no small consolation to the mindes of the Godly. For so they learne to rest & stay them selues on Gods prouidence, without the which not so much as one hære of their heade can perishe. R. For hæ which fæleth by faith, that all thinges depende vpon God, he belæueth also that he falleth into the handes of God, when he forsaketh al thinges, and entereth into death. A. We are also here admonished that theyr opinion is peruerse and wicked, which thinke this worlde to be euerlasting. We learne hereby also that the Sonne of God was neyther made nor created, sæing by him all thinges were made as sayth our Euangelist.

John.5

1.Cor.12
Gen.2

Heb.1

Luke.21

And without it was made nothing that was made.

R. This is an exposition of the sentence going before: For all thinges were so made by the worde, that without the same there was no creature made. Now if all thinges were made by the worde, it followeth then that the worde was not made. Wherefore the worde is God, and not a creature as Arrian dreameth.

And because Satan goeth verye much about to derrogate the glory of Christ, it sæmed good to the Euangelist, precisely to affirme, that of all thinges that were created, none ought to be excepted. A. For God created all thinges by his sonne christ. M. But we must not thinke that as one ydle hæ made all things by his worde, as by his seruaunt, and thereupon to gather that Christ is lesse then the Father: God forbid. For he made al thinges by his worde, not as by a seruaunt, but as it were by his wisedome and power. Neyther must we thinke that the Father being vnable of him selfe to make and create, did set his sonne to finishe this worke: God fobid. For although it be written, that he made all things by his worde, that is to say, by his onely begotten sonne, yet the Father is not therby excluded from the worke, nor made vnable, but is ioyned to the sonne, both in omnipotencye, in glory, and in all other thinges.

Therefore this place admonisheth vs, that so often as wæ beholde the heauen, the earth, the Sea, and al thinges in them contayned, we should consider the omnipotencye of God in them, waying in our mindes that all these thinges were made without any labour, without any paine, without any difficultye, without any other helpes: by the worde onelye.

By this consideration, the faithful may very much comfort them selues, and may arme theyr mindes with this faith against all the enemies of God: For when they consider the singuler omnipotencye of God in this, that by the power of his worde hæ made all thinges, they are taught that there is nothing harde or impossible vnto God, to be done, which with his word onlye can make all thinges.

But wæ must take hæde that wæ thinke not those thinges onely which are profitable and sæme in our iudgement to be the best, to be made of GOD by Christ, and not the other also which we haue in small reputacion or thinke to be hurtfull. AVG. He made all thinges from the Aungell to the worme that creepeth on the grounde. M. There be many thinges in the Creatures of God, of the which we are ignorant, and for that cause to the vnskilfull they sæme to be good for nothing. There be many thinges which are iudged of vs to be hurt-

full.

full, as Serpentes, Wolues, and suche kinde of wilde Beastes, and therefore they are thought not to be made of God. But we must thus thinke, that God hath created nothing without great wisedom, and speciall consideration. If we be hurt with the Creatures, as with Beastes, with Water, with Fyre, with Windes, we must not blame the maker, but our sinnes, and the naturall pride which is in vs, to tame and bring vnder the whiche, Flyes, Lyce, Fleas, Wormes, and such lyke were created. The which we maye beholde in Pharao, Herode, and in others which were eaten with Lice & wormes.

A. Therefore the worde of God is the authour of all thinges.

4. In it was life, and the life was the light of men.

{*In it was life.*} *C.*

Hitherto the Euangelist hath taught that all thinges were made by the worde: and now he attributeth the conseruation also of those thinges whiche are created vnto the same: as if he shoulde saye, that not onelye his sodaine power and vertue which by it passed awaye, appeared in the creation of the world; but also is euident to be seene in this that the order of nature abideth stable and firme. But this life wherof the Euangelist speaketh, may eyther be extended to those thinges that haue not life (which notwithstanding liue after theyr manner, although they want sence) or else it may be expounded of those thinges only which haue life. It maketh no great mater to which we referre it: for the simple sence and true meaning of the place is this, that the word of god was not only the originall of life to all creatures, that they might beginne to be that which as yet they were not, but also that it came to passe by his quickening power, that they now continue in their estate. For except his cõtinual inspiration of life should vphold the world, it must nedes come to passe ỹ whatsoeuer hath life, must nedes decaye and come to nothing.

Trees haue a kind of life whiche is called, Vita vegetatiua.

B. According to the Psalmist. If thou hide thy face they are troubled: If thou take awaye their breath, they dye, and are turned a-

Psa.104.

gaine to their dust. For he affirmeth that all life dependeth vpon the spirite, that is to saye, vpon the power of GOD, and vpon the worde, by the which all thinges beeing made, consist and are preserued.

C. And that which Paule ascribeth to God saying: In him wee liue, moue, and haue our beeing, Saint Iohn affirmeth to bee done by the benifite of the worde. It is GOD therfore which doth quicken vs, but by his eternall worde. Act.17.

M. This also pertaineth to the Diuinity of Christ, that he is written of the Euangelist to be the life, yea, and that which is more, to be the wel of life, as also in the Psalm. For what thinges soeuer are made by him, haue they life from no other than from him. Psal.36.

But no man ought to gather of the wordes of Saint Iohn, that the Sonne of God, after the Creation of the worlde, lefte of to be the life. For those thinges which are in GOD are euerlasting. The life whiche is in Christ, is euerlasting, not onelye that temporall life, whiche is in the creatures of this worlde, but also that whiche shalbe in the worlde to come, the whiche life the elect haue from him. Of the whiche Christ him selfe, oftentimes speaketh, saying: I am the breade of life, which came down from heauen: If any man eate of this breade, hee shall liue for euer. John.6. Againe: I am the resurrection and the life, hee that beleeueth in me, though he were dead, yet shall he liue. John.11. Also he sayeth: I am the waye, the trueth, and the life. John.14. In this sence also our Euangelist Saint Iohn, calleth him in his Epistle: The worde of life. 1.John.1. Therefore so many as are not made pertakers of the grace of God in Christ, are depriued of the true and euerlasting life. For without that euerlasting purpose and worde of GOD, no man can haue eternall life: the which Saint Iohn noted by these wordes in another place, saying: Hee that hath the Sonne of God, hath life, and he that hath not the Sonne of God, hath not life. 1.Epist.5

Notwithstanding we must take heede, that we attribute not so the power of quickening to the Sonne of GOD, that we take away the same from the Father. For as the Father rayseth vp the dead,

and

Iohn.5. and maketh aliue, euen ſo the Sonne alſo quickeneth whom he will. And in ano-
1.Epiſt.1. ther place S. Iohn ſayth: And the life was
Iohn.5. with the Father. And againe: As the father hath life in him ſelfe, ſo hath he geuen to the ſonne to haue life in him ſelfe. And yet notwithſtanding ther are not two welles of life, euen as there are not two Creatoꝛs, noꝛ two Gods. The Father quickeneth all thinges by his woꝛde, euen by it he hath made all thinges, doeth as make all things, and preſerueth them being made.

And the life was the light of men. AVG.

By the light men are lightened, but Beaſtes are not lightened thereby, becauſe they haue not mindes capeable of reaſon and wiſedome: but man which is made after the Image of God, hath a reaſonable minde, by the which he can perceyue and vnderſtand wiſedome.

Therfoꝛe that life by which all thinges are made, is the light, and not of all creatures, but of men onely. *M.* So that the Euangeliſt meaneth not that light, by this woꝛde light, which pertaineth to the Sonne, and doeth lighten the eyes of our body, but he meaneth that light, by the which the eyes of our minde are illuminated to knowe God. And he maketh mention of that part of life, by the which men excell all other liuing Creatures: As if he ſhould ſaye, that not a common kinde of life was giuen vnto men, but ſuch a life as is ioyned with the light of vnderſtanding.

And he ſeparateth man from the number of all other creatures, becauſe we perceaue better the power of God in vs by ſence, than we behold the ſame a farre of. So Saint Paul teacheth that God is
Acts.17. not to be ſought a farre of, becauſe he reuealeth him ſelfe inwardly in vs.

After therefoꝛe the Euangeliſt had ſet befoꝛe vs the general conſideration of the grace of Chꝛiſt, that he might bꝛing men to a moꝛe neare conſideration therof, he ſheweth what is ſpeciallye geuen vnto them: namelye, that they are not in creation like vnto bꝛute Beaſtes: but are ſet in a moꝛe hye degree, hauing a minde indued with reaſon and capeable of wiſedome, that they being indued with this wiſdome, might be bꝛought to the knowledge of God, the verye well of life: So ſayeth the Pꝛophete Dauid, VVith thee
Pſal.36. is the vvell of life, and in thy light ſhall we ſee light.

5. And the light ſhineth in darkneſſe, and the darkneſſe comprehended it not.

And the light ſhineth in darkeneſſe. *M.*

Here the Euangeliſt begynneth to note men of ingratitude and blindneſſe, becauſe by theyꝛ wickedneſſe they reiecte this light offered vnto them. And that we maye vnderſtand this thing, we muſt note that the Euangeliſt firſt of al admoniſheth that the light, with the whiche men were indued in the beginning, muſt not be iudged, accoꝛding to theyꝛ preſent ſtate, becauſe in this coꝛrupted and defiled nature, the light is turned into darkeneſſe. Notwithſtanding, he therewith affirmeth that the light of vnderſtanding is not cleane put out: becauſe in the obſcure darkeneſſe of mans minde, certaine ſparkes of light as yet do ſpꝛing vp. *M.* The Euangeliſt therefoꝛe excuſeth the Diuinitye and Maieſtye of Chꝛiſt, when he ſayth that the ſame hath euer ſhined vnto moꝛtall men, as a certayne moſt euident and manifeſt light: and he layeth all the blame of the ignoraunce of GOD, on the blindneſſe of men. *C.* Foꝛ in that he affirmeth the light to ſhine in darkeneſſe, that pertayneth nothing at all to the pꝛaiſe of coꝛrupt nature, but rather to the taking away of the pꝛetenced cloake of ignoꝛance. *M.* Foꝛ this light ſhineth in the woꝛld, and the mindes of moꝛtall men might by the ſame haue bene bꝛought to the knowledge of the liuing of God, had not theyꝛ mindes bene ouerwhelmed with darkeneſſe. Foꝛ he calleth here the

blindneſſe of mennes mindes, vnbeléefe, impietye, and the ignorãunce of GOD, darkeneſſe. For as the eyes that are blinde, can not comprehende the light, euen ſo the mindes that are blinded, cannot comprehend the light of life. *A.* And as the light is preſent to the blinde man, the whiche notwithſtanding is abſent from his eyes: euen ſo the light of life is preſent to mortall men, the whiche notwithſtanding theyr mindes being oppreſſed with darkeneſſe, can not attaine. *C.* For ſince the time that man was alienated and fallen from GOD, ignoraunce hath ſo captiued his minde, that what light ſo euer remaineth in the ſame, lieth ſuffocated and choked without effect. And this thing experience dayly proueth. For they which are not borne againe by the ſpirite of GOD, hauing ſome reaſon, ſtande for a certaine document, that man was not onelye made to breathe, but alſo to vnderſtande.

But there are two ſpeciall partes of the light, which remayneth as yet in the corrupt nature of man. For there is naturallye ingrafted in all men a certaine ſound ſéede of religion or godlineſſe. Furthermore, a difference of good and euill is ingrauen in theyr Conſciences.

But what fruites at the length come forth? ſurely that religion, & Godlyneſſe, which doeth degenerate into a thouſand monſterous ſuperſticions, and that conſcience which doeth altogeather peruert iudgement, that it may confounde vice with vertue. To conclude, the naturall reaſon which is in man, doth neuer direct men vnto Chriſt.

But we muſt note that the Euangeliſt ſpeaketh only of natural giftes, & that he doth not as yet touch the grace of regeneration. For there are two diſtinct vertues of the ſonne of God: the firſt is that which appeareth in the making of the worlde, and in the order of nature: the ſecond appeareth in the renuing and repairing of the decayed and defiled nature of man.

6. There was a man ſent from God, whoſe name was *Iohn*.

There was a man ſent from GOD. c.

Nowe the Euangeliſt beginneth to ſhewe how the worde of God was manifeſted in the fleſhe. For Chriſt did not onelye offer and ſet him ſelfe before the eyes of men to be ſéene, but he woulde alſo be knowne by the teſtimonie and doctrine of Iohn. Yea, GOD the father ſent him before to be a witneſſe to his ſonne Chriſt, to the ende all men might the more eaſilie receyue the ſaluation offred of him. *R.* Euen as therefore the Lorde GOD, when he went about to make the worlde, he reueiled him ſelfe out of the profounde darkeneſſe, that is to ſay, out of nothing by the word: Euen ſo when he went about to reſtore the Faithfull, and to repayre his Church, he ſent his Sonne appearing outwardlye and in the ſight of men: euen as if he had béene God in no point, vntill at the length the glory of his Godhead more and more appeared: for he was couered with the fragillitye of the fleſhe, and the ſhame of the Croſſe, leaſt at the firſt ſight he ſhoulde be knowen. The which thing was foreſhewed by Eſay, ſaying: He is deſpiſed and reiected of men, he is a man full of ſorrowes: and hath experience of infirmities: wee hid as it were our faces from him, hee was deſpiſed, and wee eſteemed him not. Eſay.53

Therefore when Chriſt ſhoulde come in the fleſhe, and couered with the ſhame of the Croſſe, he did not amis to ſend before his face a witneſſe. For ſo alſo the Lord foreſhewed by Malachy that it ſhoulde come to paſſe, ſaying: Beholde I ſende my Aungell, and he ſhall prepare the way before thy face. This was Iohn the Baptiſt, which was ſent of GOD, firſt that he might beare witneſſe of Chriſt, although his grace néedeth no teſtimony: for the trueth is a ſufficient teſtimony of him, as he him ſelfe declareth in the fifth Chapiter ſaying: Ye ſent to *Ihon* and he bare witneſſe of the truth: But I receyue not the teſtimonie of man: But I ſpeake theſe things that ye might be ſafe. Mala.3 John.5

C. Therefore this our witnes was not ordained becauſe of Chriſt, or for Chriſtes

sake. *AUG.* For, because the sonne of God, was so made man, that the godhead laye hid in him, there was sent before a great and excellent man, by whose testimonie he might be founde more than a man. And how coulde this man speake the truth of God? He aunswereth to that, and sayth: that he was sent of God.

C. By the which wordes the Euangelist doth not confirme the calling of Iohn, but doth onely make mention of the same by the way. For this is not a sufficient certaintie or warraunt, when men that runne of them selues, boast them selues to be sent of GOD: but the Euangelist speaking hereafter somewhat more of this witnesse, thought it sufficient in one word to shew that he came not but by the commaundement of God: after that we shall see how he affirmeth God to be the Author of his ministerie. *M.* And he beginneth this part very wel of the forerunner Iohn, as also the rest of the Euãgelistes doe. For from the time of Iohns baptime, that light hauing taken vpon it flesh, began to be reuealed. And although at the time of his Natuitie, certaine beames begã to shine of that light (as we may see in the history of the Shepeherds, of Simeon, of Anna, and of the wisemen) yet notwithstanding whatsoeuer light had shined, it vanished awaye by and by againe, and was almost thirtie yeares, euen to the beginning of his preaching, obscured and darkened againe. For this testimonie of Iohn was reserued & kept euen vntill the same time, in the which Christ woulde reuealе himselfe to the worlde, by the preaching of the Gospell, and by the working of myracles, that he being the forerunner of Christ, might prepare the way before him. The whiche thing Iohn the Baptist sufficientlie declared by these wordes, saying: There standeth one in the middest of you whome ye know not.

Obiection. *C.* But if any man obiect that the testimonie of Iohn is to weake being but a man, that Christ thereby shoulde be proued to be the sonne of God:

Aunswere. we may quicklie aunswere, that Iohn the Baptist is not cited as a priuate witnesse, but because he was indued with authoritie from God, he bare rather the person of an Aungell than of a manne. Therefore he is not beautified or commended with the titles of his owne vertues, but with this one, that he was the Ambassadour of the mightye GOD.

CHR. Iudge therefore none of those thinges which are spoken by him to be of man. For he spake not those thinges which were his owne, but the thinges that belonged to him that sent him: and therefore he is called by the Prophete, an Angell. For it is the office of an Angell to speake nothing of his owne, but that, for which he is sent.

C. But we must note that the same which is spoken of Iohn, is required to be in al the teachers of the Church, namelye, that they be called of God, that the authoritye of teaching, maye be founded on no other than on God him selfe.

For the Prophetes speake against such, which runne, being not sent of God. They run (sayth he) and I sent them not. Againe it is sayd, Howe shal they preache, except they bee sent? And to be sent of God, is to do the commaundement of God.

Ierem.23. Rom.10.

{*Whose name was* Iohn.}

C. The name is here expressed, not onelye to discribe the man, but also because, it was geuen to him, vppon consideration of the matter it selfe. *M.* For the very name doeth containe in it selfe the signification of grace. And iustlye he obtained this name, which should be the forerunner, and first preacher of the grace of God, which was offered to the world by Christ. And therefore by Gods appointment by the Aungell, he receyued this name before he was borne, and that not without the wonderfull admiration of his Parentes. *C.* But the Lord had respect to the office, to the which he ordained Iohn, when he commaunded him to be so called by the Angell: that thereby all men might knowe him to be a proclaimer of the diuine grace of God.

Luke.1.

7. The same came for a witnesse, to beare witnesse of the light, that al

men

Math.1. Math.3. Luke.3.

Luke.1. Math.2.

menne through him might beleeue.

{ *The same came for a* } *M.*

Nowe consequentlye he teacheth to what purpose Iohn was sent of GOD: He came (sayeth he) to testify. *C.* that he might prepare a Churche vnto Christ: For he inuiting and calling all men vnto Christ, doeth sufficientlye declare that he came not for his owne cause. But to know from whence, to whom, & what time Iohn came, that which is contained in the thirde of Luke maye serue. This our Euangelist, after he had sayde that he was sent of GOD, addeth this onely which was more necessarye, namelye to what purpose he came being sent of God, namely, to beare witnesse.

M. The Prophetes also which were before Iohn came to witnesse, that is to saye, to beare witnesse of the incredulity, and impietye of the Israelites: but this Iohn came to testifie of the light, Christ: that is to saye, he came to this ende, that he might shewe the rysing of this light, and might be the forerunner, and setter forth of the same to the people of Israel. For him, whome the Prophetes foreshewed shoulde come, Iohn the Baptist pointed out with the finger.

{ *That al men through him might beleeue.* }

M. He sayth not simply, That al men might beleue, but he addeth, throw him, that is to say, that all men being moued by the authority of Iohn, and beleeuing his testimonye, might knowe this light, and imbrace the same. It was necessary therefore that such a witnesse shoulde be sente, as the Israelites might geue credite vnto. For this cause he was so indued with the grace of GOD, that he made all men to beholde him.

He was, sayeth our Sauiour Christ, (speaking of Iohn:) A burning and shyning light. For all Ierusalem went out to him: He neyther eate breade nor dranke Wine: His meate was Locustes and wilde Honye, his apparell of Camelles heere, and a Girdle of a Skinne about his Loines. He was indued with the spirite and power of Helias. He called all men with seuerity to repentance, sparing neither the hie Priests, Scribes, nor Pharisees, whome he called generation of Vipers: He dealt seuerelye with Herode the King, as we maye reade in Mathewe. Luke.3 Math.14.

Therefore the testimonie of Iohn tendeth to this ende, which he beareth of Christ, that we beleeue in him. Fayth is that by the which we behold this light, know the same and imbrace it. By this grace was set forth to the worlde, not onelie the testimonye which Iohn bare concerning Christ, but also the testimony of all the Apostles and Euangelistes, both by voyce and writing. And therfore it is sayde in the ende of this Gospell: These thinges are written that yee might beleeue that Iesu is the son of god.

But what is the profite of this fayth? The profit (saith he) of this fayth is, that yee beleeuing might haue life through his name.

Moreouer the grace of this light, must be set before all men, for God woulde haue all men to bee saued, and to come to the knowledge of the the truth. Also it is sayd, Preache ye the Gospell to euerye creature, &c. *B.* Whereupon Saint Iohn Baptist Preached the Gospell to the Souldiours and Publicans. 1.Tim.2 Luke.3

8. He was not that light: but was sent to beare witnesse of the light.

{ *He was not that light.* }

B. By this newe Preaching of the Kingdome of Heauen, many thought that this Iohn was the same light of the world, which was commonly talked of, & the same word also, by which al things were made. But the Euangelist sayth, he was not the same light. *M.* For wee reade that he had so great authority among the Israelites, that they sayd among them selues: Is not this Christ? Least therefore his exceeding brightnesse shoulde obscure the glory of Christ, the Luke.3

Iohn.c
Math.3
Math.11
Mar.1
Luk.1

Euangelist teacheth that he was not the light. *M.* He was the light truelye, but not the same light, whereof it is here spoken, which is the light of men, the well of all light, the worde, and the Sonne of God. The Apostles also are called the light of the worlde.

Math. 5

And Paul calleth the beleeuing in Christ, the light. Yee were sometimes (saith he) Darknesse, but now are ye light in the Lord: But they are so called in another maner of respect. *C.* For all the Godlye are called light in the Lorde, because they being lightened with his spirite, do not onelye see to them selues, but also do direct others by their example into the waye of saluation.

Ephe. 5.

The Apostles also are specially called the light, because they preferre the light of the Gospell, which driueth awaye the darkenesse of the worlde. But the Euangelist here intreateth of the onely and euerlasting wel of light. *M.* Iohn therefore was a light, but he was set on fire, and illuminated by this light. For as the mountaine in the morning before the Sunne appeareth vnto men, is lightened with his beames, euen so are all the Saintes of God light in the Lorde, of whom they are illuminated.

R. Wherefore this place, putteth a difference not only betweene Christ and Iohn, but also betweene Christ and al the Saints, Patriarks, Prophets, Apostles, and Martyrs: For neither Iohn, nor any other of all the Saintes, were the true light, but were onelye proclaimers, and setters forth of the true light. *M.* Let vs therefore hereby learne to esteeme of the Saintes, as they are made and appointed of GOD, and no other wise.

{But was sent to beare witnesse of the light.}

A. Iohn therefore repeateth this againe to shew what men ought to iudge of them, which being sent of God, preach the word vnto the world: Least we attribute any thing, of that vnto them which pertaineth onelye to the Sonne of God. *M.* For great is the wilfull folly of the world in this point. Either it reiecteth altogether the witnesses of Christ, and despiseth them, or else it geueth reuerence and honoureth them aboue Christ.

The Iewes at the first receyued Iohn for the Messias Christ him selfe, which was not Christ: & yet they receyued not the testimony which he bare vnto Christ. Euen so the Corinthians litle or nothing at all regarded Paul, that singular Preacher of the kingdome of Christ, but they made more of the false Apostles, than appertayned to the Ministers of of Christ, insomuch that the Apostle was faine to shewe them what they ought to thinke of the Ministers of Christ, and what not: And we our selues haue had experience, what great estimation the worlde hath had, and yet hath of dead Saintes, and of the Bishops of Rome and others, and howe litle it regardeth the true Ministers of Christ.

1. Cor. 4

9. He was the true light, lightening euerye man that commeth into the worlde.

{Hee was the true light.}

C. The true light is not here opposed or compared to the false light, but the Euangelist here goeth about to put a difference betweene our sauiour Christ and al other, least that any man should thinke that he is euen the same light, & nobetter than ỹ which angels & men are said to be.

But this is the difference, that whatsoeuer is bright and shining in Heauen and in earth, it borroweth his brightnesse from another: But Christ is light of him selfe, and shining by him selfe, and lightening with his brightnesse the whole worlde: insomuche that there is no other cause or Originall of brightnesse, but he. Hee called therefore that, the true light, to whose nature it is proper to shine.

M. Therefore this is the first note by the whiche Christ is discerned from Iohn, and from all other Apostles. For Iohn and the Apostles were light (as it is sayde before) but not the true light,

that

that is to saye, not that naturall light, which shineth of it selfe, and which taketh no force to shine of anye other. Suche a one is Christ, but Iohn and the Apostles not so: for if they had not bene illuminated by this light, they had bene altogither darckenesse.

Lightning euerye one that commeth.

Here he putteth the other note of true light, by the which he is discerned from the other Saintes, being lightned.

Many are (trulye) lightened by Iohn and the Apostles of Christ, as it were by the instrumentes and Ministers of the light: but all men are not simplye lightened by them. But this place was wont to be expounded two maner of wayes. For some restraine and referre vnto them an vniuersal note, which are regenerated by the spirite of God, & are made partakers of the quickening light: and so the meaning of this place to be, that none is illuminated but by him, euen as if there be in the Citye one Schoolemaister which hath a Schole, he shall be called the Schole-mayster of the whole Citye, although fewe come vnto the Schole. But this other sence and meaning saueth to be more nere and agreeing to the purpose of the Euangelist, namelye that certaine beames are diffunded and powred from this light into all mankinde: as it was also sayde at the first. For we knowe that men haue this speciallye aboue all other creatures, namelye that they are indued with reason and vnderstanding, that they beare and haue in their conscience the difference betweene that which is right and false. There is none therefore, to whome some sence and feeling of the eternall light commeth not.

But because Fanaticall men rashelye taking this place doe wrest the same, that they might thereby gather that the grace of lightning is offred to all men alike: Let vs note that the Euangelist onelye here intreateth of the common light of of Nature, which neuer groweth vnto fayth. For no man can pearce or atcheue to the kindome of GOD, no not with all the industrie and promptnesse of his minde: it is onely the spirite of Christ which openeth the gate of heauen to the elect. *A.* Therefore if anye doe obiect that manye abyde in blindenesse which are not lightned by Christ, (because fayth pertaineth not to all men, and fewe be chosen) The aunswere is ready, namely this, *M.* That all men are lightned by this light, with the light which men call the light of nature, the which in deede is reason and the force of vnderstanding, by the which man differeth from brute beastes. And so all men are lightened from Adam by Christe, by the worde, by the light of men, and the life, vnto the extreame ende of mortall men. *C.* But let vs note that the light of reason which God had giuen to men was so obscured by sinne, that scarse small sparkes arise, euen in thicke darcknesse, which also by and by are choked. Wherefore we may hereby learne that without Christ, all thinges are darcke, and whatsoeuer light there is in men, the same commendeth and setteth forth the Diuinitye of Christ.

Obiection. 2. Thess. 3. Math. 20.

Aunswere.

10. He was in the worlde, and the worlde was made by him, and the worlde knew him not.

M. He sayde before that Christ the true light doth illuminate euerye man, and least it shoulde be onelye vnderstoode of those which were in the worlde after his Incarnation, and are now also, he added these wordes, Comming into the worlde, that we myght also be constrained to vnderstand it of those which were borne into this world, before the natiuitye of Christ. And therefore here verye aptlye he addeth saying, He was in the worlde, that is to saye, from the firste beginning of mankinde, from the firste creation, this light was in the worlde lightening euery man. *C.* Because before Christ was made manifest in the flesh, he declared his power euery where, Therefore those daylye effectes shoulde haue corrected the wickednesse of men.

But ſuch was the ingratitude of men and wilfull blindeneſſe, that the cauſe of the light whiche they enioyed was vnknown to them: For what can bée more abſurde than to drawe out of a flowing riuer, water, and not to remember the ſpring, from whence the riuer floweth? Therefore in that the worlde knew not Chriſt before hée was made manifeſt in the fleſh, there is no iuſt excuſe of ignorannce to be founde, for this commeth to paſſe, by their ſluggiſhneſſe, and blinde dulneſſe, which had him alwayes preſent with them in power. *M.* Iohn therefore now expoundeth that which hée ſayde before in theſe wordes: The light ſhined in darckeneſſe, and the darckeneſſe compr ehended it not. Otherwiſe this word (comprehended) might be taken as well for the vſe, as for the knowledge of this light. The vſe of this light was in darckneſſe, but the knowledge not ſo. For this light alwaye ſhined in darckeneſſe, but the darckeneſſe comprehended it not, (that is to ſaye) it knewe it not.

By this place truelye all fleſhe is condempned, that no mortall man coulde knowe this light of the worde, and of the power of GOD, being ſo euident to bée ſéene with the eyes of the minde.

1. Cor. 1 For the worlde by his wiſedome, in wiſdome knewe not GOD: Notwithſtanding, wée muſt not thinke that no man knewe Chriſt before he was borne in the fleſhe: For Chriſte himſelfe ſayth, Abraham deſired to ſee my daye, and ſawe it, and reioyſed. But no man knew him, but by a ſinguler reuelation, and ſpeciall lightning of the minde. Wherefore it is not ſayde, and no man knew him, but, the worlde knewe him not, that hée might condemne the wiſdome of the world, and all the iudgement of fleſhe.

John. 8

11. He came into his owne and his owne receyued him not.

Queſtion. *R.* How is Chriſt ſayde to come, when as he was before in the worlde? He came, that is to ſaye, hée was made man, and ſhewed himſelfe to be a viſible man.

Aunſwere. *M.* For the Euangeliſt commeth to the diſpenſing of our ſaluation, and to the ſame declaration of the word of GOD. which was made by the Incarnation, of the which he began to entreate, when hée ſayde: There was a man ſent of GOD whoſe name was Iohn.

{ *Hee came into his owne.* } *c.*

C. This place is diuerſely expounded, Some thinke that the Euangeliſt ſpeaketh generally of the whole worlde. For there is no part of the worlde, which the ſonne of GOD doth not rightlye chalenge to him ſelfe for his owne. Therefore the ſence and meaning according to theyr opinion, is, when Chriſt deſcended into the worlde, he went not out of his owne bounds, becauſe all mankinde is his proper inheritaunce. But their opinion is better to be liked, which refer it to the Iewes onelye: for there is in theſe wordes contayned a ſecret compariſon, by the whiche the Euangeliſt doth the more Craggerate the ingratitude of men.

The ſonne of GOD in one nation choſe him out a place to dwell in, and when he came thyther, hée was reiected. Hereby therefore it euidently appéareth how wicked the blindeneſſe of man is. *M.* They were the people of God, a choſen people out of all nations, to this people hée came by incarnation, who other wiſe by his deuinitie is and hath béene alwayes in the worlde, and was neuer from the Father. To this people hée was promiſed a Meſsias of the ſéede of Abraham, and Dauid, and was made a Miniſter of the circumciſion for the truth of God, to confirme the promiſes made vnto the Fathers. *R.* And hée was not onely reiected of them, but alſo Crucified and put to death. Rom. 15.

The knowledge of Chriſt is leſſe among none, than among the wiſe and mightie men of this world. For Chriſt is to the Mightye and Wiſe of this worlde, fooliſhneſſe, and a ſtone to ſtumble at.

M. But why doth the Euangeliſt

vrge this same so often, that Christ was not receyued: For (sayth he) The darkenesse comprehended him not: The world knew him not: His own receiued him not: Surely he doeth it, least any man should saye: Thou dost preache vnto vs, a great light which is come already into ỹ world: but why came he so late? why did he neglect the first world? He answereth, he came not to late, but alwayes shyned, he was alwayes in the world, but the worlde knewe him not.

And his also, to whome by great benefites he had ioyned him selfe, to whom he came with singular grace and fauor, to whome he shoulde haue bene best knowen, receyued him not: So thicke truelye and palpable are the darkenesse euerye where of this worlde.

He doth also take away that stumbling blocke, by the which many were moued, for that he wrappeth the Iewes in the same darcknesse that the world was in. So sayth Paul: Blindnesse fell vpon Israel. To the same effect pertayneth that complaint of God by the mouth of Esay, saying: The Oxe knoweth his owner, and the Asse his Maisters Cribbe: but Israel hath not knowen mee.

Rom. 11

Esay. 1

For although he hath the rule of the whole world, yet notwithstanding he maketh him selfe the peculiar Lorde of Israel, whome he had chosen to be as it were his deare Sherpefolde. This place also serueth to make vs feare, that we be not careles of Christ, when he is reuealed and Preached. For we are not therefore iust, because we heare the word, and because Christ commeth: but because we beleeue and worke according to the measure of fayth.

A. The Iewes had no regard to the Lawe and the Prophetes, and therfore they stumbled and fell at the Stone of offence: and were reiected for their vnbeleefe. *M.* Furthermore it shoulde not seeme straunge to any man, if the sonnes of GOD which are in Christ, be not receyued of this worlde, seeing that light was receyued, neyther afore nor after the incarnation, neyther of the Gentiles, nor of the Iewes. The world receyueth that which is his owne.

1. Ihon. 3. 4

12. But as many as receyued him, to them he gaue power to be the sonnes of God, euen to them that beleue in his name.

But as many as receyued him.

Therfore that which is spoken before: And his own receiued him not. Is not so to be vnderstode that none of al the Iews receyued Christ (for many receyued him) but because he was not receyued by a generall consent: Euen as if thou shouldest saye: The Gospell came into England, and England receyued it not: How can Englande be sayd not to receyue the Gospell, seeing there are so many Christian Englishmen that receyue the same? Surelye it maye be truely sayde, not to receyue it, bycause it doth not receyue it, with a generall commen consent, all men agreeing to the same.

R. To receyue Christ (as Iohn interpreteth the same) is to beleeue in the name of Christ. And the name of Christ, is wisedome, righteousnesse, sanctification and redemption. If any man therfore geue him selfe to the righteousnesse of Christe, or to his redemption, sinnes shall not remaine, death shall vanishe awaye, and Hell fire shalbe quenshed. For men shalbe made suche as Christe him selfe is, if they geue and bequeathe them selues wholly vnto him. According to that which followeth:

1. Cor. 1

To them he gaue power to be the sonnes of God.

C. Least this let should hinder or stay any man, that ỹ Iewes cõtempned christ, the Euangelist lifteth vp the mindes of the godly which beleeue in him aboue the Heauen. For he sayth that this glory, to be the Sonnes of GOD, must be obtayned by fayth.

And in this vniuersalitie (as I saye) is contayned a secret comparison. For the Iewes were puffed vp with a blinde vaine glorie, as though they alone had GOD tyed vnto them. The Euangelist therefore pronounceth that the lot is altered: because the Iewes being forsaken, the Gentiles are chosen in their stede. For it is asmuche as if the right of adoption should be transported to straungers. And this is that which Paule sayth: The destruction of one people was the life of the whole worlde: because the Gospell being expulsed as it were of them, beganne nowe to be spredde euen throughout the whole worlde. CHR. Therefore whether they be bonde or free, whether they be Barbarous or Scithians, wise, or foolish, men or women, Children or olde men, all are worthie of one honour, of the which it is sayde: Hee gaue them power to be the sonnes of GOD.

Rom. 11

C. The Papistes by this place gather that it is in our power eyther to chose, or to reiect this grace. But the text it selfe doth plainelye ouerthrowe this false collection. For straight after the Euangelist addeth that they are made the sonnes of GOD, for he sayth, To them he gaue power to be made the sonnes of God, but specially by the next verse following.

This making commeth not by the will of flesh, but by the will of God, by the benefit of regeneration. Wherefore, if faith doe regenerate vs that we maye be the sonnes of God, and if God from heauen doe enspire the same into vs, it is manifest that the grace of adoption is not only offered to vs of Christ in power, but also euen in the verye acte. Moreouer in this, Christ hath wonderfullye set forth his grace, that he hath giuen this honour to vncleane and prophane men, yea to suche as lie in the shadowe of death, that they should now sodenlye begin to be the sons of God. Notwithout cause therfore doth ỹ Euangelist ertol ỹ greatnes of this benefit, euen as S. Paul sayth to the Ephesians.

Ephe. 2

{ *Euen to them that beleeue in his name.* } &c.

He doth briefelye note the maner of receyuing of Christ, namelie when men beleeue in him. Therefore we being by fayth ingrafted into Christ, do attaine the right of adoption, that we maye be the sonnes of God. And certainelye seeing hee is the onelye begotten sonne of God, this honor pertayneth nothing at all vnto vs, were it not that we are his members. *M.* To beleeue in the name of Christ (as we shewed euen nowe) is to receyue him as the sonne of GOD, and the Sauiour of the whole worlde, the which is done of vs when we depende wholye vpon him by a sincere fayth and trust, and commit our selues wholye as Disciples vnto him. Hee sayth not, they which are pure, and altogither voyde of sinne, and worthy to be admitted into the fellowship of this fraternitie: but he sayth, which beleeue in his name and receyue him, that is to saye, which acknowledge by fayth the grace offered, and receyue it in heart. Therefore they which beleeue not, receyue not Christ, they cannot obtaine this sauing helth, and dignity of the sonnes of God, in so much that they must of necessitie perish with this worlde vnder the wrath.

13. Which were borne, not of bloode, nor of the will of the fleshe, nor yet of the will of man, but of God.

{ *Which were borne* } *M.*

These wordes pertayne to the description of them which beleeue in the name of Christ, and do receyue the right of the adoption of the sonnes of God. They which are such are not borne of fleshe and blood, but of God: Fleshe and blood begetteth not the Children of God. That which is of the fleshe is fleshe, and that which is of the spirite is spirite. *B.* By these wordes the Euangelist meaneth nothing else, but the carnall Byrth. For he maketh a comparison of the generation of the fleshe, and of the spirite, reiecting the one and allowing the other.

John. 3

C. Key-

C. Neyther is it necessarye that wæ vnderstand here by this woꝛde, flesh, the Woman, as many would haue it. The Euangelist rather repeating one thing by diuerse woꝛdes, goeth about to inculcate the same, and to pꝛint it moꝛe dæpelye in our mindes. Therefoꝛe hæ doth secrætelye touche the wicked trust and confidence of the Jewes, who had alwayes in theyꝛ monthes the woꝛthinesse of theyꝛ offspꝛing, as though they spꝛanging from a holye Pꝛogeny, were Saintes by nature. They had woꝛthelye boasted them selues to bæ of the stock of Abraham, if they had bæne lawfull Childꝛen and not bastardes.

But the boasting of Faith doth arrogate nothing at all from the carnall generation, but geueth GOD the pꝛaise foꝛ all thinges that it hath receyued. Therefoꝛe S. Iohn in effect sayeth thus much: They which belæue in Chꝛist, being befoꝛe vncleane Gentiles, are not boꝛne the sonnes of God out of the wombe, oꝛ by flesche and blood, but are bꝛought therevnto by the woꝛkemanshippe of the holye Ghost. And although pꝛoperly hæ hath respect vnto the Jewes which were pꝛoude in the flesche: yet notwithstanding, of this place, a generall Doctrine maye bæ gathered, namelye, that where as wæ are counted the Sonnes of GOD, it commeth not by the pꝛopertye of our nature, neyther of our selues, but because the Loꝛde hath begotten vs of his owne frælwill and singuler loue.

Question. A Notwithstanding the Euangelist sæmeth verye vnoꝛderlye to make regeneration the first in oꝛder, as though it went befoꝛe faith, when as rather it is the effect of Faith, and therefoꝛe the latter of the twaine.

Aunswere. C. I aunswere that it is both first and last in diuers respects, because by fayth wæ conceyue the incoꝛruptible sæde, by the which we are boꝛne againe into a newe and diuine life: and yet neuertheless, faith is now the woꝛke of the holye Ghost, which dwelleth in none but in the sonnes of God.

Therefoꝛe in diuers respectes, faith is a part of our regeneration, and an enterraunce into the kingdome of Heauen, that wæ might bæ nombꝛed amongꝛ the childꝛen of God. Foꝛ in that hæ illuminateth our mindes with the spirite, hæ sheweth the woꝛke of regeneration. After this maner, faith spꝛingeth from regeneration, as from the well. But because wæ receyue Chꝛist by the same faith (whiche sanctifieth vs wyth his spirite) therefoꝛe it is sayde to be the beginning of our adoption. Therefoꝛe in respect of our sence, we beginne not to be the sonnes of God, but after fayth onely.

M. But we must note what difference there is betwæne them whiche are adopted in this woꝛde to the inheritaunce of earthlye goꝛdes, and those which are adopted to bæ the sonnes of God. They whiche are adopted to haue the inheritance of earthlye goꝛdes, are adopted by grace of goꝛd will, although they come not of the same flesche, neither are regenerate in minde, but abide in the same minde whereof they were befoꝛe. But they which are adopted to bæ the Sonnes of God, are not boꝛne of the substaunce of God, (as was Chꝛist the onely begotten sonne of GOD) but they being by grace taken foꝛ heyꝛes and sonnes, are also chaunged in minde, and of carnall are made spirituall. And this is that which hæ sayth: But are borne of God.

Wæ gather also by this place, that faith commeth not of our selues, but is the frute of spirituall regeneration. Foꝛ the Euangelist affirmeth that no man can belæue, but hæ which is boꝛne of God. Faith therefoꝛe is a heauenly gift: Furthermoꝛe wæ maye hereby gather, that faith is not a colde oꝛ bare motion, sæing none can belæue except hæ be refoꝛmed by the spirite of God.

14. And the same woorde became flesh, & dwelt among vs, and we sawe the glorye of it, as the glory of the onely begotten sonne of the Father,

ther, full of grace and truth.

{ *And the ſame worde* } *C.*

Nowe hee teacheth what that comming of Chriſt was, of the which he had made mencion before, ſaying, Hee came into his owne: Namelye, that hee hauing taken vppon him our fleſhe, openlye ſhewed him ſelfe to the world.

M. And by the fleſhe, he vnderſtandeth the whole man, in ſomuche that it is al one, as if he had ſayd. And the word beecame man. *C.* For this worde fleſhe, ſerueth more to ſet forth the force of his minde, than if he had ſayde, That it was made man. His purpoſe was to ſhew what a vile and baſe condition the Sonne of GOD toke vpon him for our ſakes, comming downe from the throne of his heauenlye glorye. The ſcripture ſpeaking of a man, contemptuouſlye, calleth him fleſhe. When as therefore the Euangeliſt, calleth the ſonne of God fleſhe, he meaneth, that he hath ſo much abaſed him ſelfe, that he hath taken vppon him this fleſhe, ſubiect to ſo many miſeries. *R.* As to fragillity, contempt, execration, pouertye, hunger, thirſt, nakednelle, death, and damnation: and that wee might bee made through him, Strong, Bleſſed, Ritch, Full, Immortal, and righteous, whereby we haue euerlaſting ſaluation.

For what thing elſe is fleſhe than weakeneſſe, duſt, and as it were haye, and the glorye thereof, as the flower of the field, which in the morning groweth, and in the Euening is cut downe, and withered?

C. But the fleſhe is not here taken for the corrupt nature of man, as Paule oftentimes taketh it, but for the mortall man. Verye fonde therefore is Appollinaris, which imagined that Chriſt had a humane bodye onely without a ſoule. For this is a figuratiue kinde of ſpeache, becauſe the inferiour part doth comprehende the whole man. For by an innumerable ſort of teſtimonies, a man may gather, that Chriſt our ſauiour as hee had a body, ſo alſo he had a Soule.

And the ſcripture, when it calleth men fleſhe, it doeth not thereby make them voyde of Soule. It is verye manifeſt therefore that the worde being begotten before all worldes of the Father, and whiche was alwayes with the Father, was made man. *M.* We muſt alſo take heede, leaſt we thinke the worde to bee ſayde, to bee made fleſhe in that ſence that the water is ſayd to bee turned into Wine. Iohn.2

For there the water was ſo made Wine, that it left of to be water any more, and was onely wine: but here the word, was not ſo made fleſh that it ſhould ceaſſe to be the word, that is to ſay, God, ſhould be now nothing more then fleſhe. God forbid. For it can not bee that God ſhould be chaunged into man, and ſhould then ceaſe to be God. The diuine ſubſtãce of the worde will neyther admit mutacion or ende, ſeeing it is immutable and infinite, or without ende. Moreouer, the fleſhe of Chriſt, hath not left his proper nature, and is chaunged into the worde. God forbid this alſo. For elſe as Chriſt is there depriued of his diuinitye, euen ſo here he ſhould bee depriued of his true humanitye, in ſo much that he ſhould not bee nowe true man, neyther truely conceyued, nor truelye borne, neyther yet truely ſuffered, nor dead, and conſequentlye, neyther truely rayſed againe from death.

M. Let vs therefore firmelye holde and beleeue that GOD was made man, that hee toke vnto him that which before he was not, and that he loſt not that which he was. *C.* And therefore in this principle of Faith, there are two principall thinges of vs to be beleeued, namelye, that two natures in Chriſt, were ſo ioyned and come togeather into one perſon, that one and the ſelfe ſame Chriſt was both verye God, and verye Man. And that the vnitye of perſons doth not let, but that the ſeuerall natures doe abide diſtinct, in ſo much that the Diuinitye doth retaine and keepe whatſoeuer is proper vnto it, and the humanity hath alſo that to him ſelfe, which belongeth vnto it. *A.* And if we beleeue theſe two principles, we ſhall eaſilye driue

Two thinges to bee beleeued.

1.

2.

awaye

awaye all errours, which Satan hath brought in by his Ministers touching the Diuinitye and humanitye of Christ.

For Nestorius, Eutiches, Seruetus, and the Anabaptistes, haue brought no smal contumelye vnto Christ, in going about some of them to robbe him of his Diuinitye, and some of them of his humanity.

{ *And dwelt amongst vs.* }

R. That is to saye: The Sonne of GOD, hauing taken vppon him our flesche, liued amongest vs men, spake with vs, and did eate and drinke with vs.

M. Herevppon the Prophete called Esay.7 Christ Emanuel, that is to saye, God with vs. B. For he being in the forme of God, thought it not robbery to bee equall with God: but made him selfe of no reputacion, taking on him the forme Philip.2 of a seruaunt, and made in the likenesse of men, and founde in figure as a man. R. And againe, it is sayde, God was manifested in the fleshe, iustified in the spirite, seene of Angelles, preached to the 1. Timo.3 Gentiles, beleeued on in the world, and receyued vp into glorye.

C. But it is doubtfull whether the Euangelist speaketh generallye of men, or of him selfe onelye, and of the rest of the Disciples, which were eye witnesses of that which he sayth. It is most likelye that he speaketh of him selfe, and of his fellowe Disciples, for he addeth saying:

{ *And we saw the glorye of it.* } M.

He hath the same wordes almost in his Epistle, saying: That which was from the beginning, which we haue heard, which 1. Epist.1 we haue seene, &c. For although the glorye of Christ might be seene of men, yet notwithstanding it was vnknowne to the greater part by reason of blindnesse. Onely a fewe, whose eyes the holye Ghost opened, sawe this manifestation of glorye. The summe and effect of these wordes is, that Christ was so knowne to be man, that he shewed forth somwhat in him selfe, to bee seene of men to be far more excellent. Wherevpon it followeth that the Maiestye of GOD was not abased, although it was compassed about with flesche: It laye hid vnder the basenesse of the flesche, but so notwithstanding that it shewed forth his brightnesse. M. Iohn sayeth not, we sawe his essence, but, we sawe his glorye. No man seeth, nor hath seene the verye essence of the worde: But the beleeuing Apostles sawe his glorye.

B. The which as it was speciallye seene of three of the disciples in the mount Thabor: Euen so by his glorious resur- Mark.17 rection and Assention, it did mightelye shine, and was openlye exhibited to be seene of all the Disciples. M. Therefore by this worde glorye, he vnderstandeth those thinges, which set forth the glorye of this worde, that is to saye, whiche are certaine shewe tokens of his Diuine goodnesse, wisedome, and power.

Euen as in the Chapter following, Saint Iohn sayth, After Christ had made VVine of water: He manifested (sayth he) his glory. A. And Christ him selfe hearing of the death of Lazarus, sayth, This sicknesse is not vnto death, but for the glorye of GOD, that the Sonne of John.11 God might bee glorified thereby.

M. And because the Apostle sawe all these thinges, Saint Iohn testifieth of them in this place, saying: And we sawe his glorye. For in these thinges the glorye of Christ was declared.

{ *As the glory of the onely begotten Sonne of the Father.* }

C. This worde (As) is not of improprietye in this place, but it rather signifieth a true and perfect approbation. Ephe.5. Euen so when Paul sayth: VValke as children of the light, he meaneth that we should truely testify by our workes the verye same, that we are the children of the light.

The Euangelist therefore meaneth that the same glorye was seene in Christ, which did agree and belong to the sonne of God, and was an assured testimony of his Diuintye. M. For testimony is

geuen

geuen of Chriſt, not as of ſome holy man and Prophete of GOD, which was conuerſaunt among them, and whoſe glorye they ſawe: (as the Iſraelites alſo ſawe the glorye of Moyſes which he had in his face) neyther, as of a glorious King of this worlde, (which kinde of glorye ſome of the Diſciples deſyred, ſaying: Graunt that wee maye ſit in thy glorye, the one on thy right hande, and the other on the lefte: the which alſo the Iewes fowliſhlye loked for at the comming of theyr Chriſt.) But as of the incarnate and onely begotten worde of GOD, the which is called by the Apoſtle, The brightneſſe of the glory of the Father. And the Euangeliſt here calleth the worde, onely begotten, becauſe he is the only begotten ſonne by nature, as if he ſhould place him aboue men and Angels, & ſhould attribute that vnto him, which belongeth vnto no other creature. But we muſt not thinke that theyr faith did ſee all the glorye of the onely begotten ſonne of GOD, in the diſpenſing of mans Saluation, ſeing the ſame is infinite. The Iſraelites could not beholde the glorye of Moyſes countenaunce and yet could the eyes of the Apoſtles beholde the glorye of the onelye begotten ſonne of GOD. They ſawe ſurelye ſo much as was appertayning to the diſpenſing of our ſaluation.

Exod.34

Hebr.1

{ *Full of grace and truth.* }

B. As if he ſhould ſaye: I haue ſayde, that we haue ſeene, and plainely beheld the glorye of the onelye begotten ſonne of God, and that not once or twiſe onelye, becauſe he was full of all grace and trueth.

M. The Euangeliſt therfore by theſe wordes commendeth the converſation of Chriſt amongeſt his Diſciples, becauſe of two thinges, with the which the ſame was repleniſhed, namelye, with grace and trueth.

Ia.7.

C. Stephen alſo is ſayde to bee full of grace, but in another ſence. For the fulneſſe of grace is in Chriſt, he is the well from whence al we muſt drawe, as more largelye hereafter ſhalbe declared. Iohn therfore meaneth that Chriſt was hereby knowne to bee the ſonne of GOD, becauſe he had in him ſelfe the fulneſſe of all thinges which pertained to the ſpirituall kingdome of God: and becauſe he truelye ſhewed him ſelfe in all thinges to bee the redeemer and Meſsias, which is in deede the ſpeciall note by whiche he ſhoulde bee diſcerned from all other.

B. This fulneſſe of grace in Chriſt, was at ſondrye times foreſhewed by the Prophetes: as in the Pſalmes, and in Eſai, and in other places.

Pſal.45
Pſal.89
Eſay.16
Ihon.14

Trueth, in this place maye ſignifye ſinceritye, and integrity, with the which Chriſt was alwayes repleniſhed. *R.* I am the waye (ſayeth he) the trueth, and the life.

15. *Iohn* beareth witneſſe of him, and crieth, ſaying: This was he of whome I ſpake, He that commeth after me: is preferred before me: For he was before me.

{ Iohn *beareth witneſſe of him.* } *M.*

Becauſe he had ſayd before that Iohn was ſent to this end, that he might teſtifye of Chriſt the true light, which lighteneth euerye man comming into this world, and by his teſtimony had brought moſt men to beleeue the ſame, it was neceſſary that he ſhould adde theſe teſtimonyes, and ſhoulde teache that they both teſtified one thing concerning Chriſt. And he bringeth fiue of his teſtimonies by the which he manifeſted Chriſt, of the whiche wee will ſpeake in order as wee come vnto them. Iohn (ſayth he) beareth witneſſe of him, namely of the word incarnate, and of the onely begotten ſonne of God.

C. For, by the worde of the preſent tence, the Euangeliſt meaneth the conti-

nual acte. And truely this Doctrine ought to florishe for euer, euen as if the voyce of Iohn did continuallye sounde in the eares of men.

So also he sayeth that Iohn cryed, to declare that the doctrine of Iohn was not obscure: and that he did secretelye tell the same in the eares of a fewe, but that hee openly with a lowde voyce preached Christ. *R.* This therefore so excellent a man, whom the whole multitude reuerenced as a Prophete, who for his holinesse and purenesse of life, was taken for Christ, this so singular a man. I say, beareth testimonye to Christ, of this fulnesse.

Whereby the wicked obstinacye of the Iewes is noted, that hauing so notable a personne to beare witnesse of Christ, so plainelye and openlye Preaching of him, yet notwithstanding, abode in their hardnesse of heart and perished, of the which the Euangelist spake before, saying: He came into his owne, and his owne receyued him not. And so all excuse is quite taken from them.

Saying this was he of whome I spake *M.*

This is the testimony of Iohn. Before that Christ came to him, that is to saye, to receyue Baptisme, he instructed all men throughout al his race of Preaching of Christ, which was nowe readye to come, directing them from him selfe vnto Christ, Baptizing them, not into him selfe, but into him, and teaching to prepare the way vnto him. And this is that which Paul sayth, Iohn truelye Baptized with the Baptisme of repentaunce, speaking of him that shoulde come after him, that they might beleeue, that is to saye, Of Christ Iesus. And hee pointed him out with the finger, saying: This is he of whome I spake. Acts.19

C. By the which wordes he meaneth, that this was his purpose from the beginning, namely to make Christ known, and that this was the ende of his Sermons.

M. Of this mynde and disposition ought euery Minister of Christ to bee, that after the example of Iohn, they learne, not to preache themselues, but Christ: and not to suffer any to depend vppon them, but to direct and send them vnto Christ. So Saint Paul teacheth saying: For wee Preache not our selues, but Christ Iesus our Lord, and our selues your seruauntes for Christes sake. 2 Cor.4

If all were endewed with this minde whiche will seeme to bee ministers of Christ, there should be true concord and vnitye throughe the whole Churche, neyther shoulde there bee at any time Scismes in the same. *C.* Moreouer when Iohn the Baptist speaketh of Christe, saying: Hee which commeth after me: although hee was elder than Christ by certaine monethes, yet notwithstanding, here hee speaketh not of his age. But because he had done the office of a Prophete a certaine time before Christ had openlye shewed him selfe, therefore by time he preferreth him selfe before Christ. Therefore in respect of the publique reuelation of Christ, Christ followed Iohn.

16. And of his fulnesse haue all we receyued, and grace for grace.

And of his fulnesse haue all wee receyued.

M. These wordes and that which followeth to the other testimony of Iohn beginning at the nineteenth verse, are referred of some to our Euangelist, and not to Iohn the Baptist. Although it make no great matter whose wordes these be, yet notwithstanding there seemeth to bee no cause why they should bee taken from the testimony of Iohn the Baptist.

Nowe therfore he beginneth the Sermon touching the office of Christ, because hee contayneth in him selfe the affluence and fulnesse of all good thinges, insomuch that no part of saluacion is to be sought for of any other.

With God truely is the well of life, of righteousnesse, of trueth, and of wisedome: this well is hidden and shut from

vs: but in Christ the fulnesse of all these thinges is offered vnto vs. For hee is readye to flowe vnto vs of his owne accorde, if so bee we geue vnto him passage by Faith. And with Christ is the fulnesse, because he hath receiued the spirite without measure. For the Father hath geuen all thinges into his handes. The which thing was shadowed in the Lawe by Aron, who when he was consecrated Priest, had Oyle powred on his head, the which, for the great plentye thereof ranne downe by his Bearde, euen to the skyrtes of his cloathing.

Iohn.13

Psal.133.

As therefore the Oyntment vpon the head, which ranne downe the Bearde, euen Aarons Bearde: Euen so Christ was annointed without measure most abundantly with the holy Ghost, and hath powred the same vpon the Beard, and skirtes of his cleathing, that is to saye, vpon the faithfull.

And as in the first Natiuitye, wee all receyued of the fulnesse of Adam, euen so in the newe byrth, wee all are ouerwhelmed with the fulnesse of Christ For Adam is a Type of Christ, as Saint Paul sheweth in the fift Chapter to the Romanes. *C.* But to returne to the wordes of Iohn the Baptist. First of all he sheweth that wee are voyde euery one of vs of al spiritual goodnesse. For Christ aboundeth to this ende, that hee might supplye and helpe our lacke, ease our neede, and satisfye our hunger.

M. The whiche Saint Paul confirmeth by these woords: VVhat hast thou O man, which thou hast not receyued?

1.Cor.4

C. Secondlye he admonisheth, that so sone as we depart from Christ, wee doe in vaine seeke for any benefite, bee it neuer so small: because GOD will haue all goodnesse to rest in him alone.

Therefore wee shal finde Angels and men dyre, Heauen voyde, the Earth barren, to bee short, all thinges nothing, if we will be made partakers of the giftes of God otherwise than by Christ.

Thirdly, he teacheth that we ought not to feare, lest we should want any good thing, if so bee we drawe at the fulnesse of Christ, the which is so filled with al heauenlye treasure, that we shall feele the same to bee in verye deede a bottomlesse well. And Iohn maketh him selfe one of the reste that wanteth perfection, not for modestye sake, but that it maye euidentlye appeare that none at all ought to bee excepted.

M. Let vs heare therefore both the voyce of GOD, and also the voice of his Saintes. The voyce of God is: Come vnto me, I will refreshe you. Heare me and your soule shall liue. The voyce of the Saintes is. We haue nothing of our selues, those thinges which we haue come from another. Craue of him, of whose fulnesse we all haue receyued.

Math.11 Esay.55

By this place also they are to be admonished & taught, which haue so receiued of this fulnesse of Christ, that they possesse more than others, eyther in the knowledge of GOD, eyther in temporall blessinges, that they inuert not, nor abuse the nature of Christes benefites: For as they came vnto vs, of his free liberalitye and goodnesse, so they must bee communicated and geuen by vs to others liberallye, that the neede of others maye bee supplyed and holpen by our fulnesse. He doth iniurye to the benefites of Christ receyued, which eyther greedelye keepeth them to him selfe, or which by filthye riote vainelye wasteth them. Of this matter saint Paul admonisheth vs in his Epistle to the Corinthians.

2.Cor.8

{*And grace for grace.*}

M. This place is diuerslye expounded. Some vnderstande the first grace to bee that, by the which through Faith we receyue remission of our sinnes: the other grace, to bee life euerlasting, the which kind of grace is geuen to the faithfull: according to this saying of the Apostle, but the grace of God is eternall life.

Rom.6

But other some will haue the first to bee that whiche in the olde Testament was geuen to the Iewes: the other to be more copious and large, and geuen to all men.

C. But the simple sence and meaning of the texte, seemeth to bee this, that whatsoeuer graces GOD doeth powre vppon vs, they doe also spring from this well.

For

For whatsoeuer we receyue of Christ he doeth not onelye geue it vnto vs as GOD: but also the Father hath so geuen al thinges into the handes of Christ, that whatsoeuer we receyue from God, they come to vs by Christ, as by a Conduite Pipe. They iudge therefore rightlye, which saye that we are watered by the graces powred vppon Christ.

This was the oyntment with the whiche he was annoynted, that he might annoint vs all with him. Wherevpon he is called Christ, that is to saye, annoynted, and we Christians, that is to say, annointed of him.

R. Therefore, we haue receyued grace, that is to saye, God the Father fauoureth vs: for grace, that is to say, because, he fauoureth Christ his Sonne, whose brethren we are, and in whome we beleeue. For this (sayeth he) is my beloued Sonne, in whome I am well pleased. Wherefore the Father also loueth vs, which by faith are made members of his Sonne.

Matth.3

M. First of all therefore, we haue here to learne, that we receyue not grace for our owne merites sake, but for the worthinesse of Christ and his sake.

Secondlye, let vs be admonished by the example of the Israelites, not to neglecte the benefites of the grace of Christ, *A.* that is (as the Apostle sayeth) That we receiue not the grace of God in vaine.

2.Cor.6

Thirdlye, that we knowing, how that we receyue the blessinges of GOD in this life frælye by Christ, be confyrmed in the faith and hope of the blessinges to come: the glorye and greatnesse whereof the eare hath not hearde, the eye hath not sæne, neyther hath it at any time entered into the heart of man.

Esay.64
2.Cor.2

For it can not be, that he which is touched with no fæling of the benefites of God receyued in this life, shoulde conceiue in his minde a certaine hope of the blessinges to come.

17 For the Lawe was geuen by *Moyses*, but grace and truth came by Iesus Christ.

B. In that he maketh mention of Moises by collation, it is done by a figure called Occupatio, For the Iewes alwayes boasted of Moyses, althoughe in dæde they beleeued him not. Iohn therefore attributeth to Moyses, that which was right, namelye, that the Lawe was geuen by him: for he stode betweene God and the Children of Israel, that he might shewe them the word of the Lord. For by this Law, (Christ set aparte) they were so farre from finding fauour in the eyes of the Lorde, that they were altogether guiltye of impietye and execrable: For the Lawe accurseth so many as obserue not all those thinges which it commaundeth.

Deut.27
Gala.3
2.Cor.3

Herevppon it is that Paul calleth the Lawe the administration of death and condemnacion, and a kylling Letter.

A. But when we come vnto Christ, we finde in him grace, *C.* that is to saye, the Spirituall fulfilling of those thinges which the lawe contayned in the letter: we finde also in him trueth, that is to saye, a firme, and sounde stabilitye of thinges.

The Euangelist therefore teacheth howe muche inferyoure the Ministerye of Moyses was to the power of Christ.

M. Moreouer these two, grace, and trueth, are oftentimes in the Scripture ioyned togeather: *C.* but here by a figure called Hypallage, they are bothe aptlye referred to one ende: as if he had sayde: That grace by which the trueth of the lawe standeth, was at the length offered in Christ. But because the sence wyll remaine all one, it maketh no matter whether they be ioyned or separated. This truely is certayne that the Euangelist woulde haue this graunted, that the Image of all Spirituall blessinges was shadowed onelye in the Lawe: but in Christe perfectlye published and reuealed. Wherevppon it followeth, that if we separate the Law from Christ, there shal nothing remaine

therein bare figures.

Colloss. 2 In consideration of the which, S. Paule sayth, that in the lawe are shadowes, but in Christ the body. *M.* And Moyses is sayde to be farre inferiour vnto Christ, because he was in the house of GOD as a seruaunt, for a testimonye of those thinges whiche shoulde be spoken: but Christ was as Lorde ouer his house.

Heb. 3

C. The truth therefore consisteth in this, that by Christ we obtaine grace, which the Lawe coulde not bestow. So that this worde, grace, is taken as well for the free remission of our sinnes, as for the renouation of the heart.

18. No man hath seene God at any time: the onely begotten sonne which is in the bosome of the Father, he hath declared him.

C. This is very well and aptly added for the confirmation of the former sentence. For the knowledge of GOD is the gate by the which we enter into the fruition of all good thinges. Therefore seing GOD doth reueale himselfe vnto vs by Christ onelye, it followeth consequentlye that all thinges be sought for at the handes of Christ. *M.* These thinges therefore doe so agree with that which goeth before, that the authoritie of Moyses (vppon the which the Iewes did depende, because he talked with God face to face) is thereby made inferiour vnto Christ. Moyses saw not God, nor any other man, whether he were of the Prophets, or of the Patriarckes.

C. Furthermore when Iohn sayth, that no man hath seene God at any time, his wordes are not to be vnderstoode onelye of the externall sight of the corporall eye: for he meaneth generallye, that seing God dwelleth in the light, which no man can attaine vnto, he cannot be knowne but in Christ, his liuely and expresse Image.

1. Timo. 6

Wherefore our condition is farre better than the state of the fathers: because GOD which at the first lay hid in his secret glory, hath now after a sort made himselfe visible.

For certainely, when Christ is called the very expresse image of the father, that pertayneth to a speciall benefite of the newe Testament. Euen so the Euangelist in this place sheweth vs a newe and straunge thing, when he sayth that the onelye begotten sonne which was in the bosome of the Father, and before that time hyd, is now expressed vnto vs. He commendeth therefore the reuelation of GOD, which by the Gospell is brought vnto vs, in the which he putteth a difference betweene vs and the Fathers, and doth preferre vs before them.

Obiection. If any man obiect and say that God was then also seene of the fathers, face to face, (as we reade that the Patriarcke Iacob did, God spake also to the Children of Israel face to face, & to his seruant Moises)

Gen. 32 Deut. 5 Num. 12

we may aunswere that the same sight is in no poynt to be compared to ours: For GOD vsing at that time obscurelye to shew him selfe, and as it were a far of, when he appeared more gloriously vnto some, they sayd that they had seene him face to face. Therefore they haue respect vnto their time: howbeit they saw not GOD, but as it were in shadowes and mystes. A singuler vision was that, & almost farre exceeding all the rest, which Moyses obtayned in the mount: and yet notwithstanding the Almightie expresly sayth: Thou canst not see my face, onely thou shalt see my hinder partes. By the which metaphore he declareth that the time of full and perfect reuelation is not yet come. *R.* But now he which seeth Christ, seeth the Father also. For the sonne onelye knoweth the Father, and he to whom soeuer the sonne will reueale him.

Aunswer.

Exod. 33

John. 14

C. Therefore this is most certayne, that GOD which was at the first inuisible, hath now appeared in Christ. When he sayeth, that the Sonne is in the Bosome of the Father, it is a translation, or kinde of speach borrowed of the custome of men, who are sayde

Matth. 11

to

to admitte thoſe into theyr boſome to whome they commit al ſecrete matters. The place of counſell is the breſt. Therfore he teacheth that the ſonne was euen in the deepe counſel, purpoſe, and ſecrete minde of the Father: to the ende we might knowe that we haue, as it were the open and reuealed breaſt of God in the Goſpell.

Colloſ. 2

19. And this is the record of *John*, when the Iewes ſent Prieſtes, and *Leuites* from Ieruſalem, to aske him: what art thou?

{ *And this is the recorde.* }

C. Hitherto our Euangeliſt hath made mencion of the Sermon whiche Iohn made concerning Chriſt: and nowe he commeth to a more famous teſtimonye, geuen to the meſſengers of the hye Prieſtes to carrye to Ieruſalem. He ſayeth therefore that Iohn openlye confeſſed wherefore he was ſent of GOD.

R. And in that the Euangeliſt ſo oftentimes maketh mencion of the teſtimony of Iohn the Baptiſt, it is done ſpecially for two cauſes: firſt to caſt in the Iewes teeth, and to vpbraide them with their impietye, which toke Iohn the Baptiſt for a man of GOD, and the Lordes annointed: and yet notwithſtanding, would not beleeue him concerning the teſtimony whiche he bare of Chriſt, and alſo that he might keepe the godlye Iewes in the fayth of Chriſt, being nothing diſmayde with the perſecution of the Scribes and Phariſees, which contumelioufly put Chriſt to the ſhamefull death of the Croſſe.

Secondly, to declare the conſtancye of Iohn the Baptiſt, in maintayning his former teſtimony which he had geuen concerning the Meſsias: and to proue that he was not a Reede ſhaken with winde. *M.* Whereas therefore the Euangeliſt ſayth, When the Iewes ſent from Ieruſalem, it is not to bee vnderſtode of the common ſorte of people which thought well of Iohn but rather of thoſe which bare rule, and which could alſo by theyr owne authoritye commaunde the Prieſtes and Leuites to go whyther they woulde haue them.

Mat. 11

The Euangeliſt Iohn maketh mention that the Prieſtes and Leuites were ſent from Ieruſalem, partely, that we might vnderſtande by the qualitye of the meſſage, the purpoſe of the ſenders, partely that he might adde a certaine waight and grauitie to the teſtimonye of Iohn, which was not geuen in ſecrete, or to the eares of the common people onelye, but to ſuch as were ſeriouſlye ſent from the Elders of the people, yea, from the Elders of that famous City Ieruſalem. But with what purpoſe came theſe meſſengers to Iohn?

Surelye: the people had beene nowe without Prophetes a long time. And Iohn came ſodainly forth, & vnlooked for.

Euerye man looked nowe for the comming of the Meſsias: as we maye ſee in the ſtorye of the Woman of Samaria: I knowe (ſayeth ſhe) That the Meſsias ſhall come, whiche is Chriſte, when hee therefore commeth, hee ſhall ſhewe vs all thinges.

Iohn. 4

C. Leaſt therefore the Prieſtes ſhould ſeeme to bee ſlouthfull in theyr office, if they ſhoulde diſſemble and neglecte a matter of ſo great waight, they demaunde of Iohn who he is. Therefore in the beginning they dealt not craftely, but rather being moued with the deſire of the redemption, they coueted to knowe whether Iohn were Chriſt, yea or no, becauſe he beganne to alter the accuſtomed manner in the Churche.

Howe be it, it cannot bee denyed but that there was in them an ambicious deſyre to keepe theyr right: but yet at this time they went about nothing leſſe than to geue the honour of Chriſt vnto another.

It appeareth therefore that there was a common fame of Iohn, which ſtyrred vp the mindes of all men.

20. And he confeſſed, and denied not, and ſayde

plainely, I am not that Christ.

R. He confessed the trueth, and denied not, hee did not retract the testimonie which was geuen before vnto Christ: but truely againe as before, he geueth testimonie vnto him. *C.* He confessed therfore plainly, and without dissimulacion, or circumstaunces, that he is not Christ.

Mala.4

M. I would to God that they which take vpon them no small countenaunce in the Church of Christ, woulde folowe this constancie of mynde, and sincerity towarde Christe.

21 And they asked him, what then? Art thou *Elias*? And hee sayth, I am not: art thou that Prophet? and he answered, No.

{ *And they asked him: what then?* } *c.*

Why doe they name Elias rather then Moyses? *M.* The very times did declare that the comming of Christ was euen at hande, before whom Elias should come according to the prophesie of Malachy.

Malath.4

R. They enquire therefore after Elyas the Thesbite, which was in the time of Achab the King. For although they had red in the Prophet Malachy, that the Prophet Elyas shoulde be sent before the great and fearefull day of the Lorde came (the which is the comming of Christ, being a blynding of the vnbeleuing, yea iudgement and damnation to them) yet notwithstanding as they were a carnall people, so they vnderstood carnally, not that another shoulde bee sent in the spirite and power of Elias the Thesbite, but euen the verye same Elias which was taken vp into heauen in the fiery Chariot: *C.* or at the least they being deceyued with the common errour imagined, that the soule shoulde come in an other bodye. *B.* By this errour Herode was deceyued, thinking that Iohn whome he had beheaded, was now aliue againe, and was called Jesus. By this errour also part of the common people thought the Lorde to be Elias, part Hieremias, or some one of the Prophetes. When as Iohn therefore had denied himselfe to be Christ, the messengers asked him if he were not Elias the Thesbite.

Matth.14

Matth.16

{ *And he sayth, I am not.* }

A. And yet notwithstanding our sauiour Christ, which cannot lye, affirmed him to be Elias. But Iohn meaneth that hee is not Elias in person, but in spirite and power, and so our Sauiour Christ calleth him Elias.

{ *Art thou that Prophet?* }

Although this worde (that) be added in this place, yet notwithstanding it hath no Emphasis or force. And afterwarde the messengers declare sufficientlye that they vnderstode another Prophet beside Christ. For they sayde, If thou bee neyther Christ, nor Elias, neyther a Prophet. In the which wordes we se diuers persons to be noted, least any man shoulde restraine this vnto Christ. They demaunde therefore simply if hee be not a Prophet sent of God.

{ *And he aunswered, No.* }

Iohn in denying this thing doth not lye for modesties sake, but doth sincerelye euen from his heart separate him selfe from the number of the Prophetes: and yet for all that, this aunswere is not contrarye to the wordes of Christ, which calleth him a Prophet, and more than a Prophet. For by those wordes, he doth nothing else but bring a certaine authoritye and credite to his doctrine, and doth also extoll the office committed vnto him.

Matth.11

22. Then sayde they vnto him: what art thou that we maye giue an aun-

swere

swere to them that sent vs: what sayest thou of thy selfe?

M. By these aunsweres of Iohn, the messengers of the Iewes, had hitherto learned nothing else, than, that he was neyther Christ, nor Elias, nor any of the Prophetes: For this onelye they demaunded. Therefore they obiect theyr auchoritye, of whome they were sente, least they should returne to them againe emptye, and vncertaine of theyr aunswere. Touching the exposition of the other two verses following, reade the third of Mathew, beginning at the third verse.

25. And they asked him, and sayde vnto him: Why baptizest thou then, if thou be not Christ, nor Elias, neyther a Prophet?

R. Although the most holye and best learned were sent vnto Iohn, yet notwithstanding, he is not so moued with theyr auchoritye, that he would depart from the trueth, to the whiche he had borne witnesse. And although they were the most learned of all others, in the lawe, yet notwithstanding they vnderstode not the aunswere of Iohn, which was taken out of the Scriptures: and therefore like blinde men they goe forewarde. Wherfore (say they) Baptizest thou? That is to saye: saying thou art nothing but a vanishing voyce, seeing thou art neyther Christ, nor Helias, nor a Prophet, who then hath geuen thee auchoritye to teache newe thinges, and to innouate olde rites and Customes? For although thou teach the trueth, and doest consecrate the people vnto GOD by newe Rites, yet notwithstanding, because thou art neyther annoynted nor ordered by our Byshoppes, thou oughtest not of thine owne rashnesse to vsurpe vnto thy selfe so great auchoritye.

Wherefore thou shalt bee excommunicated and cast out of the synagogue, except thou eyther retracte that which thou hast done, or else doest agree to the dignitye of our Byshoppes. *M.* For who gaue thee this power to bring vnto the people newe Ceremonies, contrarye to the auchoritye of the Lawe, and the order of Priesthood? For howsoeuer thou leade an austere life, yet for all that it is not meete for thee to bring in newe Ceremonies without our auchoritye, as though our Lawe were not pure inough of it selfe. *C.* In appointing these three degrees, (namelye, if thou bee neyther Christ, nor Elias, nor that Prophete) they seeme to reason verye aptelye. They graunted all power to bee in the Messias hand. They conceiued also this opinion, that at the comming of Elias, the renuing both of the kingdome, and of the Church should bee begon. And to the Prophetes they graunt it lawfull to discharge that office, that is enioyned them.

Therefore herevpon they conclude that it is a newe inuented thing, vnlawfull that Iohn should take vpon him to Baptise without the outwarde calling. But in this they are deceyued, that they acknowledge him not to bee Elias, of whom Malachy maketh mention, although he denye him selfe to bee that Elias of whome they dreamed.

M. Furthermore they quite ouerpasse the Prophecye of Esai, when as they might haue gathered thereby, what the cause was that he Baptized: namelye, because he was sent of GOD before the face of his Sonne, as a cryer and forerunner, to prepare the waye before him, and to moue the heartes of the Children of Israel to true repentaunce.

26. *Iohn* aunswered them saying: I baptize you with water: but there standeth

deth one among you, whome ye know not.

C. Concerning the Baptime of Iohn, of Chriſt, and of the Apoſtles it is ſufficiently ſpoken in the thirde of Mathew.

A. Now Iohn the Baptiſt doth ſecretlye repreheñde the blindeneſſe of the Iewes, becauſe they were ignorant of Chriſt, to whom principally they ſhould haue directed their mindes. And he doth alwayes inculcate this diligentlye, that no part of his miniſterie can be knowne vntill they be come to the author himſelfe. Hee ſayth that Chriſt ſtandeth in the middeſt of them, to the ende that hee might ſtirre vp their indeuour to know him. *M.* And hee noteth therewith alſo their peruerſe and worldely iudgement, by the which they iudged of the men of God according to the outwarde appearaunce, and vaine ſhewe. Chriſt was in the middeſt of them, that is to ſaye, hee was conuerſaunt among them: but they knewe him not. And wherefore? Becauſe he was baſe in his outwarde appearaunce, and as a common man. By the waye let vs here note that it is the lot of Gods children, not to bee knowne in the worlde, and becauſe they are not knowne, they are ſure to haue reproche for their parte. Reade the. xij. verſe of the ſeuententh Chapter of Mathew. And the firſt verſe of the thirde Chapter, of Iohns firſt Epiſtle. Touching the ſeuententh verſe following reade the thirde of Mathew.

28. Theſe thinges were done in *Bethabara*, beyond *Jordan*, wher *John* did baptize.

B. Theſe wordes are added to the ende the teſtimonie might be more certaine. And worthy truly was this teſtimonie of Iohn, being giuen ſo conſtantlye to the chiefe Rules of the Iewes, in ſo great a concourſe of people as was there aſſembled. This aunſwere of Iohn, take from them all excuſe that might afterward enſue. *C.* Therefore the noting of the place doth not onelye make for the truth of the hiſtorie, but alſo to the ende we might know that this was done where manye people might heare it, being a place of great reſort. For many came to the baptime of Iohn: and this was the ordinarie place where hee baptized.

29. The next daye Iohn ſeeth Ieſus comming vnto him and ſayth, Beholde the Lambe of God which taketh away the ſinne of the worlde.

M. This is the thirde teſtimonye of Iohn the Baptiſt concerning Chriſt. Hitherto Iohn hath ſhewed, what the Baptiſt witneſſed, firſt of all to the people, concerning Chriſt being abſent: ſecondely, what aunſwere he gaue to the Phariſees that were ſent from the Elders of Ieruſalem: and now conſequentlye he ſheweth what hee witneſſed of Chriſt openly hee being preſent.

C. There is no doubt, but that before this time hee had ſpoken of the reuealing of the Meſsias, but when Chriſt was come forth, hee thought it good in ſhort time to publiſh his proclamation concerning Chriſt: and now the time was at hande in the which Chriſt ended the office of Iohn, euen as when the ſonne is ryſen, the twy light (as wee call it) vaniſheth awaye. Therefore when hee had ſhewed to the Prieſtes that were ſent, that hee was in the middeſt of them, of whome the truth and force of Baptime ſhoulde be learned, the day following hee ſhewed hym openlye. And this is the cauſe why Chriſt offereth himſelfe into the preſence of Iohn. Therefore the next daye following Iohn ſawe Ieſus comming to him. *M.* But from whence, and to what ende? This is ſufficientlye declared in the thirtenth verſe of the thirde Chapter of Mathew. where it is ſayde: Then came Ieſus from

Galile

Galile to Iordane to *Iohn* to be baptized of him.

Behold the Lambe of GOD.

C. He nowe briefelye and plainely expoundeth the office of Christ, namelye, that he taking awaye the sinnes of the worlde by his death, reconcileth men vnto God. Christ truelye bestoweth other benefites vpon vs, but this is the chiefe vppon whiche the rest depende, that he in pacifying the wrathe of his Father, maketh vs to be counted iust and righteous.

For out of this well floweth all Riuers of good thinges, because God not imputing our sinnes, receyueth vs into his fauour. But by this word (*Lambe*) he hath respect to the olde Sacrifices of the Lawe. He had to do with the Iewes, who being accustomed with Sacrifices, coulde be no otherwise taught concerning remission of sinnes, than by setting before them a sacrifice. And there being many kindes of Sacrifices, he maketh mencion onely of one, by a figure called *Sinecdoche*. And it is likely that Iohn had respect vnto the Paschall Lambe.

So that the Iewes for the most part, hauing a verye grosse and superstitious opinion of Sacrifices, were of him reproued for the same, shewing to what ende all those belong. This was the wicked abuse of Sacrifycing, that they had their trust reposed and fixed in the outward signes. Therfore Iohn setting Christ before them, affirmeth him to be the Lambe of God: by the which he meaneth that whatsoeuer sacrifices the Iewes were wont to offer vnder the Lawe, they were of no force to put awaye sinnes: but were only figures, the truth of which were fulfilled in Christ him selfe: As Saint Paul at large sheweth in diuers places.

Heb. 9. 10. Psal. 40

Saint Iohn vseth this worde sinne in the singular number, for all kinde of iniquitye: as if he shoulde saye, what vnrighteousnesse soeuer there be, which alienateth God from men, it is taken away by Christ. *B.* For christ is he alone which taketh away the sins of the world: for he which beleeueth this testimonye, wil craue a pardon for his offence of this our onely bye Priest, all other creatures set apart. God men maye exhorte to beleeue in Christ, and to hope for remission of sinnes at his hande, and maye also testifye that all sinnes are truely remitted to the faithfull: but they can not remitte or pourge sinnes by their owne power, or geue and encrease Faith in Christ. For he is the onelye meane to take awaye sinnes. We must also note by these wordes of Iohn the Baptist, that Christ was manifested to be a redemption, not onely to the Iewes, but also to be made a Mediatour and Sauiour, to the whole worlde.

As our Euangelist sayeth also in another place: He dyed not for our sinnes onelye, but for the sinnes of the whole worlde. The which is not so to be vnderstode, as though that slaine Lambe toke away the sins of them onely which in this worlde lyue in the newe Testament wheresoeuer: No, it is not so to be vnderstode, for he taketh away the sinnes of all those also, which from the beginning of the worlde were partakers of the grace of GOD. Neyther did anye other thing in the olde Testament take awaye the sinnes of the worlde, than the same that is in the newe a healer of our sores, that is to saye, that onlye Sacrifice, Christ Iesus.

1. Epist. 2

So we reade that this Lambe was slaine from the beginning of the worlde.

Reuela. 13

C. Saint Iohn therefore goeth about to shewe that there remayneth nothing nowe for sinners, but that they flee vnto Christ their refuge: to the ende he might ouerthrowe all satisfactions, offeringes, and redemptions of men, being nothing but false and forged collusions of Satan our enemye.

This worde (taketh awaye) maye be two manner of wayes expounded, eyther that Christ hath taken vppon him selfe the burthen wherewith we were oppressed, or else that he quite aboliseth sinnes. CHR. Furthermore in that he sayeth (Taketh) in the present tence, the continuall action of taking a-

1. Peter. 2 Esay. 53.

way

waye is ment: For the offering which he once made, alwayes standeth of force.

Let vs knowe therefore, that we now at the last for Christ his sake are reconciled vnto God the Father, if we take the right waye vnto his death, and if we do beleue that he was the onelye Sacrifice nayled to the Crosse, which taketh away our sinnes.

R. Furthermore, Christ doth not so take awaye sinnes, that it maye be lawfull for euerye man licentiouslye to liue as him lysteth (as the carnall falsely gather) but that we should liue vnto God, and to righteousnesse. For wheresoeuer sinnes are taken awaye by faith, there in stede thereof succedeth the Spirite, mortifying from thencefoorth the dregs of sinne. Rom.6

Touching the exposition of the nexte verse, reade that whiche is spoken of in the fiftenth verse going before.

31. And I knewe him not, but that he should be declared to *Israel*: Therfore am I come baptizing with water.

{ *And I knewe him not.* }

C. Least men should thinke this testimonye to be geuen eyther for fauour or friendship, he preuenteth that doubte, affirming that he hath no other knowledge of Christ, than that which came from heauen to him. *M.* Although therfore he knewe him to be in the middest of Israel, yet for all that he knewe him not by face, for there was no familiaritye betweene them.

Christ had led his life in Nazareth of Galilee, being there with the Carpenter Ioseph, and nowe at the first he came from Nazareth to Iordan: But Iohn liued in the wildernesse among the beasts, and inhabitauntes of the Wildernesse. Least therfore by a wrong suspicion and doubte, the testimony should be discredited which was geuen to Christ, he addeth saying: And I knewe him not.

{ *But that he should be declared to* Israel. }

He came to Baptize for this principall cause, though this was not the onelye cause. He came truelye to Iordan, preaching the Baptisme of repentaunce, that by this occasion, he might knowe him, whome before he knewe not, that being knowne of him, he might reueale him to Israel. He Baptized also to this ende, that he might bring the heartes of the Israelites to repentaunce, and by this meanes might prepare the waye of the Lorde, which was at hande.

Notwithstanding, he sayeth well that he came to this ende, that Christ might be made manifest vnto Israel: For vnlesse this be done, al the rest profiteth nothing. This thing ought al the Ministerie of Iohn & the Apostles to do. Moreouer, except repentaunce be ioyned vnto it, Christ is declared in vaine.

C. And seeing it was necessarye that Iohn should be sent of GOD, that he might lawfullye Baptize, we maye gather herevppon, that no man hath libertye, of him selfe to institute Sacraments: for this right onelye pertayneth to God: Euen as our Sauiour Christ, in another place to prooue the Baptisme of Iohn, demaundeth whether it was from Heauen or of men. For the exposition of the two verses following, reade the thyrde Chapter of Mathew. Math.21

34. And I sawe, and bare recorde, that he is the sonne of God.

M. Although Iohn knewe Christ, (whome he had shewed to be present, and of whome he had Preached,) before this time to be the Sonne of GOD, yet notwithstanding, by the foresayde Heauenlye inauguration, contayned in thirtye and two, and thirtye and three verses, he knewe this Iesus whome before he knewe not to be the Sonne of God. And he knewe this not by the vision onelye, but by the voyce also of the Father which came from Heauen, saying:

This

Wath.3. This is my beloued Sonne. *C.* So that this signe was added because of confirmation, and that not so muche in respect of Iohn, as for all our sakes. *M.* But seeing Christ is in the Scriptures called the sonne of Dauid, why doeth not Iohn say: And I sawe and testifyed, that he is the sonne of Dauid? Because, that although hee hadde made noe lye, yet notwithstanding he shoulde not sufficiently haue set forth the glory of Christ.

Question.

Answver. And this is worthy to be noted that he witnessed Christ to be the sonne of God, because Christ shoulde be the giuer of the holy Ghost, and because the honour & office of reconcilying men vnto God, belongeth to no other beside him. *M.* And this knowledge and faith of the Sonne of GOD, as it springeth of the diuine reuelation, so it maketh a man blessed: as Christ plainelye declared to Peter in the sixteenth chapter of Mathew.

Wath.16

35. The next daye after *Iohn* stode againe, and two of his disciples.

B. By litle and litle, the Euangelist passeth, by narration, from the testimonyes of Iohn, to the testimonies which his owne dedes and sayinges gaue to the Lorde. And seeing it was the office of Iohn, to reuealc Christ vnto Israel, hath he thus farre forth made mention of that story, passing ouer, without doubt, many thinges which Iohn preached concerning the Lorde.

The other three Euangelistes haue more largelye written of that which hee hath omitted, with the which the Godly are satisfied. *M.* But this is the last testimonye of Iohn concerning Christ, among those whiche the Euangelist meant to repeate. Who in affirming Iohn to stand, commendeth his diligence in reuealing Christ, as one that sought al occasion to fulfill his office.

C. Here furthermore we see howe base and simple the beginning of the Churche was. Iohn truelye prepared Disciples for Christ: but Christ nowe beginneth him selfe to prepare his Church.

36. And behelde Iesus as hee walked by, and sayeth, Beholde the Lambe of God.

M. From whence, and whyther hee walked, the Euangelist sheweth not. But it is likelye that Christ, according to the great humilitye of his minde, as hee vouchsafed to receyue Iohns Baptisme, so also he was contented to heare his Sermons, which he communicated to the people: and so it came to passe when the Sermon was ended, because it was nowe almost euentide, that hee went to that place, where he meant to rest all night.

But it appeareth by this appellation of Christ, that Iohn oftentimes called Christ the Lambe of God, taking away the sinnes of the worlde: and that not without cause: for it is the office of a good teacher, not once onely, but oftentimes to inculcate those thinges into the eares of his auditours, which are necessarye for them to knowe. Touching the calling of him the Lambe of God, and what is thereby to be noted, it is already declared in the nine and twenty verse.

37 And the two disciples heard him speake, and they followed Iesus.

M. They did as yet directlye folow Iesus forsaking al that they had (for they were afterwarde called of Christ) but they followed him to get some knowledge of him, the whiche when they had gotten, they returned to their owne againe. But let vs note the disposition and example of these two, first in this, that although they were of the Disciples of Iohn, with others moe, yet notwithstanding they did not so stacker, that they woulde not geue eare and credite to his word, as some other of the Disciples did, who were nothing moued with all these testimonyes concerning Christ, to ioyne them selues vnto Christ: naye, they vpon

a raſhe zeale, did greatlye withſtande the opinion and Iudgement of theyr Maiſter. Secondlye in this, that it is ſhewed wherevpon they were moued to followe Chriſt. The two Diſciples (ſayth hee) heard him ſpeake, and they followed Ieſus. Therefore by the hearing of the worde which Iohn preached concerning Chriſt, they were moued to followe Chriſt. As yet they had ſeene no Myracle, neyther had they hearde of any Myracle done by Chriſt.

Chriſt therefore was at the firſt made manifeſt by Iohn in the worde, and not by the admiration of Myracles. And thus are Gods elect ſatiſfied, who deſyre not Myracles: but are content with the worde of God. The wicked generation ſayde: VVhat ſigne doeſt thou that we maye ſee and beleeue thee? And againe, Maiſter, wee would ſee a ſigne of thee.

B. Moreouer we ſee that God in due time bringeth all thinges to paſſe. Iohn many times before had witneſſed bothe to the people, and alſo to his Diſciples concerning Chriſt Ieſus: and yet notwithſtanding it was reſerued vntill this moment of time, that Chriſt the Maiſter of life ſhould bee knowne, and that the Diſciples of Iohn ſhould geue credite to the teſtimony of theyr Maiſter.

Therefore when the worde of the Goſpell is eyther foulye contempned of Hogges, or outragiouſlye reiected of Dogges, it muſt bee yet conſtantly and with good hope Preached, and committed to the heauenlye Father, that he wil make the ſame effectuall when and in whom it ſhall pleaſe him.

38. And Ieſus turned about and ſawe them follow him, and ſaith vnto them, what ſeke ye? They ſayd vnto him, *Rabbi*, (whiche is to ſaye, if one interprete it, Maiſter) where dwelleſt thou?

C. As Chriſt had offered him ſelfe to his Diſciples that they might come vnto him, euen ſo nowe they comming vnto him, he gently annimateth and exhorteth them. Neyther doeth he tarry to let them moue the queſtion firſt, but aſketh them ſaying: VVhat ſeeke yee? *M.* He was not ignorannt what they ſought for. But thus he meant by his gentleneſſe to make them more bolde, and take from them al ſhamefaſtneſſe. For he doth very wel firſt of all to demaunde what they ſeeke: becauſe it maketh verye much what they ſeeke for which followe Chriſt.

One ſayde vnto Chriſt, Maiſter I wil followe thee whether ſoeuer thou goeſt. But becauſe he ſought not for that thing in Chriſt which he ſhoulde haue ſought for: he was not admitted to bee a Diſciple, but hearde it ſayde vnto him: The Foxes haue holes, and the Birdes of the ayre haue neſtes, but the Sonne of man hath not where to reſt his head. *C.* But this ſo gentle and friendly inuitacion, which pertayned to theſe two, doth now pertaine vnto all men. Wherefore we neede not feare that Chriſt will hyde him ſelfe from vs, or will denye vs acceſſe vnto him: If he perceyue that we deſyre to come vnto him: but will rather ſtretch forth his hande to helpe our indeuours. And howe ſhould not he helpe thoſe that come vnto him, which ſeeketh a farre of thoſe that go aſtray, that he might bring them into the waye?

They ſayde vnto him, Rabby, *M.*

They woulde not ſlightlye, and with circumſtaunces by the waye, ſhewe vnto him what they ſought for, but (as it was needefull in a matter of waight) meant to declare vnto him theyr minde a parte, and that more exactly, and to vnderſtand of him the worde of trueth: therefore they aſke of him where he dwelleth, or (as it is in the Greeke texte) where hee abideth.

C. The name of Rabbi was common to greate men, and ſuch as were of ho-

nour

not

John. 6.

Math. 12

Math. 8

noure and great calling. But here the Euangelist sheweth another vse of this worde in his time, namelye, that Doctours and interpretours of the worde of GOD were saluted with this name. Althoughe therefore as yet they knowe not Christ to bee the onelye Maister of his Churche, yet notwithstanding they being moued with the title that Iohn gaue vnto him, they doe count him as a Prophete and teacher, the whiche is the first steppe to aptnesse to be taught.

{ *Where dwellest thou?* }

By this example we are taught not to be content with the naked & bare sight of Christ, but also to seeke, where his abiding place is, that he maye receyue vs as Ghestes. For there are some which smel the Gospell a farre of, and so they sufer Christ sodainelye to vanishe awaye, and to let slippe whatsoeuer they had learned of him. And although they were not then made his Disciples, yet notwithstanding, there is no doubt but that the same night he did more fully instruct them, insomuch that a litle after they were wholly addicted vnto him.

39. He sayth vnto them: Come and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre.

{ *Come and see.* } *M.*

Who can sufficientlye expresse this great facillitye and humanity of our sauiour Christ? He might honestly haue made a deniall of that whiche they demaunded, or in two words haue shewed them the place of his abiding: but he is so farre from being offended with their vntimelye comming, that he inuiteth and biddeth them to come, and see his Mansion place, when they demaunded where the same was. R. Christ therfore receyueth so many as come to him in faith, and reiecteth none. Nay, he calleth all men vnto him, saying: Come vnto mee all yee that trauell and are heauy laden, and I will ease you. Iohn. 6 Math. 11

Great therefore is the facillitye and gentlenesse of Christ toward these Disciples. First he asketh them what they woulde haue? and then of him selfe he biddeth them home to his lodging, although in time not conuenient, no doubt to the ende they might lodge with him all night, and might heare more of him. But in that he sayth, Come and see, and sayeth not rather, I dwell here, or I dwell there: It seemeth to declare, that no man can knowe Christ a right, except he haue experience of the feling of Christ by faith. They shall be all taught (sayth the Prophete) of God. But that feling of faith commeth not but by the ministerye of the worde. Esay. 54

Who so euer therefore seeketh where Christ abideth, where GOD dwelleth, let him heare the worde and followe it, then shall he be sure to finde Christ.

Wherevpon the Apostle Peter sayeth: VVee haue a right sure worde of Prophecie, where vnto if ye take heede, as vnto a light that shineth in a darke place, yee doe well. And the Prophete Dauid sayeth: Thy word is a light to my pathes, and a Lanterne to my feete. 2. Pet. 1 Psal. 119

{ *They came and sawe where he dwelt.* }

M. They saye not, we will come to morrowe, it is nowe euening: but with a thankefull minde they receyue the gentlenesse of Christ, and the occasion also offered to talke with him. But what they hearde of Christ, the Euangelist heare maketh no mention, notwithstanding by that whiche followeth somewhat appeareth, that they sawe and hearde those thinges, whereby they came to the knowledge of Christ. For hereafter it is sayde that Andrewe tolde his Brother Simon, saying, Wee haue founde Messias.

{*For it was about the tenth houre.*}

C. That is to ſaye, the euening was at hande. By this circumſtaunce of the time, we gather that theſe two Diſciples had ſuche a deſyre to heare and knowe Chriſt, that they were not carefull for theyr nightes lodging.

The Children of this worlde are farre otherwiſe, who alwayes are wearie and vnmate to followe Chriſt.

40. One of the two whiche heard *Johñ* ſpeake and followed him was *Andrew* Simon *Peters* brother.

C. The purpoſe of the Euangeliſt vnto the ende of the Chapter is this, that we might knowe howe the Diſciples were brought by litle and litle to Chriſt. Here he ſpeaketh of Peter: afterwarde he wyll make mention of Philip and Nathanael.

41. The ſame founde his brother *Simon* firſt and ſayde vnto him, We haue founde *Meſsias*, which is by interpretacion, annointed.

{*The ſame found his Brother.*} B.

In that Andrewe founde Simon Peter his brother in Iudea, eyther by chaunſe or loked for, it is an argument that he for Religions ſake, went to Iohn the Baptiſt, although peradventure he was not his continuall Diſciple.

It is a token truelye that they lined together one with another, becauſe when they were called the ſeconde time to the perpetuall fellowſhippe of the Lorde (of the whiche Mathewe and Marke make mention) they were a Fiſhing together. Mat.4 Mark.1

M. Touching the other Diſciples of Iohn, whatſoeuer is affirmed, this is certaine, that this Andrewe, was the firſt after Iohn in this, that he went about to make Chriſt knowne: the which thing the Euangeliſt declareth in ſaying not ſimplye: The ſame founde his Brother Simon: but, the ſame found his brother Simon firſt. And no man will deny but that this is ſpoken by the Euangeliſt to his prayſe. But there is no mention made where he founde him.

{*We haue found* Meſsias.}

That which is in the Hebrew tert Meſsias, is in the Greeke texte *Chriſtos*, and in the Latine texte *Vnctus*, which three wordes haue all one ſence, and ſignifie annointed.

But theſe wordes, VVe haue founde Meſsias, ſeeme to be ſpoken with great Emphaſis, or force, and doe note that Simon alſo (to whome Andrewe toulde this newes) burned marueilouſlye in deſire towarde Chriſt. For his wordes are thus much in effect: Reioyce brother, for him, whom both of vs haue ſought ſo carefullye, we haue founde, euen the ſauiour Chriſt. He ſpake not doubtfullye as did the Woman of Samaria, whiche ſayde: Is not he Chriſt? But as one fullye certified Andrewe ſayeth, we haue founde Meſsias. Iohn.4

42. And brought him to Ieſus. And Ieſus behelde him and ſayde: Thou art *Simon* the Sonne of *Iona*: thou ſhalt be called *Cephas*, whiche is by interpretacion, a ſtone.

And brought him to Iesus. E.

By these wordes we see what is the force of fayth: so sone as we are borne a newe in Christ by fayth, by and by our minde sheweth it selfe to another, and beginneth to declare, how great goodnesse it hath founde, and it is not possible that fayth shoulde bee ydle, for it wyll confesse Christ, eyther with the mouth though there were a thousande deathes set before our eyes: or else by charitie towardes our neyghbour, by which it is knowne who is a Disciple of Christ.

C. Andrew had scarce one sparke of faith, and yet notwithstanding with the same hee doth illuminate his brother Simon. Woe then vnto our sluggishnesse, yf we being more fully illumined, doe not endevoure our selues to make others partakers of the same grace. Yea, wee maye see those thinges in Andrew which Esay requireth of the sonnes of God, namely that euery mã lay holde on his neighbor: & that he say, Come let vs ascende to the Mounte of the Lord, and he shal teach vs. Esay.2

For Andrew reacheth out his hand to his brother, but to this ende, that hee might be a Disciple in the schole of Christ.

M. So are they wonte to doe which are in loue with the trueth which they haue knowne. And this is the duetie of a good seruaunt to vse the Talent well, that hee hath receyued for the behoofe of his mayster. And in that this Andrewe went about first of all to win his brother Simon to the Lorde, it is a token of naturall and true loue, the which truelye is taken from the godlie in Christ. For it is the Husbandes part first to winne the Wife, the Parents their Children, the Brother his Brother, the Mayster his Seruauntes, and the Magistrates to winne their Subiectes to the Lorde. Math.25

C. Furthermore the purpose of God is here to be noted, in that he woulde haue Peter, which did farre excell the other, to be brought to the knowledge of Christ, by the worke and ministerye of Andrew: to the ende none of vs although wee excel shoulde thinke scorne to be taught of the inferiour. *B.* The efficacie also of Gods calling is here to be considered, For so sone as Simon was called to Jesus by his brother, he followed. So, as many as are chosen shal receyue the Gospell, being called of God, and drawne of the father to the sonne. *A.* For all that my Father geueth me (saith Christ) shall come vnto me. John.6

B. Wee knowe not the time when God wyll call in heart those that are his, for large is the mercye of God, and therfore the ministery of the Gospell must still be vsed towarde them which shew not themselues to be Dogges or Hogges.

Thou art Simon *the sonne of* Iona. R.

Where as our text hath, the sonne of Iona, *Nonnus* readeth it, the sonne of Iohn, and not of Iona. To the which agreeth this place, Simon Iohanna, or Simon the sonne of Iohn, louest thou mee? John.21 But it is likely that the Father of Simon was called in Ebrue, Iochanan, or in the Chalde tongue, Iochanna, wherevppon, the letter of aspiration being altered out of his place, and .s. put to the ende, came Iohannes: the which also afterwarde being made short, became Ionas. And Iochanan, or Iochanna doe signifie that which we call in Englishe Iohn, and is as much to saye, as gracious. *C.* Therfore Christ giueth Simon a name: not by reason of any thing past (as men commonly doe) but because hee woulde make him Peter. First of all hee sayth, Thou art Simon the sonne of Iona: the whiche is as muche as if he shoulde saye, thou shalt be farre otherwise then thou art now. For hee maketh not mention of his Father for honours sake, but being come of an obscure stocke, and of no estimation among men, hee sheweth that this shalbe no let to him to be made a mã of inuincible fortitude. Therfore the Euãgelist maketh mencio of this as a prophesie in that Simon had a new surname geuen to him. So that our sauiour Christ here cõmendeth the grace with the which he ment to indew him. Therfore he saith not that this is his name presently, but that it shalbe in time to come.

{Thou shalt be called} {Cephas.}

Cephas is thought of those that are learned, to bee a worde of the Chaldee tongue: the whiche tongue the Jewes commonlye were thought to vse in the tyme of Christ. For after their exile into Babylon, they did much vse that pronunciation and speache. So that there is nothing ambigious or doubtfull in the wordes of Christ. Wherfore the wordes of Christ are in effect thus much.

B. Reioyce with thy selfe that thou camest to me: I will make thee a certaine Rocke of godlinesse, and sauyng health: and therfore after this thou shalt be called Peter, of *Petra*, a Rocke.

C. It is meete truely that all the godly be Peters, or Rockes, which are founded in Christ, that they may be meete to build the Temple of God: but here one for his singuler excellencie is so called. But very ridiculous and foolishe are the Papists, which set him in the place of Christ, that hee may bee the foundacion of the Church. As though he him selfe were not also founded with the rest in Christ. 1. Peter. 2.

What blinde follye is it of them to make a head of a stone. Reade the tenth Chapter of Mathew, beginning at the seconde verse, and the sixteenth Chapter also beginning at the eighteenth verse.

43. The day folowing, Iesus would go into *Galilee*, and founde *Philip* and saith vnto him: Follow me.

M. The Lorde Jesus came forth of Galilee, where he was brought vp, to heare Iohn preaching, Baptizing, and witnessing of him. For that hee should come and bee openlye made manifest to the people, the office of Iohn required, who was sent of God for this purpose, that he might reueale the onely begotten sonne of God to Israel: Iohn might haue left Iudea, and haue come into Galilee, and haue manifested Christ in the same Region: but it came to passe by the purpose of God, by reason of greater authoritye and credite, that hee shoulde abide still in Iudea, and shoulde there preache and Baptize, that is to saye, shoulde shewe to the Jewes, that Christ was nowe present.

When this was done, and the time of Christ at hande, to manifest him selfe openly, and to gather his Disciples which hee might vse afterwarde for the ministerye of the kyndome of God: he thought it good to repayre to Galilee.

First because from thence he woulde take his Disciples: and secondlye that he might honour that Countrey where he was brought vp with the verye beginning of his dispensation, least in the beginning of his manifesting and reuelation, he might seeme to despyse that which was greate, and reiect and despise the humble and base. For that also was alreadye foreshewed by the Prophete, that to this Nation which sate a long time in darkenesse, and in the shadowe of death, contempned and despised, a great light should arise. And Christ at that time went into Galilee, when he returned out of the desert, in the which hee had fasted xl. daies, without meate or drink, after the which he was tempted of Satan. Let vs note here that godly men alwaies desyre to benefite theyr countrey. Esay. 9. Math. 4.

{*And founde* Philip.}

But not by chaunse, neither did Philip afterward find Nathanael by chaunse. For (sayeth hee) before Philip called thee, when thou wast vnder the Figge Tree, I sawe thee. He therefore whome Philip found, was not found of him by chaunse, but by the disposition of the prouidence of Christ: and shal we thinke that Christ founde him by chaunse, whome he found by his prouidence?

{*And sayth vnto him*} {*followe me.*}

He did not cal him to the ende he should follow him a litle way, but that he might bee a continual folower & disciple of his.

C. Nowe because Phillips minde was set on fire with these fewe wordes, wee

maye

may hereby gather of how great efficacy the worde is: but it appeareth not alyke in all men. For the worde is preached to some without profite, euen as if a vaine soumde shoulde passe through theyr eares. Therfore the externall preaching of the worde of it selfe is vnfruitefull, (sauing that it woundeth the reprobate to death, making them inexcusable before GOD) but when the secret grace of the spirite doth quicken the same, all our sences are by and by so affected, that we are ready to follow God whither soeuer hee calleth vs. *M.* This Phillippe is the first: Whome neyther the testimonye of Iohn, nor the perswation of any other Disciple drewe, but the onelye worde of Christ. *C.* Moreouer, in that followyng of Christ there was a speciall reason. Hee is commaunded to followe him, not onelye as any one of vs, but also as a Companion and vnseparable friende. Notwithstanding this calling is a patern of the calling of all men.

44. *Philip* was of *Bethsaida* the Citie of *Andrew* and *Peter*.

C. It semeth that the name of this Citie was put in by great diligence, to the ende the great goodnes of God might bee the more manifest in the three Apostles. We knowe how seuerely Christ threatned that City, and cursed the same. Wherfore, to haue some receyued into Gods fauour, out of so peruers and wicked a Nacion, is as much to bee counted of, as if they had been brought out of hell. A notable benefite therefore. *M.* In Philip we haue an example of obedience. We reade not that he curiously inquired of any thing, as flesh and blod commonly doth, hee being simply called, obeyeth: committing himselfe wholye to the caller.

Math.11

45 *Philippe* found *Nathanael* and sayth vnto him: wee haue founde him of whome *Moyses* in the lawe and the Prophets did write, Iesus of *Nazareth*, the sonne of *Ioseph*.

{*Phillip found*} {*Nathanael.*} *M.*

We sayd euen now that Nathanael was not founde of Phillip by chaunce but by the disposition of the prouidence of christ.

This Nathanael was of Cana of Galilee, as wee shall see hereafter. *C.* Wee haue here the same desire of building set forth vnto vs in Phillip, which before at the first was propounded vnto vs in Andrew. But how slender that little measure of fayth was in Phillip, which he had, hereby it appeareth, that he cannot speake foure wordes of Christ, but therewith hee must ioyne two grosse errours. Hee maketh him the Sonne of Ioseph, and also a Nazarite by birth, both which are very false: and yet notwithstanding bycause hee sincerelye desired to profite his brother, and to reueale Christ, this his diligence is accepted of GOD, and hee hath also prosperous successe. For truelie euery man must endeuour himselfe, soberly to abide within his bounds. And wee must not thinke that the Euangelist maketh mention of this thing, as though it were worthy of prayse in Phillip, that twise he enformeth, and falselye reporteth of Christ: but his doctrine is commended of him to be profitable, howe corrupt and erronious soeuer it was, because it tended to this ende, to reueale Christ.

Foolishly hee calleth Iesus the sonne of Ioseph, and ignorauntly hee maketh him a Nazarite: notwithstanding hee applyeth this to no other than to the sonne of God which was borne at Bethlehem: neyther doth hee make a counterfayte Christ, but woulde onely haue him knowen to be such a one as Moyses and the Prophets had foreshewed.

We do see therfore that this is the speciall poynt in doctrine, namely, that by all meanes they which heare vs, may

come vnto Christ.

This place also teacheth vs not disdainfully to reiect that which simple and vnlearned men bring vnto vs concerning Christ, though it be not so aptly alleaged, if so be they direct vs vnto Christ.

But least we be drawen away by the false imaginations of men, from Christ, we haue alwayes this remedie at hande, that is to saye, to seeke for the pure knowledge of the trueth out of the Lawe and the Prophetes.

B. And in that, that Philip sayde vnto Nathanael, (VVee haue founde him of whom *Moyses* the Law and the Prophets did write) we may coniecture that Nathanael was studious in the Scriptures and had diligently searched in them for the comming and kingdome of Christ.

46. And *Nathanael* saide vnto him: Can there any good thing come out of *Nazareth? Philip* saith vnto him, Come and see?

{*Can there any good thing come out of* Nazareth.} *R.*

Nathanael is offended at the baseness of the place, according to the manner of flesh and blood, which is alwaies offended at abiect thinges, because it alwaies aspireth to high and great thinges: but God hideth his excellent workes vnder a base forme and showe, that he might be wonderfull in his workes. *C.* This godlye man is at the first offended with the vnaduised and rash talke of Phillip, for that which he folishly thought, this man certainly beleeueth: beside this by the hatred and contempte of the place he had conceiued a wrong Iudgement. In like manner, except we take heede diligently, we shall not be without the same danger. For truelye Satan dayly goeth about to staie vs with the like lettes from comming to christ. For he seketh diligently to haue many lies spread abroad which may make vs either hate the Gospell, or suspect the same, that we may feare to taste thereof. There is yet another stumbling blocke which he laith in our waie, and that is to make Christ seeme contemptible vnto vs. For we doe see what a great offence to many the baseness of the Crosse is, the which appeared as well in Christ the head, as also in his members.

M. Nathanael therefore hauing regard to the wordes of the Prophete, whiche foreshewed that Christ shoulde bee borne in Bethleem, and not in Nazareth, demaundeth whether any good thing can come out of Nazareth. So some in the company of the Pharisees sayde: Shall Christ come forth of Galilee? Doeth not the Scripture saye that hee shall come of the seede of Dauid, and out of the Citye of Bethlehem? Mich. 5 Iohn. 7

{*Come and see.*} *B.*

When Philip was not able to resolue this doubt, hee biddeth him come and see. *M.* For hee aunswereth nothing to the demaunde of Nathanael, but that hee should goe with him to Christ and see. The which notable counsayle Andrewe also vsed before, when he brought his brother Simon to Iesus. For these two, Andrew and Philip, had so great experience in the force & vertue of the Diuine power of Christ, that with good and assured trust they desired nothing else, but that hee should be heard of men, being certified that it woulde come to passe that if any heard him, they should haue so great experience of the light of the truth, that afterwarde they shoulde feele no doubting in them. *B.* Therefore Nathanael had so great a desire to the trueth, that out of hand he followed Philippe to Iesus, although it seemed to bee contrarye to the Scriptures whiche Philip had shewed. And hereby hee got straight waye the knowledge of the Lorde.

C. For hee suffered his double errour by this inuitacion of Philippe to bee corrected. Euen so by his example, let vs shewe our selues tractable and readye to

be

hæ taught, let vs not also refuse to inquyre and searche, seing Christ is alwayes ready to ease vs of those doubtes that trouble vs. And if at any time our obiections can not bee satisfied, let vs not yet condemne that whiche is offered vnto vs, and scalle to seke any farther for the trueth.

47. Iesus saw *Nathanael* comming to him, and sayth of him: behoulde a right Israelite, in whome is no guile.

M. Nathanael was not of theyr crewe, which condemned the Doctrine of the trueth before they heard or knew the same, and by obstinate impietie could not abide to heare the same. Such were the Scribes and Pharisees of the Iewes: and that contrary to the Lawe of God, as Nicodemus noteth.

Doeth our Lawe (sayeth he) iudge any man before it heare him, and know what he hath done? Iohn.7

Such are the Iudges and Bysshops at this day of the Popish Church, which very rashely reiect the Doctrine of the gospell, & condemne and persecute the same.

{And sayeth of him, beholde a right.} *&c.*

In that Christ prayseth Nathanael, hee doth it not for his sake, but vnder his person he propoundeth a common doctrine. For seing there are many which boast them selues to be faythfull which are nothing lesse, it is méete that the true and good be discerned from the false and counterfayt, by some note or marke. We know how greatly the Iewes boasted in their Father Abraham, when they boasted of the holinesse of their ofspring: notwithstanding scarce one of them among an hundred was founde which was not a Bastard, and a Stranger from the fayth of his fathers.

Therefore, Christe to the ende hee might take away the cloake from the Hipocrites, hee briefely defineth a true Israelite: and doth therewith also take away the offence which afterward should arise vppon the wicked contumacie of that Nation. For they which woulde be counted the Children of Abraham, and the holye people of God, became afterwarde mortall, and sworne enimies of the Gospell. Least therfore the common impietie almost of all estates, should discourage or trouble anye man, hee admonisheth before hande, and in dewe time, that among many which pretende the name of true Israelites, few are true in deede.

Question

R. But howe doe these thinges agree that Nathanael is offended at the baseneslle of the countrey, and is nowe called of Christ a true Israelite? specially, seing that Christ sayth, Blessed is hee which is not offended by me. It may be aunswered, that although hee was offended at the baseneslle of the countrey of Christ, yet notwithstanding, because he simplye made haste to come to the knowledge of Christ (whereas others did caluminate) therefore he is called a true Israelite. Math.11

Aunswere

M. So that Christe careth as though hee knew not that scrupe in Nathanael, which hee had of the base Nazareth, and sheweth him the whole matter, which was that he might know the sonne of god by certaine arguments, whom Philip had called the sonne of Ioseph. For it belongeth to GOD onelye to searche the hearts and raignes. *C.* But to the ende we may in fewe wordes vnderstande the minde of Christ, wee must note that deceyte is opposed or set against sinceritie. He calleth therfore those deceitful which in another place of the Scripture, are called double in heart. And not onelye that grosse hipocrisie is touched, when men faine themselues to be good, whose concience beare themselues witnesse that they are euill: but also the inwarde hipocrisie, when men are so blinde in their sins, that they do not onely lye to themselues, but to others also. The integritye therefore of the hart before GOD, and the vpright dealing towardes men, make a true Christian.

But Christ specially toucheth that deceyt whereof mention is made in the Psalme. *M.* So it is sayde of Iacob, that hee was a simple and plaine man, and dwelt in Tentes. Whereupon wee at this daye must note, that if wee meane to be Disciples of Christ, we must be simple in minde. For he loueth not those that are craftie and wise according to this worlde, but those that are simple and voyde of deceyt. Be ye simple (sayth our Sauiour Christ) as Doues. And Saint Peter sayth: Laye aside all maliciousnesse, and all guyle, and fainednesse: and as new borne Babes desire yee the mylke of the worde which is without all deceyt.

Psal. 32
Gen. 25

Math. 10

1. Epist. 2

And our sauiour Christ, Except yee become as Children ye cannot enter into the kingdome of heauen. What Christians therefore are they which are rather lyke vnto Wolues and Serpents, then to Sheepe and Doues, being full of all maner of deceyte, Hypocrysie, and malice?

Math. 18

38. *Nathanael* sayth vnto him: whence knoweest thou mee? Iesus aunswered and sayde vnto him: Before that *Phillippe* called thee, when thou wast vnder the Figge Tree, I sawe thee.

{Nathanael *sayth vnto him, Whence knoweſt thou me?*} *M.*

Nathanael is all one maner of man still. When he hearde that Christ had geuen him so notable a tytle, in calling him a true Israelite, he is not tyckled with pryde in minde, neyther doth he in lyke maner by and by burst forth into the prayse of Christ whom he knewe not (as many Clawbackes are wont to doe) neyther doth he by hypocrisie dissemble the commendation of honestie and sinceritie, which Christ gaue vnto hym, saying, Thou knoweſt not mee whence I am: peraduenture I am not so free from deceyte as thou thinkeſt I am. After the whiche maner, Hipocrites are wont to dissemble the prayse offred vnto them, when as in heart it doth them good to heare it. But Nathanael doth not thus dissemble. For as he was a man voyde of all deceyte: so simplye he vttereth by and by in wordes that admiration which he had conceyued in mind, and demaundeth of him, that whiche more pertayneth to the matter. He thinketh that Christ speaketh of him as one whom he had knowne a great while before, when as he in lyke maner knew him not. For this Nathanael had at no time any maner of acquaintaunce, familiaritie, or felowship with Christ.

Wherefore not without good cause, as one amazed he asketh saying, VVhence knewest thou mee?

{*Before that* Phi- lip *called thee.*} *C.*

This aunswere of Christ seemeth to be little to the purpose, and yet for all that very apt and of great waight. For as it is proper to God to know men which he neuer sawe, euen so also it is proper vnto hym to see those thinges which are not before his eyes. When Nathanael therefore perceyued that hee was seene of Christ, not after the maner of men, but with diuine eyes, he might thereby gather that he spake not nowe vnto him as a man. *C.* Wherefore Christ doth insinuate himselfe to Nathanael, and doth so secretly creape into his minde at full, when he saith that he knew him and saw him a far of vnder the Figge Tree, that he acknowledged him afterwarde to bee the sonne of GOD. *C.* Furthermore we may gather by this place a very comfortable doctrine, namelye that when we thinke not of Christ, we are seene of him: and so it must needes come to

not

passe

passe that he can reduce those that go astraye, and be turned from him.

M. Whosoeuer they be therefore that pertaine vnto Christ, they are not onely in his knowledge, but in his sight also, and that before, they being called by the ministerye of the Gospell, come to the knowledge of him.

Christ doth not onelye knowe those that are his, but hee seeth them also in what place soeuer they be. Great therefore is this consolation, to a faythfull minde, when it beleeueth that it is alwayes in the eyes of the Lorde, whether we liue or dye.

49. *Nathanael* aunswered, and sayde vnto him: *Rabbi*, thou art euen the very Sonne of GOD, thou art the King of Israel.

R. It appeareth that the aunswere of Christ was not vayne. For by the same he breathed him selfe into the mynde of Nathanael, insomuch that most effectuallye he felt his diuinitye. Wherupon he by and by burst out into this Confession.

{Rabbi, *thou art euen*} {*the very Son of God.*}

A. In the which he confesseth more than he had heard before of Philip. For he had sayd that he was Christ the sonne of Ioseph: but Nathanael acknowledgeth him to be the sonne of God: he pronounceth Jesus to come out of Nazareth: but this man freelye preacheth him to be the king of al Israel. So great and effectuall is the power of the holy ghost in the elect and chosen of God. *C*. And in that Nathanael by the diuine power acknowledgeth him to be the sonne of God, it is no maruaile. But for what cause doeth he call him the King of Israel? For they seeme not to be thinges agreeable, but rather contrarye that he shoulde be the sonne of God, and the King of Israel. Question.

But Nathanael hath a farther respect. He had heard before that he was the Messias, nowe to this Doctrine he addeth a confirmation. He beholdeth also another principle, namelye, that the Sonne of God should not come, but that he shoulde also declare him selfe vnto the people to bee a King. Aunswer.

So that he doeth truelye confesse him to be the King of Israel, whiche is the sonne of God. And truelye, faith ought not to rest in the presence of Christ onlye, but to haue also a respect to his power and office. For it shall profite litle to knowe who Christ is, except we know also howe he will behaue him selfe towarde vs, and to what ende he was sent of the Father.

But seeing the kingdome of Christ is moste large, in so much that he is called the King of Kinges, and Lorde of Lords, why doeth Nathanael cal him onely the King of Israel? Surelye, he doeth it, because his confession is limmitted to the measure of fayth. For he had not profited so farre as yet, that he knewe him to bee a King set ouer the whole worlde: or rather that the Children of Abraham shoulde bee gathered from all places, that the whole worlde might be the Israel of the Lorde. Question. Psal. 2 Reuela. 17

Let vs now by the example of Nathanael, exercise our faith in the hearing of the worde, and let vs confyrme the same by all meanes possible: and let it not lye hid, but let it burst forth into the confession of Christ to the glorye of God. Aunswer.

50. Iesus aunswered and saide vnto him: because I sayd vnto thee: I sawe thee vnder the Figge tree, thou beleeuest, thou shalt see greater thinges then these.

B. The Lorde Jesus going about to confyrme the Faith of Nathanael and

the

the reſt of the Diſciples, added theſe wordes.

C. He doeth not reprehend Nathanael as one to light of credite, but rather allowing his fayth, promiſeth vnto him and to the reſt greater argumentes of confirmation. By the which wordes hee lifteth vp theyr hope for the beholding and knowing of farther matter. As if he ſhoulde ſaye: If of ſo ſmall beginninges, thou haſt receyued fayth, I byd thee be of good cheare, and hope to ſee greater matters in time to come.

It was but a meane token truely of the diuine power, in that Chriſt ſayd here to Nathanael, I ſawe thee vnder the Figge Tree. For wee reade of many ſuche thinges to bee done by Heliſeus, as in the ſtorye of Giheſi and Naaman the Syrian. 4. King. 5 and. 6 Suche a Myracle was that whiche wee reade of concerning the vnlawfull Huſbande of the woman of Samaria. John. 4 Theſe and ſuche like are but meane and indifferent thinges, if they bee compared, to thoſe Myracles which followe: but ſuch notwithſtanding as haue brought great increaſe of Faith, by litle and litle.

By theſe wordes alſo of Chriſt, (Becauſe I ſayde vnto thee, I ſawe thee vnder the Figge Tree, thou beleeueſt,) We learne that faith commeth by hearing, and hearing by the worde of Chriſt. Rom. 10

51. And hee ſayeth vnto him: Veryly, verylye, I ſay vnto you, hereafter ſhall ye ſee heauen open, and the Angels of GOD aſcending and deſcending vppon the ſonne of man.

A. Touching the opening of the heauens, it is already ſpoken of in the third Chapter of Saint Mathew. In that Chriſt ſpeaketh of the opening of the heauens, and of the aſcending and deſcending of the Angels vppon the Sonne of man: many referre it to the reſurrection of Chriſt, to his aſcention, and to the ſending of the holye Ghoſt. *C.* But it rather ſignifieth a certaine continuance, whiche ſhoulde alwayes bee extant in his kingdome. It is moſt certayne that Angelles appeared ſometimes vnto the Diſciples whiche at this daye are not ſeene: it is certaine alſo that there was another maner of reuelation of the heauenlye glory, when Chriſt aſcended into Heauen, than we nowe ſee.

But if we well waye and conſyder of the matter, wee ſhall finde that the ſame which was done then, is abiding for euer.

For the kingdome of Heauen being ſhut vp againſt vs at the firſt, was truelye opened againe in Chriſt. Of this matter as well Stephen, and three other Diſciples in the Pounte, had a viſible ſight, as alſo other of the Apoſtles in the aſcention of Chriſt. Acts. 7 Math. 17 Luke. 24.

But all the ſignes by the whiche the Lorde ſheweth him ſelfe to bee preſent with vs, do pertaine to the opening of Heauen, ſpecially where he doth communicate him ſelfe vnto vs to life.

The Angelles are ſayd to aſcende and deſcende, as they are Miniſters vnto vs of Gods wyl. Therefore by theſe wordes the mutuall communication betweene God and men is noted. And we muſt be thankefull vnto Chriſt for this benefite: becauſe without him ther is rather mortal enmity betweene the Angels and vs, than a familiar care to helpe. Therefore they are ſayde to aſcende and deſcende vppon him, not that they doe onely miniſter vnto him, but becauſe in reſpect of him, and for his honour, they holde vp by theyr care the whole bodye of the Church. And there is no doubte but that hee hath ſome reſpect vnto the Ladder whiche was ſhewed to the Patriarke Iacob by a viſion. For the ſame which that viſion ſhadowed is truelye declared and ſhewed in Chriſt. Gene. 28

To be ſhorte, the ſumme of this place is, that where as all mankinde was baniſhed from the kingdome of God, now the gate of the kingdome of Heauen is opened vnto vs, that we maye bee Citizens

tizens with the Saintes, and fellowes with the Angelles, and they being ordained to be keepers of our saving health, may come downe from their blessed rest to helpe our miseryes. *B.* For the seruice of Angelles pertayneth to all those that trust in the Lorde, as well as vnto Christ, according to that which is written in the Psalme, He hath geuen his Angelles charge ouer thee, &c. For they are all Ministering spirites, sent to serue them which haue their inheritaunce in the kingdome of Heauen. *M.* So that nowe man with God, and the earth with heauen, are set at peace. For so sayeth the Apostle: It pleased the Father that in him all fulnesse shoulde dwell. And by him to reconcile all thinges to him selfe, and to set at peace through the blood of his crosse by him, both the thinges in earth, and thinges in heauen.

Psal 91. and 34

Heb. 1

Coloss. 1

The second Chapter.

1. And the thirde daye there was a Mariage in *Cana* of *Galilee*, and the mother of Iesus was there.

HITHERTO the Euangelist hathe shewed howe and in what order the Reuelation of Christe began to bee manifested by the testimonies of Iohn: and who they were which claue vnto him: nowe consequentlye hee addeth howe by the light of Myracles, he beganne partlye to confirme his Disciples whiche as yet were but weake, and partlye to reueale his glorye to Israel. *C.* For this storye doth contayne a declaration of the first Myracle that Christ wrought: and for that cause it becommeth vs to bee the more diligent to consider of the same. Howbeit, as wee shall see hereafter there are other causes, which do commend the same vnto vs.

M. Therefore the Euangelist going about to describe the beginning of the Miracles of Christ, to the ende he might bring credite vnto the Historye, putteth downe vnto vs, both the time, the place, and also the other circumstaunces of the matter. *M.* This third daye whereof saint Iohn speaketh here, was the thirde after Christ came into Galilee, and had called Philip: or after hee had receyued Nathanael, which came to him.

{*In* Cana *of* Galilee.}

C. It is not that Cana, which lyeth ouer against Sarepta betweene Tyre and Sidon, which was called the greater in respect of the other, which some iudge to be in the inheritance of the Tribe of Zabulō but other some in the Tribe of Asser. For saint Hierome also affirmeth that as yet in his time there was a City there remayning of that name. But it is like that this Galilee was adioining to Nazareth: seeing that the Mother of Christ came thither by reason of the Mariage. It was but one dayes Journey from Capernaum, as maye appeare by the foorty & fiue verse of the fourth chapter folowing. As concerning Mariage, Matrimony, and the institucion thereof wee haue spoken at large in the nineteene of Mathew.

{*And the Mother of Iesus was there.*}

B. This may seeme to prooue, that the Mother of the Lorde was not with him in Judea: and also that shee was of familiar

miliar acquaintaunce with them of the Mariage.

2. And Iesus was called and his Disciples vnto the Mariage.

M. In that they called Iesus to the Mariage, it was done according to the custome of the time: for the Iewes did vse to cal vnto the Mariage, their kinsefolkes, Neyghbours and Friendes. For as yet he was not knowne what he was: for if they had knowne him, they would not onelye haue made him one of their Ghestes, but also they woulde haue craued of him the blessing of the Mariage.

C. In that the Disciples are also called, it maye bee gathered what a simple and temperate life he led: because hee liued with them in common. Neyther ought it to seeme absurde, that a man not Ritch and plentifull (as it shall appeare by the want of Wine) should bid foure or fiue others for Christes sake to the wedding.

For the poorest sort are most readye to bidde Ghestes: because they feare no shame as the Ritche doe, if they cheare not their Ghestes with great daynties. For the Poore do more retaine the olde custome of good fellowshippe.

M. We are also taught by this ensample, to reioyce with them that reioyce, and to applye our selues to the custome of men, in matters that are lawful and honest. Great was the modesty of Christ and his Mother in this matter. Who is more holye then Christ? Who is more chaste then the pure Virgin, the Mother of Christ? and yet notwithstanding both of them, being called, repaire to the Mariage.

B. But the Anabaptistes, Monkes, and Nunnes, thincke them selues to bee polluted, if they should come to marriages, which they commit to worldlye men: thinking them selues to spirituall to deale in such matters. As though Christ were not spirituall, and the chastitye of the blessed Virgin inferiour to the virginitye of Nunnes.

B. In time past the Lord would haue his people to bee merrye and banquet before him. Hee is the same GOD to vswarde, and no chaungeling. But in all our banquetting, the Poore, the Fatherles, and the Widdowes may not be forgotten. Reade the booke of Deuteronomie. Deut.14 and.16

3. And when the Wine fayled, the Mother of Iesus sayeth vnto him: They haue no Wine.

And when the Wine fayled. *M.*

Wee must not bee here inquisitiue to knowe, whether the Bridegrome were so poore that hee was not able to geue Wine inough to his Ghestes, or whether they dronke so intemperatelye in the beginning of the Feast, that neuer a whit was lefte in the latter ende: but wee must rather beholde the prouidence of God, & must say, that god by his secret counsel suffred the Wine to fayle, that occasion might therby be offred vnto Christ to declare his glorye: euen as wee reade that it was sayde of the blind man, Neyther this man sinned, nor his parentes, that he shoulde be borne blinde, but that the workes of God might be declared in him. Let this be the opinion of all the godlye, that the want of necessaryes, is an occasion oftentimes to set forth the glorye of God. John.9

The Mother of Iesus sayeth vnto him.

C. It may bee doubted whether shee aske or hope for any thing of her sonne, when as yet hee had wrought no miracle. And it might bee that shee loking for no such remedye, did put him in minde to take awaye from the Ghestes, all vnkesomnesse for want of wine, by some Godlye exhortacion, and also might put awaye the shame, which the Bridegrome thereby sustained. For when the Godlye woman sawe that the Feast might

Deut.16

bee

bee disdayned, because they whiche were bidden, thinking them selues scarse welcome, should murmure against the Bridgrome, shee wished for some solace.

4. Iesus sayeth vnto her, Woman what haue I to do with thee, mine houre is not yet come.

{*Woman, what haue I to doe with thee?*}

R. A very harde aunswere certainelye. What followeth therefore? Did Christ therefore come vnto the mariage that by his example he might teache children hardlye and vnreuerentlye to behaue them selues towardes theyr Parentes? God forbid, that hee which is a most absolute example of life, shoulde teache such wicked thinges. But by this sharpe aunswere, Christ declareth what is the reason and maner of Faith, as hereafter shall more plainely appeare.

B. First of all, in that Christ here, and in other places also, calleth not his mother, by the name of mother, but woman, all men thinke it to bee done of him, to declare him selfe to bee a sonne of greater calling, then the sonne of Mary, whome hee was onely thought to bee.

For hee did all thinges to this ende, he spake all thinges to this ende, and he came to this ende, that the elect might knowe and acknowledge him to bee the sonne of God, and might hope for saluation of him, whome no man doubted to bee the sonne of Mary and a man. *R.* It is also manifest that men are after a sort restrained by this voyce, from geuing honour superstitiously vnto Mary: least they should attribute those thinges vnto her, which bee proper onelye vnto God. Christ therefore so speaketh vnto his mother, that hee might geue vnto all men a lesson for euer, least the immoderate honour of his mother, should obscure his diuine glorye. And howe necessary this admonition was, it is sufficiently knowen by the grosse superstitions which afterwarde followed. For Marye is nowe become the Queene of Heauen, the hope, the life, and saluation of the worlde: and the madnesse of the worlde hath gone so farre, that it hath almost robbed Christ of his honour. But they doe great iniurye vnto Mary, when they take from God that which belongeth vnto him, to deforme her with false and counterfayte titles of praise. *B.* Moreouer, Christ is an example to vs in aunswering his mother sharpelye, of suppressing the affections of the flesh in Gods businesse, and of diligent obseruing and takyng heede in all thinges to the opportunitye and conuenient time which GOD hath decreed. *R.* For in respect of charitye we owe vnto our Parentes all honour and obedience; but in respect of faith, we must hate our Parentes: euen as Christ sayeth: If any man come vnto mee, and hate not Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his owne life for my sake, he is not worthy to be my Disciple. Also hee sayeth: I came to set a man against his Father, and the Daughter against her Mother. &c. Whereuppon Christ did his dutye to his Parentes so often as he shoulde doe the worke of Charitye: and hee was harde and sharpe towardes them, so often as hee had the busines of his heauenlye Father in hande, as when hee sayeth: Howe chaunse ye sought me? Knowe ye not that I must goe about my Fathers businesse?

Luke.2 Deut.27 Exod.20 Leuit.35

Luke.14

Matth.10

Luke.2

{*My houre is not yet come*}

M. Hee doeth not denye playnelye to helpe them that lacked Wine, but tarryeth vntill he haue opportunitye offered him. Therefore hee signifieth that he hath not beene hitherto vnmindfull, and slouthfull: As if he should saye, *R.* I haue as yet no conuenient time: I am nowe about my Fathers businesse: I haue respect to the glorye of my Father, and not to thy affection. For the will and glorye of the father is to helpe them when necessitye requireth, and when mans helpe vtterlye faileth, and when carnall counsell and helpe ceaseth.

C. Therefore as he sheweth vnto his mother that she maketh to muche haste, so againe he putteth her in good hope of the myracle. The power of Christ is sometime sayd to be that which is appointed to him of the father. But in this place he challengeth vnto him selfe a will to chose time to worke.

John.7

M. Wee are therefore admonished by this place, that we commit that thing which we aske of God to his wisedome, to helpe when he seth conuenient time, and not to desire to preuent his honour. C. For so often as the Lorde keepeth vs in suspence, and deferreth his helpe, he is not vnmindefull, but rather doeth so moderate his workes, that he doeth nothing but in due and conuenient time.

5. His Mother sayeth vnto the Ministers, whatsoeuer he sayeth vnto you, doe it.

BV. In the mother of Christ we haue a noble example of a singular faith. For she commaundeth them to haue respecte onelye to the commaundement of her sonne, being neither offended with the sharpe aunswere that he gaue her, nor yet distrusting his godnesse and power, but hoping that at length he wyll supply the want. C. She sheweth also an example of true obedience, which she ought vnto her sonne, when the matter stoode not vpon humane ducty, but vpon his diuine power. She stayeth her selfe therfore modestlye vpon the aunswere of Christe, and exhorteth other likewise to obey his commaundement. And the power which she might haue seemed to challenge to her selfe as a mother, she vtterly reiecteth, wyllyng all obedience to be geuen vnto Christ.

Therefore we are hereby generallye taught, that if we desire anye thing of Christ, we can not obtaine our peticions by anye other meanes than to depende wholly vpon him, to haue respect vnto him, and to do that which he commaundeth. BV. Wherfore this place is quite contrary to the superstitious, worshipping for the Creator the creature, thinking the Lorde Jesus to be so tyed to his mother by duety, that he can deny her nothing. Wher vpon they leauing the true mediatour and intercessour the sonne of God, turne them selues to his mother the virgin, asking that of her, which they shoulde aske of the sonne. A. But she sendeth other vnto Christe, whom they shoulde heare by right, according to the commaundement of God, Heare him. Math.17

6. And there were set there sixe water Pots of stone, after the maner of the purifying of the Iewes, containing two or three Firkins a peece.

M. Now the Euangelist procedeth to the narration of the Myracle.

{ There were sixe water pottes. } C.

We maye gather by the supputacion of Budeus that these water Pottes held a great deale of water. Christ therfore made great abundance of wine, yea, so muche as woulde serue a hundred and an halfe of men, to make a merry banquet. Moreouer, as well the number of the water pottes, as the measure, doth serue to proue the certaintye of the Myracle. If there had beene but two or three gallons of Wine, men might haue suspected that they had beene brought from some other place. If the conuersion of water into Wine, had beene done in one vessel onely, the certainety of the miracle had not bene manifest. The Euangelist doth not in vaine reherse the number, and the quantitye of euerye vessell.

{ After the maner of the purifying of the Iewes. }

CHR. The Euangelist addeth not

this

this without cause, for hee hath so done leaste anye Infidell might mistrust that some thicke Wine was put into the vessels, and being mixt with water, was made more thinne and plentifull. These wordes therefore doe shewe that there was no Wine at no time put into them. *C.* But this came of superstition, that so many great vessels of water shoulde stande there. They had theyr custome of washing out of the lawe: But (as the worlde is to forwarde in externall matters) the Iewes being not content with the prescript and simple commaundement of God, vsed continuall washings. And there is no doubt, but that they did it of pompe and vaine glory. Euen as at this daye wee see in the papacy, what soeuer are sayde to pertaine to the worship of God, are done of meere ostentation. There was two faultes therfore in this: First because without the commaundement of God, they did rashelye occupye themselues in fayned and superfluous ceremonies: and secondlye, because vnder the pretence of Godlinesse, ambition raised in that outwarde appearaunce.

Mat.15

7. Iesus sayth vnto them: Fill the Water Pottes with Water. And they filled them vp to the brimme.

M. It was done by great foresight, that hee turned not the water into wine in such vesselles as had beene before occupied with wine, but in suche as were altogither accustomed to holde water: that thereby the truth of the Miracle might be the more manifest. And in that hee commaundeth them not onelye to fill some of them, but all, it is an argument of his deuine power, and also of his liberalitie. *B v.* Also, in that hee hymselfe filleth not the pottes with water, but commaundeth others to doe it, hee did it to this ende, that hee might haue the wayting seruaunts witnesses of the myracle, which drew the water, leaste there shoulde be thought to bee anye deceyte in that which hee went about. For if any had beene harde to beleeue, the Ministers might haue witnessed that they both drewe the water and filled the vessels therewith. CHR. But coulde hee haue made Wine in the vesselles without water or anye other liquor, which created all things of nothing? *M.* Yea truelye, he coulde haue done it. What neede was there then of the element of water? Surely this water which he vsed, made the miracle more euident, than if he had made wine of nothing. For else it might haue beene thought that hee had done it by coniuration, and so there shoulde not haue beene so manifest testimonye of the truth, if hee had filled the emptie vessels with wine.

And they filled them vp to the brimme. *C.*

This commaundement might haue seemed foolish and vaine to the wayting seruauntes, for there was water sufficient before: but after this maner God commonly dealeth with vs, that his power might haue the greater successe vnlooked for.

8. And hee sayth vnto them: Drawe oute nowe, and beare vnto the Gouernour of the feast, and they bare it.

B v. We reade not that Christ spake any thing at the turning of the water, or vsed anye monsterous wordes, as the Coniurers doe. For with him to will is to speake, and to speake is to will. Euen as therefore before time hee spake the worde, and they were made, he commaunded and all things had their being: Euen so nowe also, because he would and cõmaunded by his secret power, the water is tourned into wine, his power working the very same that it wrought in the beginning, in the creation of heauen and earth. Psal.148. Psal.148

M. But why doeth he rather sende it to

the gouernour of the feaſt, than to the Bridegrome or to his gheſtes? An order in this thing was to be kept, by which the myracle might be made more manifeſt.

If the Wine had beene brought firſt to the Bridegrome or to his Gheſtes, they woulde haue thought that the gouernour of the Feaſt had brought the ſame by his prouiſion, & that it had beene kept hitherto by his care. The gouernour of the feaſt knew that there was no wine. And therfore the Wine was brought firſt of all vnto him by good order for the more certaintye of the matter. *C.* The Euangeliſt calleth him the gouernor of the feaſt, whiche was made chiefe ouerſeer of the Table, whome we commonlye call the Sewer: not that it was ſo great a Banquet, that ſuch officers were required: but becauſe the honourable names are alſo tranſferred to the Marriages of the Poore, out of the order of Banquetting of the Kitche.

{ *And they bare it.* } *C.*

In that the Miniſters ſo willingly obey the commaundement of Chriſt, we may thereby gather that there was much dignitye and reuerence in him. *A.* So in another place, when he commaunded the multitude to ſit downe, they obeye him, although they ſee no preparation before them. Iohn. 6

9. When the Ruler of the Feaſt had taſted of the water that was made Wine, (and knewe not whence it was, but the Miniſters which drewe the water knewe) the gouerner of the Feaſt called the Bridegrome.

{ *When the Ruler of the Feaſt had taſted.* }

By. Nowe the excellent and famous Myracle of the Lord is reuealed, his clemencye commended, and his power and glorye prayſed.

{ *But the miniſters which drewe the water knewe.* }

M. He could without the helpe of the Miniſters haue filled the water Pottes with water, & of the water made Wine: but it was meete that the Miracle ſhould be ſo diſpoſed that they might be his witneſſes. And for this cauſe they are commaunded to fill the water Pottes afreſh, that afterwards the Wine being drawn out of them, they might vndoubtedlye knowe whereof it was made. So he commaunded his Diſciples to ſee howe many Loaues they had: then when he had bleſſed, hee gaue to them to ſet before the people: and laſt of all he commaunded to take vp the fragments. All the which Miracles were done, that they might haue certaine experience of the Miracle done. And God vſeth this manner of working Miracles in the world, verye much, inſomuch that he will not do many thinges without the helpe of men, which hee could otherwiſe do. He could bring all thinges out of the earth which wee vſe, without the worke of Plowing, Planting, and watering: but he hath ſo appointed that we muſt Plant, and Water, and he will geue the encreaſe: not that it is ſo neceſſarie to be done, but that we might ſeeke for the wonderfull & certaine knowledge, & might ſo be norriſhed & growe in the faith.

10. And ſayth vnto him: Euery man at the beginning doth ſet forth good Wine, and when the Gheſtes haue well dronk, then that which is vvorſe: but thou haſt kept the good Wine vntill nowe.

M. The Gouernour of the feast thought that this Wine had bene kept hytherto, by want of discretion in the Bridegrome. Concerning the goodnesse whereof he witnesseth, saying: Thou hast kept the good VVine vntill this time. For this cause the Euangelist thought good to set before vs these words of the gouernour of the feast (although he erred, thinking that the Bridegrome had kept the Wine vntill this time) that there might be sound and perfect testimonyes concerning the Wine: first from whence it came, concerning which the Ministers testified: secondelye, what Wine it was, (that is to saye, the best) concerning which the Gouernour of the feast beareth witnesse. *B* v. Whereby it is manifestly declared, that the Gouernor of the feast tasted no other Wine than that which the Lord had made. For it is sayde that he knewe not whence it was, to the ende we might vnderstande that he spake nothing because of Christ, but that he vttered his minde simply and truely concerning the Wine as it was in dede. *M*. But by these wordes of the gouernour of the feast, the maner and disposition of this world is liuely depainted, in that first of all they are wont to sette before men the best and chiefest thinges to eate & drinke, and after that, those thinges that are worse. Euen so, they which sell, doe first of all shew vnto the Byars those thinges which are chiefest and best: but in proces of time they will serue them with worse and worse. They also which become seruauntes, doe at the first shewe themselues verye diligent, that afterwardes when they haue gotten credite, they maye more easyly beguile their maysters. *R*. For the worlde, as a man would thinke, promiseth all good thinges, with great prosperitie: But (as we commonly se) in the winding vp, it leaueth vnto vs nothing but diseases, afflictions, calamities and death. On the contrarie parte, Christe, euen at the first, layeth on the shoulders of his seruaunts, the crosse, imprisonment, persecution, and death: but at the last, he giueth vnto them, ioye and peace of conscience, with euerlasting life.

11. This beginning of miracles did Iesus in *Cana* of *Galilee*, and shewed foorth his glorye, and his Disciples beleeued on him.

{*This beginning of*} *c.*
{*miracles did Iesus.*}

The meaning is, that this was the first miracle that Christ our Sauiour wrought.

For whereas the Aungels tolde the Shepeheardes that he was borne in Bethlehem: whereas the starre appeared to the wise men: whereas the holye Ghost descended on him, in the shape of a Doue, although these were miracles, yet notwithstanding, it cannot be sayde properlye that they were done of him. *M*. But here the Euangelist speaketh of miracles of which he himselfe was the author, and whiche were done by Christ, as he dispensed the Gospell of the kingdome. *C*. For it is vaine and ridiculous which some affirme, namelye that among the miracles that Christ did in Cana of Galilee, this was the first: as though he to set forth his power chose a speciall place to himselfe, where we reade that he was neuer but twise. But it was rather the purpose of the Euangelist to note the order of the time, which Christe vsed in declaring his power. For vntill he was thirtie yeares of age, he liued still at home, as a priuate man. At the last being baptized, he came abroade to doe his office, and began to make it knowne by manifest documents and prowes, wherefore he was sent of the Father. It is no marualle therefore if he deferred the first shewe of his diuinitie vntill that time. Luke. 2 Matth. 2 Mark. 3

R. Furthermore, Christ by this Miracle declared, and after a sorte hath bound himselfe, that he will be alwaies present in Matrimonye. For most commonlye the reason and wisedome of the



Gen. 1

fleſhe, is wont to be diſcouraged from the contract of Patrimony, becauſe it ſæth not howe neceſſarie thinges for fode and rayment, will aryſe, and wherevpon the Childzen that are like to come, ſhalbe brought vp: ſpeciallye ſæing both Father and Kinſefolke muſt bæ forſaken for a Wife. Chriſt therefore by this myracle teacheth that hæ is carefull for maryed folkes, and that thou ſhalt haue Fode, Rayment, and Kitches ſufficient, if thou bidde him to the Marriage, earneſtlye beleeueſt in him, and doeſt dilygentlye followe that calling to whiche thou art appointed of GOD. For the bleſſing of the Lord maketh men Kitch. And hæ which tylleth his grounde ſhall haue plentye of brcade.

Prouer. 10

And ſhewed foorth his glorye.

C. That is to ſay, hæ declared and manifeſted his diuine power, which brought health vnto men in euery place. *B.* Becauſe then he had ſhewen forth a notable & glorious ſhewe, to proue him ſelfe the ſonne of God. For what myracles ſoeuer hæ hath ſhewed to the world, they were teſtimonies of his diuine power. But then the due and conuenient time to ſet forth his glorye came, when by the commaundement of his Father hæ would bæ knowen. Whereby alſo the ende of Myracles maye be gathered. For this is as much as if it had bæne ſayde, that Chriſt did this Miracle to ſet forth his glorye. What ſhall we thinke then of thoſe Miracles which obſcure the glorye of Chriſt. *A.* But concerning this matter we haue ſpoken more largelye in the eleuenth of Mathew.

And his Diſciples beleeued on him. *C.*

If they were his Diſciples, it muſt nædes be that they had ſome fayth before, but ſæing they had followed him hitherto without any certaine fayth, nowe at the laſt they begin to geue them ſelues wholye vnto him, in ſo much that they acknowledge him to be the ſame Meſsias that was before preached vnto them. But great was the mercifull ſufferaunce of Chriſt, in counting them to bæ his Diſciples, which ſo ſmallye were endewed with faith. Being moued therefore by this miracle, they beleæued on him. *B.* For as miracles are declaracions of a certain ſtraunge and rare diuine power, euen ſo they drawe the minds of the elect to know the ſame, and to geue them ſelues wholly vnto it: but they take awaye all excuſe from the reprobate, and do make them ſtarke blinde with theyr glory: the which hapned to the Phariſæs by the miracles of Chriſt, as the worke of the Euangeliſtes plainlye declareth. *C.* Therefore the true fruite of myracles is here declared, namely, that they ought to bæ referred to the confirmation & profite of faith.

12. After that hee went downe into *Capernaum*, he and his mother, and his brethren, and his diſciples: But they continewed not many dayes there.

M. The Euangeliſt ſæmeth not to touche certaine thinges appertaining to the order of the Hiſtorye: paraduenture for that he knewe they were written already of thoſe which before had committed the dædes of Chriſt to memorye, as we may ſæ in Luke, what he did in Nazareth, where he was brought vp, and how he leauing Nazareth, went downe to Capernaum. Wherefore, in this place we muſt vnderſtande, that Chriſt went not downe by & by from Cana after the mariage, with his Mother, Brethren, & Diſciples, into Capernaum, but went from Nazareth, after he had taught there a while, to Capernaum. For as the Prophets were wont moſt cõmonly to teach in the famous Cities, euen ſo did Chriſt, that the Doctrine of God might bæ the more conueniently taught and ſpread abroade, and that the power of God might chiefely be there declared to ſaue, where the force of Satan was moſt to deſtroy.

Luke. 4

{*And his Brethren.*} *c.*

Why did the brethren of Christ follow him? Surelye it is vncertaine, except they ment to go with him for company to Ierusalem. Moreouer, it is certaine that by the name of brethren, in the Hebrue tongue, all sortes of kinsfolkes are ment. For which matter, and for the Citie of Capernaum, reade the fyre and fortie verse of the twelfth of Mathew, & the first verse of the ninth of Mathew, with the three and twentie verse of the eleuenth chapter of Mathew.

{*But they continued*} {*not many dayes there.*}

CHR. Because hee ment shortelye to go vp to Ierusalem.

13. For the Iewes Passouer was at hand, therfore Iesus went vp to Hierusalem.

M. The Lawe as yet kept his state in all thinges.

Deut.16. *B.* And it commaunded that Passouer shoulde bee celebrated euerye yere, and that in the same place which GOD had chosen to dwell in, and to put his name there. For it was not lawfull in anye other place to celebrate Passouer. B. And the City of Hierusalem was at that time the place appointed for that purpose. Christe seeking to satisfie and fulfyll this Lawe, although he were not vnder the Lawe, that he might so fulfyll all righteousnesse, and redeeme those that were vnder the Lawe, and to the ende also he might take occasion to manifest his glory, when the Passouer drewe nye, he went to Hierusalem. *C.* And let the reader note, that for one of these two causes hee went alwayes vp to Hierusalem.

M. Let this example also teache vs to celebrate the Ceremonies receyued from God, (although they bee externall and but for tyme) with the weaker and ruder sort, vntil the time which they shal haue an ende, come.

14. And founde sittyng in the Temple those that solde Oxen, and Sheepe, and Doues, and chaungers of money.

C. The rest of the Euangelistes also declare this thing which wee reade here to be done by our sauiour Christ, but the like to be done diuers times. Christ therfore purged the Temple twise from fylthy & prophane businesse: once about the the beginning of his Embassage: and againe, when he was redie to go out of the world to his father. *M.* So soone therfore as he was entred into the Citye, hee beheld the Temple. Let this be the cheefe care of all men, not onely of Bishops, but also of al Magistrates, that the kingdom and worship of God be sought for.

Math.21. Mark.11. Luke.19.

A. Concerning the prophanation of the Temple, and the couetousnesse of the Priestes, reade the one and twentye of Mathewe.

15. And when hee had made as it were a scourge of small cords, he droue them all out of the Temple, with the Shepe and Oxen, and powred out the changers money, and ouerthrew the tables.

Christ by and by goeth about to purge the Temple, plainely affirming that the Temple of the Lorde is not a place of Marchandize. Notwithstanding, it may bee demaunded why hee began not first with doctrine: for this seemeth to bee a troublesome and preposterous waye, to correcte vice with violence.

before the same were allayed to bee remedyed by Doctrine. But Christ had respecte to another matter. For because the time was nowe at hande, in the which hee shoulde openly discharge the office inioyned to him of the father, he woulde after a sorte take possession of the Temple, and plainelye declare his Diuine authoritye.

And to the ende all men might bee attentiue vnto his Doctrine, it was meete that their sluggishe mindes shoulde bee wakened with a newe and vnwonted deede. The Temple was now a place of heauenlye Doctrine. When he went about to restore the puritye of Doctrine, it was meete that he shoulde shewe him selfe to bee Lorde of the Temple. Moreouer, he coulde not bring any otherwise the Sacrifices, and exercises of Godlynesse to their spirituall ende, than in taking awaye the abuse. Therefore this thing which hee did was a certaine beginning of that reformacion for the which hee was sent of the Father.

M. They which teache that externall euilles are not to bee taken awaye which are in the Churche, except they bee first taken out of the hearts of men, may by this place learne to alter their opinion.

For by this reason Christe shoulde firste haue taken Couetousnesse out of the heartes of the Iewes, and afterwardes haue reformed the Temple. But we see the contrarye to bee done here of Christe. He cast the Byars and Sellers out of the Temple, although they kept couetousnes in their brestes.

16. And hee sayde vnto them that soulde Dooues, Haue these thinges hence, and make not my fathers house, a house of marchandise.

M. He doth not simplye dislike that Sheepe Oxen, and Dooues are soulde to them which came farre of to offer Sacrifice, seeing the same was appointed in the Lawe, but because they were soulde in the Temple, and because the Temple was made a house of marchandise, which was a filthye token of speciall couetousnesse. These thinges might haue beene soulde in certayne places without the Temple.

So at another time, he suffered not a vessell to bee caryed through the Temple. Wherfore if he so pourged this Temple, which in a short time should perishe, that it might not bee a house of marchandise, what shall we thinke that he will do vnto those Temples at this daye, in the which not onelye all thinges are soulde for filthye gaine, but also such thinges as are most pernicious and altogeather fayned, are set forth to sale?

The Sacrifice of the body and blod of Christ is soulde, whiche they saye the Priest maketh, being a mere fayned lye. The deliueraunce of Soules out of Purgatorye is soulde: when as their Purgatorye after death is nothing else but a Poney matter of Priestes. Remission of Sinnes is soulde whiche cannot bee bought. The merites of Saintes, with many thinges more offered to sale, which money in deede in no wise may purchase. 2. Peter. 2. Mat

He that considereth of these thinges, what will he iudge of these Churches, but onelye that they bee places of fayned marchaundise. *C.* But the Temple was called the house of Prayer, because God would there bee speciallye called vpon, and because hee had ordayned the same for spirituall exercises. *R.* The Temple of Ierusalem also was called the Temple of the Lorde, and the house of God, because it was consecrated for a shadowe of Christ, in which Christ the Father heareth those that praye, and whose onelye Sacrifice is acceptable to the Father. Wherevpon our sauiour Christ sayeth: VVhatsoeuer ye aske the Father in my name, he will geue it you. Beholde he sayeth, In my name, not, in a Temple of stone. For the howre will come, when the Father wil be worshipped, neyther in Ierusalem, nor in the Mountaine, but in spirite and truth. John. 6.

trueth. C. The other Euangelistes say that hee spake more seuerelye at the seconde time that he caste them out of the Temple, namelye, that they made of the Temple a denne of Theeues. But hee admonisheth them not to prophane the Temple of God, in turning it to other vse then God had apointed the same. And in making mention of the Father, he declareth him selfe to bee the sonne of God, that he might challenge to him selfe the right and authoritye to pourge the Temple.

Math.21.

17. And his Disciples remembred that it was written. The zeale of thine house hath euen eaten me.

And his Disciples remembred.

B. Namelye after Christ was risen againe, when they vnderstode the Scriptures by receyuing the holye Ghost: as the Euangelist him selfe expoundeth in that which followeth. C. For we must not thinke that they remembred this place of Scripture, when Christ did this deede: but afterwardes, when they being taught from aboue, considered with them selues what this deede of Christe should meane, and so by the direction of the spirite, this place of Scripture commeth into theyr minde. And truelye the cause of Gods workes doeth not alwayes come into our mindes out of hand. But afterwardes in continuance of time, he reuealeth his purpose vnto vs. And this is a very fitte bridle to restraine our bouldnesse, least we shoulde at any time murmure against God, if wee at any time should dislike of those thinges which he doeth.

For therefore GOD doeth deferre the perfect reuelation of his workes to staye and keepe vs in the boundes of modestye. And the place whiche is here cited is taken out of the Psalme. 69.

Psal.69.

And in the name of Temple, Dauid by a figure called Synecdochen, comprehendeth the whole worshippe of GOD. For these are the words of the Prophete. For the zeale of thy house hath eaten me: and the rebukes of them that rebuked thee are fallen vppon mee. Where the seconde member aunswereth to the first: and is nothing else but a repetition. The effecte of bothe partes is this, that Dauid was so carefull to maintaine the glorye of God, that he willinglye bare al manner of reproches, with the which the reprobate reproched God, yea, hee burned with such a zeale, that this one affection, ouercame all other.

Esay.9.

And in this sence truelye hee sayeth, that hee was endued with zeale: but there is no doubte, but that hee speaketh those thinges in his owne personne, which did properlye belong to the Messias.

B v. This therefore is applied vnto Christ the Lorde by a Type, which with his whole minde sought the reformation of the Church. C. Therefore the Euangelist sayeth that this was one of the notes, by which Iesus was known of his Disciples to be a repayrer of Gods kingdome. M. And here we haue to note that whatsoeuer things are written, they are writtē for our learning, that through patience and consolation of the Scriptures wee might haue hope. C. Wee must also note that no man shall knowe what Christ is, or to what ende all that he did and suffered pertayneth, but by the instruction of Scripture. Wherefore as euerye one of vs shall desire to profite in the knowledge of Christ, so wee must bestowe continuall diligence and meditacion in the Scriptures.

But let vs returne to the deede of Christ. R. Christ him selfe sayeth in another place, Learne of me, for I am meeke and lowlye in heart. In that therefore he seemeth in this place to bee cruell contrarye to his wonted maner, it is neyther filthye desire, Enuye, nor rashnesse, but deuine zeale, and iust anger.

Math.11.

C. It resteth therefore nowe that euerye man followe the example of Christ, seeing in the head a generall example is propounded in the whole bodye.

Accor-

Rom.15.

according to that which Paul hath in his Epistle to the Romanes. Let vs not suffer so muche as in vs lyeth, the holye Temple of GOD to bee defiled by any meanes. And this zeale ought chiefelye to bee in the heades of the Churche.

Exod.32. Num.25. 1.King.17. 3.King.18. Acts.7. Rom.13.

M. With howe greate ardent zeale were the holye men of GOD in time past indued: As Moises, Phinees, Dauid, Elias, Stephen, Paul, and the rest of the Apostles. *C.* Notwithstanding we must take heede least any man passe the bonds of his calling. *R.* For a true zeale pertayneth not to euery spirite: wherefore let no man vsurpe the same vnto him selfe of his owne authority, least in stede of zeale, he haue rashnesse: and alwayes take heede that thy zeale bee according to knowledge. For the Iewes persecuted Christ vpon zeale, but not according to knowledge.

Rom.10.

18. Then aunswered the Iewes, and sayde vntohim, What token shewest thou vnto vs, seeing that thou doest these thinges?

M. It is verye like that those Iewes which were in daunger of losing theyr gaine, set vppon Christ with this question. But they defende not theyr deede, as though they were without iust cause caste out of the Temple. For they could not denye but that they had made of the house of God, a house of marchandise. What then doe they demaunde? Surely, they demaund by what authority, with suche seueritye, he casteth out the Byers and sellers. For by seeking to blame Christ, they goe about to excuse theyr owne faulte. For hee had sayd, Make not the house of my Father, a house of Marchandise.

And therefore the Euangelist sayeth that the Iewes answered Christ, namelye, to that which hee spake concerning his Fathers house.

They sought no signe with theyr whole heart: but sought only to condempne him of rashnesse and sedicion, because he being neither endewed with diuine, nor humane authority, toke the gouernment of the Temple and worshippe of God to him selfe. Hereby therefore we see the disposition of those, which sinne in the Temple and worship of GOD for gaines sake, who when they can neyther denye theyr faulte, nor defende the same, than they reproue those of whome they are corrected of rashnesse and sedition: so farre they are from amending that whiche they doe amisse. *B.* Therefore because Moyses confyrmed his Embassage with signes, these also require a signe that they might knowe that authority which the Lorde doth arrogate vnto him selfe to bee committed vnto him of God: whereas those miserable wretches might euen than haue seene a Pyracle, had they not beene amazed and blinded. *C.* For, in that no man, in so great a company layd handes on Christ, as the Byers and Sellers that were there, it is a manifest signe that they were all stricken by the power of God, that they might stande as men amazed.

Wherefore, except they had beene starke blinde, this miracle was euident enough to be seene, that one shoulde bee so bolde to stand against so many, that one which was a naked man, shoulde not let to incounter with the valiaunt, that one base in the sight of men, should contend with Princes. For why did they not withstād him, since they did farre excell him in power, but only because theyr force was restrayned? But the Iewes did erre in this thing, that they woulde not allowe the vocation of Christ, except it were confyrmed by a myracle.

For this was not seene in the Prophetes and other Ministers of God, that they should alwayes shewe Pyracles: Neyther hath God tyed him selfe to this necessitye. But this was theyr corrupt custome, and euill disposition: the which Christ him selfe noteth, saying: This Adulterous and wicked generation requireth a signe. &c. Not to the ende they might knowe the trueth, but rather to

Mach.12.

such

the ende they might thereby take some occaſion to cauill.

Suche are they which at this daye not being content at the firſt with the truth of the Euangelicall Doctrine, deſire to haue ſignes geuen vntothem.

19. Ieſus aunſwered, and ſayd vnto them: Deſtroy this Temple, and in three dayes I will reare it vp.

C. This is an allegoricall kinde of ſpeache, and ſomewhat harde to be vnderſtande, the which Chriſt vſed, becauſe hee iudged them vnworthy of a manifeſt aunſwere. *M.* Hee could haue ſhewed vnto them by and by an argument of his Diuine authoritye, if Diuine ſignes might haue ſerued to oſtentacion, which were ordained for the health of mankind. But becauſe they demaunded this queſtion of a malicious minde, and not to learne, but to cauill, hee doth not aunſwere vnto theyr queſtion plainlye, but obſcurelye: and he offereth vnto them a verye great ſigne, and the moſt certaine of all other, but knowne onelye to the faithfull: that is to ſaye, the reſurrection, by the which he was declared to bee the ſonne of God. The which ſigne as yet not come, was not knowne to the vnbeleeuing Iewes.

Rom.1

C. This is that therfore which he ſaith in another place, that hee ſpeaketh in parables vnto them which can not comprehende the ſecrete miſteries of the kingdome of heauen. Firſt of all therefore hee denyeth to geue vnto them a ſigne which they required: eyther becauſe it ſhoulde haue beene vnprofitable, or elſe becauſe he knewe the due time was not yet come. Neuertheleſſe, he affirmeth that his power ſhall be ratified and confirmed by no ſmal ſigne, leaſt they ſhould therevpon take ſome colloure of excuſe. *R.* Euen as in another place he gaue vnto them the ſigne of the Prophete Ionas, meaning thereby his reſurrection which was to come. *C.* But all theſe thinges he doth figuratiuely, handling the vnfaithfull as they deſerued, and ſetting him ſelfe free from theyr contempte.

Matth.13

Matth.12.

It did not appeare as yet that they were obſtinate: but Chriſt did ſufficientlye perceyue what their affection was.

Notwithſtanding, it may bee demaunded ſeeing he did ſo many Myracles, why hee ſpeaketh but of one myracle here. It may bee aunſwered that Chriſt therefore made no mencion of the reſt of his Myracles, becauſe his reſurrection only was ſufficient to ſtoppe their mouthes: and alſo becauſe he would not ſet forth the power of God before them to bee a mocking ſtocke. For therefore alſo he ſpake figuratiuelye of the glorye of his reſurrection. *R.* Alſo howe the Temple of Hieruſalem ſhadowed Chriſt, hee him ſelfe in this place declareth. Deſtroye (ſayeth hee) this Temple, that is to ſay, yee ſhall kyll me, which am that true Temple in the whiche all true Prayers being made, are heard, in the which only God is found fauourable.

C. Wee muſt alſo note that our bodies are called the Temple of GOD, but in another ſence, that is, becauſe by the force of his ſpirite, God dwelleth in vs: but in Chriſt the fulneſſe of the Godhead dwelleth bodelye, as ſayeth the Apoſtle, in ſo much that God is truely manifeſted in the fleſhe.

Coloſ.2
1.Timo.3

And I will raiſe it againe. } *c.*

Here Chriſt challengeth vnto him ſelfe the glorye of his reſurrection, when as notwithſtanding the Scripture teſtifieth that it is the worke of God the father. But theſe twoo thinges doe verye well agree togeather. For to the ende the Scripture might commende vnto vs the power of God, it doeth plainlye aſcribe the rayſing againe of the Sonne from death, to the Father: but Chriſt doeth here ſpeciallye ſet forth his Diuinitye.

M. This place therefore doeth agree with that which we ſhall ſee afterwarde, where Chriſte ſpeaketh thus, I put awaye my life from mee, that I may

Iohn.10

take

take it to me againe . No man taketh the ſame awaye from mee, but I put it awaye of my ſelfe . I haue power to put it awaye, and I haue power to take it to me againe.

John.10

20. Then ſayd the Iewes: Fortye and ſixe yeres was this Temple a building , and wilt thou reare it vppe in three daies ?

M. The Iewes vnderſtode that to be ſpoken of the temple built of ſtone, which hee vnderſtode of his Bodye: and they iudge in the anſwere of Chriſt great raſhneſſe to conſiſte , in ſo muche that they did iudge him to bee mad, not by his deedes onelye, but alſo by his wordes. As if they ſhould ſaye: What madneſſe is this in thee, that thou dareſt promiſe that this Temple ſhal be built in three dayes againe, if it bee deſtroyed: ſeing that with ſo great labour and coſte , it was a building Fortye and ſixe yeres?

And here is to be noted that whereas the Iewes ſayde that the Temple was a building ſixe and fortye yeres, it agreeth with the Prophecie of Daniel . And although in the booke of Eſdras the Temple ſeemeth to bee built in a farre ſhorter time, whereby ſome contrarietye maye bee gathered, yet notwithſtanding, there is no repugnancye at all . For ſo ſone as the Sanctuarye was ereced before the building of the Temple was finiſhed, they beganne to offer Sacrifices. Afterwarde by the ſlothe and negligence of the people, the worke was lefte vndone for a long time, as euidently appeareth by the complaintes of Aggeus. For hee doeth there ſeuerelye blame them , becauſe they were to diligent in building theyr owne houſes, and verye negligent, in leaving the Lordes houſe vnfiniſhed.

Dan.9. and.15.

Aggæ.1

Touching the expoſition of the one and twenty verſe, reade the nineteenth going before

22. As ſoone therfore as he was riſen frō death againe , his Diſciples remembred that hee thus had ſayde : and they beleeued the Scriptures , and the wordes whiche Ieſus had ſayde.

As ſoone therfore as hee wasriſen.

M. For then he opened theyr ſence and vnderſtanding, that they might vnderſtande the Scriptures: as ſayeth the Euangeliſt Luke.

Luk.24

At the firſt the Diſciples vnderſtode not Chriſt when he ſpake: but afterward that Doctrine which ſeemed to bee ſpoken in vaine, brought forth his fruite in due time. Therefore, although many things in the deedes and wordes of the Lorde bee obſcure for a time, yet for all that we muſt not diſpayre to obtaine that whiche by and by, we can not attaine vnto.

M. That which Thomas vnderſtode not vppon the verye daye of the reſurrection of Chriſt, he vnderſtode the eyght daye after . Although therefore the reprobate abide in theyr blindneſſe , and walke in darkeneſſe , yet notwithſtanding, the elect are alwayes lightened in theyr time, and by the calling of Chriſt, come to the knowledge of God. *C*. The texte alſo is here to bee noted, namelye, that they beleeued the Scripture, and the worde of Chriſt . For the Euangeliſt hereby meaneth that they conferring the Scripture with the word of Chriſt, were holpen, that they might goe forewarde in the faith . *B v*. The which thing is put downe to bee a Doctrine, and an example vnto vs , that we comparing both the wordes and deedes, with the Scriptures, may beleue Ieſus to be the ſonne of God,

Iohn.10

King and hye Priest, and the Sauiour of the worlde.

23. When hee was in Ierusalem at the Passeouer, in the Feast day, many beleeued on his name, when they saw his miracles which he did.

M. There wanteth not some reason, that the Euangelist added these wordes to that which went before. For the rude and ignorant reader might haue borne much offended at the aunswere of Christ, as though he of purpose neglected the saluacion of these Iewes, which desired a signe to bee geuen vnto them, hee being able to shewe them signes inowe, with the which he might haue made his glory manifest. Therefore for the ignorants sake, he seemeth to make mencion of these thinges, to the ende he might shewe that Christ had a care for all men: but, that hee shewed suche euident miracles in the Feast of Passeouer, that many being then present at the feast at Hierusalem, and moued by the light of the Myracles, beleeued on his name. Iohn therefore verye aptlye addeth this narration to that whiche goeth before. But to the purpose. Christ gaue not suche a signe as the Iewes desired: for hee perceyuing that by many myracles which hee had already shewed, he had profited nothing, but brought them to a vaine shewe of Faith, he thought it not good to graunt vnto them theyr desires, as vnworthy. Here was some profite of signes, that many thereby beleeued on the name of Christ, in so much that they professed to followe his Doctrine: This theyr faith, although it was not as yet perfect, yet in time it might become perfect: this fayth might be a profitable preparation to celebrate the name of Christ vnto others.

M. But what signes they were which our sauiour Christ shewed, the Euangelist maketh no mencion, neyther let any be curious to knowe: as though hee had done any notable wonders, more nowe, than he was wont to doe.

24. But Iesus did not cõmit him selfe vnto them, because hee knewe all men.

C. That is to say, Christ did not take them for his owne Disciples, but rather made account of them as light and vaine. The place is diligently to be noted howe that not all which professe them selues to be the disciples of Christ, are thought to bee such in his sight: For the Euangelist sayeth here, Because he knewe them all. There is nothing more daungerous than Hipocrisie, both for diuers causes, and also because it is a vice more then common.

There is no man almost whiche liketh not of him selfe: and when wee deceaue our selues with vaine persuasions, we thinke that GOD is blinde. But here we are taught howe much his iudgement doeth differ from ours. For hee is a searcher of the heart and raines, nothing is secrete vnto him. Men may be deceyued with externall shewes, but God can not be mocked. Let vs therefore bee sure of this that that they are the true Disciples of Christ, which are allowed of him. For the Lord knoweth who are his. And as this is a great comfort to the children of God, that they are knowne of him, so also it ought to bring great terrour to the mindes of the vngodlye, that they are knowne vnto him which shall come to iudge bothe the quicke and the dead. 2. Tim. 2

25. And needed not that any should testifye of man, for hee knewe what was in man.

C. Whereas the Euangelist saueth,

that

that Christ knoweth all, it is to be referred to those of whom mention is made before. But because some man might doubt whence Christ had this knowledge, the Euangelist cutting of this doubte or question, answereth, that whatsoeuer is in men hidden from our eyes, is seene of Christ. But we may not hereof gather, that no man ought to be trusted, because that which is in man, is not knowne vnto vs: For no man knoweth what is in man, but the spirite of man, that is in man: First, because we are such that we stand in nede one of anothers helpe. Secondly, because we are euill and ready to condemne But least we should alwayes be deceaued by Ipocrites, it belongeth to Christ onely to endue vs with the spirite of discretion, whereby we maye discerne them from suche as meane simplye and truelye: the which gifte we must obtaine at his handes by Prayer.

The thirde Chapter.

1. There was a man of the Pharisees named *Nicodemus*, a ruler of the Iewes.

{*There was a man.*} &c.

THE PVRpose of the Euangelist S. Iohn in this Chapter, is to set foorth certayne of the woordes and deedes of our Lorde and saviour Christ, that by them he maye be knowne to be the saviour of the woorlde, the eternall power of GOD, yea, and God him selfe. Seeing therefore in the Chapter going before he made mention of two of his notable and wonderfull deedes, by which his Diuinitye might plainelye appeare, he thought it nowe meete to adioyne thereunto the communication which he had with Nicodemus the Pharisee, and a chiefe Ruler among the Iewes, in the which he plainelye expresseth by his owne woordes, both what he came to doe, that we might be Citezens of his Kingdome, and also what he requireth of vs.

It seemeth that the Euangelist entereth into the narration of this Historye, with the same purpose and intent that he did enter into the narration of those thinges which are set at the latter ende of ỳ chapter going before: namely, to shew that theyr obstinacye is inexcusable, which desyred of Christ that a signe might be geuen vnto them, because he had shewed so many notable Miracles, that the Pharisees them selues also were constrained to acknowledge his Diuine operation. The Euangelist also setteth before our eyes, in the person of Nicodemus, how friuolous and vaine theyr faith is, which being moued by Myracles, sodainely became Disciples of Christ. For this man seeing he was a Pharisee, and one of the chiefe rulers of the people in his countrey, ought for to haue excelled others. For among the common sort of people lightnesse raigneth much.

{*Of the Pharisees.*}

M. There was no secte that more enuied Christ, than the sect of the Pharisees. For they were puffed vp with an opini-

on of holinesse, and with they⁊ auctho⁊itye, by which they excelled other of the Iewes: but Ch⁊ist vncouered the Hipocrisie of these men, and ther fo⁊e they did hate him to ẏ death. *A.* But touching that wich partayneth to they⁊ secte and o⁊iginall: reade our exposition vpon the third Chapter of Mathew. *C.* This was great honour to Nicodemus, that he was a Pharisæ, and a Ruler of the Iewes: but the Euangelist doth not giue him this tytle fo⁊ honors sake, but rather noteth that the same was an obstacle, and let vnto him, from comming with a fræ and quiet mind vnto Ch⁊ist.

Whereby we are admonished, that they which excell in the wo⁊ld, are very much wrapped with troublesome snares, that they can not aspire vnto Heauen. But the Euãgelist doth not only make mencion that Nicodemus was by o⁊der a Pharisæ, but also one of the chiefe rulers of the people, that is to saye, one of the Seniours, and Ecclesiasticall Doctours: as maye appeare by the wo⁊des of Ch⁊ist: Arte thou a Maister in Israel, and knowest not these thinges?

{ *Called* Nicodemus. }

M. The Euangelist putteth downe his name to b⁊ing the mo⁊e credite and auctho⁊itye to the Histo⁊ye.

2. The same came to Iesus by night, and sayde vnto him, *Rabbi*, wee knowe, that thou art a teacher come from God: for no man could do these myracles, that thou doest, except God were with him.

{ *The same came to Iesus by night.* }

B. Here come two thinges to be noted: The first is, that the Lo⁊d God hath those that are his, among all so⁊tes of men, which would that all men shoulde bæ saued and come to the knowledge of the trueth: The second is, that the elect can not but at the length, they must come vnto the Lo⁊de, acco⁊ding to the saying of our sauiour Ch⁊ist, All that my Father geueth mee, shall come vnto me. John. 6

C. Notwithstanding, in that he commeth in the night, we maye gather that hæ was to⁊ to fearefull: fo⁊ he was blinded in his owne conceyte. It might bæ also that shame did staye him: because suche men as are ambicious, thinke that they haue fo⁊ euer lost their fame, if they descend from the stately degræ of a Maister, to the o⁊der of a Scholler. And there is no doubte, but that this man was puffed vppe with a folishe opinion of his owne knowledge. To bæ sho⁊t, seing he did make great account of him selfe, hæ woulde not willingly lease anye part of his estimation. And yet fo⁊ all that hæ seemeth to shewe some sparke of Godlinesse to bæ in him, in that he hearing a Pro⁊phete of God to be come, doeth not contempne, o⁊ neglect the Doctrine whiche was b⁊ought by him, but hath some desy⁊e of the same. The which desy⁊e sp⁊ange no doubte of the feare and reuerence of GOD. A frinolous and vaine curiositye, p⁊icketh some fo⁊warde grædelye to enquy⁊e after newe thinges, but there is no doubte, but that Religion, and the p⁊icke of Conscience ledde Nicodemus to desire familiarlye to knowe the Doctrine of Ch⁊ist. And although this sparke of Godlinesse laye hidde as it were, a long time, yet notwithstanding, so sone as Ch⁊ist was dead, it b⁊ought fo⁊th suche burning Loue towardes our Sauiour Ch⁊ist (which no man euer loked fo⁊) that hæ shewed him selfe in dæde to be a Faithfull and true Disciple of Ch⁊ist. John. 19

{ Rabbi, *we knowe that thou art a teacher.* }

R. The disputacion of Nicodemus with Ch⁊ist is very modest and wise: fo⁊ the disputacion of the rest of the Iewes were eyther captious, as was that fo⁊ the payment of Tribute, and concer-

1. Timo. 2

ning the Bill of Diuorcement: eyther enuious, as about the resurrection, and the great commaundement in the Law: or else vnfaithfull, and importunate, as when they desyred a signe to bee geuen them. But the disputacion of Nicodemus is Ciuile and simple, for he commeth not vnto Christ to cõtend, or maliciously to trye him, or to catch him in his wordes: but to learne which is the true way to iustification. His words therfore are thus muche in effect, Maister, wee knowe that thou art come to bee a Maister. For seeing at that time learned men were commonlye called Maysters, Nicodemus saluteth Christ by this name according to the accustomed manner: and afterward affyrmeth him to be sent of God to teache. And of this beginning the authority of al the Doctors and teachers in the church dependeth. For seeing we must take our knowledge from Gods word onely, none are to bee heard, but they out of whose mouth God speaketh.

Matth. 22. Matth. 19. Matth. 22. John. 2.

M. Truely, it is a forceable waye, to promote and further the truth, if so be, he which teacheth the same, be knowne to be sent of God: but this preuaileth onelye with the godly: as for the wicked they haue no regarde, whether theyr teachers are sent from God or no. With the Godly it preuaileth thus muche, that at the first they resist not the Doctrine, nor the teacher therof, although through infirmitye, they dare not as yet openlye seeme to fauour the same: Whereas contrarye wise the wicked, which are blinded with rancour and enuye, haue so litle discretion and regarde to discerne the spirites, that they can not bridle theyr malicious mindes. He sayth not, I knowe that thou art a teacher come from God: But (sayeth hee) VVe know. Which, we? Surelye, we Pharisees, and Seniors of the people: euen wee are constrained by the vertue of those signes and Miracles which we haue seene, to knowe and vnderstande that thou art sent from God, howsoeuer we resist thee. And this is the manner and disposition of Hipocrites, of Iusticiaries, and of Simoniakes, which make Marchandise of Religion, to withstande the knowne and manifest trueth against theyr consciences.

Hypocrites withstande the trueth againste their conscience.

For no man could do these Miracles.

B v. Nicodemus gathereth by the Miracles, that Iesus was sent from Heauẽ, to be the teacher of the whole world: and according to his ignorance and want of knowledge, he deemeth him to be no better than a Prophet, which shewed signes & wonders by the helpe of God, and not by his owne proper power. For, saith he, No man coulde do these miracles which thou doest, except God were with him. Therfore because none do more proudly glory & boast of the title & name of God, than false Prophetes, it is necessary that we haue that discretion, whereby the spirites are proued & discerned. Therefore Nicodemus affirmeth it to bee manifest that Christ is sent from heauen, because God doth so manifestly reueale & shewe forth his power in him, that it can not be denied, but that God is with him. And he presumeth that no man will denye, but that God doeth commenly worke by his Ministers and seruauntes, & by no other: insomuch that he confirmeth and approueth the office & charge committed vnto him. And he doeth not so presume without cause, seeing it is the Lordes wil that Miracles should be alwayes as seales of his Doctrine. And he doth most aptly and truly make God the author of miracles, when he saith, that no man could do these signes, except God were with him. For in effect he sayth, that they are the deedes and workes of God, & not of man. *A.* For otherwise spake those Pharisees, which spake thus of Christ, after he had opened the eyes of the blinde: This man is not of God, for he kepeth not the Sabboth day. And in another place: Hee seduceth the people. Notwithstanding, the argument of Nicodemus seemeth not to bee verye strong. For seeing false Prophetes haue deceyued the blinde and ignorant with their false & forged signes, no lesse, than if they had proued them selues to be the faithful seruaunts of God, by true signes in deede, what difference shal there be betwene truth & a lie, if so be faith should be

John. 9. John. 7.

builded

builded vppon Miracles? And Moyses plainely affirmeth that, we are tryed by this meanes whether we loue god or no. Wee are not ignorant also of the admonition of our Sauiour Christ, and of the Apostle Paul, where the faithfull are put in minde to beware of false signes, with the which Antichrist deludeth, and deceyueth many. Aunswere is to bee made, that they by the iust iudgement of GOD, are deceyued by the fallacie, and subtile deceytes of Satan, whiche haue deserued so to bee: notwithstanding, the same doeth not let, but that the elect and chosen, maye beholde and see the power of God in Myracles, which is to them a confirmation of true and wholesome Doctrine.

Deut.13

Math.24. 2.Thes.2

Miracles are no certaine proofe of the truth alwayes.

Thus Paul reioyced that his Apostleshippe was approued with signes and wonders. Therefore howsoeuer Satan woulde seeme in his darkenesse, to Imitate and followe God, yet notwithstanding, so soone as mennes eyes are opened, and that the spirituall light of wisedome doeth appeare, Myracles doe sette forth the same presence of God, wherof Nicodem' here speaketh. *A*. For this cause our sauiour Christ, when he sentforth his Apostles to Preache the Gospell, woulde haue them to seale and confirme the same with Myracles.

2.Cor.12 Rom.15

Math.10 Mar.16

3. Iesus aunswered, and sayd vnto him, veryly, veryly, I say vnto thee, except a man be borne againe, He can not see the Kingdom of God.

{ *Jesus aunswered.* }

B v. The manner and waye by the which the Lorde instructed Nicodemus, is in manner of a Dialogue. For the same is verye plaine, simple, manifest and euident. And the Lord in al things hath framed him selfe to our imbecility and weakenesse, and hath sought by all meanes to speake so sensiblye. to our vnderstanding, that wee might not fayle of his meaning in any poynte. And it is a most auncient and approued kinde of teaching, to instruct by a Dialogue, whiche also the most auncient Philosophers haue vsed. *B*. Therefore whereas our Sauiour Christ so louinglye, and familiarlye, applyeth this Doctrine to the Imbecilitye of Nicodemus, and despised not the same, we are taught howe to handle such as are weake, and to reiect no man which seeketh after the trueth, but with all gentlenesse, and long suffering, to teache and instruct such.

Dialogues an auncient kinde of teaching

Suche as are weake must bee borne with all.

M. Nicodemus was to be blamed in this, that he came not to our sauiour in the daye time, but in the night: For the which the Lorde might iustlye haue reproued him: But the most meeke and patient Creatour of all flesthe, obiected no suche thing vnto him.

Ye sayeth vnto him: If so bee thou knowe that I am come a teacher from God, and doest planelye perceyue the power of God, by the signes which I do, why then dost thou come vnto me secretelye, and not openlye in the daye time? But hee thought it better a greate deale to open to this good man the verye well spring of euyll. Hee perceyued that hee was as yet ignorant of the trueth, and that he feared man more than God: therefore he disputeth with him concerning the verye rote, and originall of all wickednesse. And whereas our Sauiour Christ, twise repeateth this worde (Verylye) hee doeth it to make him the more attentiue.

For hee intending to speake of a matter, most waightye and graue of all others, coulde not but make Nicodemus more attentiue, who otherwise, would haue verye slightlye, or litle, or nothing regarded this whole communication.

M. But howe doe these wordes of our sauiour Christ, aunswere those thinges, whereof Nicodemus spake? Hee came to our sauiour with good intent and meaning, but yet as a Doctour of the Lawe, who thought to haue easylye attayned to the vnderstanding of the trueth, at the mouth of Christ, by his owne wisdome and learning. But the Lord, euen at the first putteth away this perswasion, affir-

ming the Doctrine of the Kingdome of GOD to be such, that no mortal man, howe worldlye wyse, or learned in the Lawe soeuer he bee, can vnderstand the same, except he bee borne a newe.

C. Therefore howe farre fetcht or vnapte for the purpose, these wordes of our sauiour seeme to bee, yet notwithstanding most fetelye hee beginneth therwith. For as the seede is cast in vaine vppon the vntilled grounde, euen so the Doctrine of the Gospell is Preached in vaine, except the hearers bee first framed to obedience, and bee made apt to bee taught. Therefore if wee will profite in the schole of Christ, wee must learne to beginne here.

Except a man be borne againe.

As if he shoulde saye: So long as thou hast not that which is most principall in the kingdome of God, I make small account of this that thou dost acknowledge me to be a teacher. For this is the first steppe into the kingdome of God, that thou become a newe man. *M.* This aunswere of our Sauiour Christ, ought diligently to bee considered: For it comprehendeth two speciall thinges necessarye to bee knowne of those which are conuersant in reading of the scriptures. One is, that no man can knowe what thinges pertayne to the Kingdome of God, and to our saluation: The second is, that the newe man is required to the knowledge of Gods kingdome.

B v. Our Sauiour Christ sayth here, No man shall see the Kingdome of God, For, No man shall enter into the kingdome of God, *C.* as shall afterward appeare by the texte. But they are deceyued which take the Kingdome of God, for Heauen, when as rather it signifieth a spirituall life, which is begunne in this worlde by faith, and doth growe daylye more and more according to the increase of faith. Therefore the sence and meaning of this text is, that no man can be truely gathered into the Church, and be reckned among the Sonnes of GOD, except he bee first renewed. So that it is here briefelye shewed, what is the beginning of Christianisme: and hereby also wee are taught, that we are borne exiles and banished men, from the kingdome of GOD, and are at perpetuall enmitie with him, vntyll, hee alter and chaunge vs by the second byrthe. For it is a generall sentence, which comprehendeth all mankinde.

B. At other times our sauiour Christ spake the verye same in other wordes, namelye, that no man can bee his Disciple, except hee denye him selfe, and take vp his Crosse and followe him. Luke. 14.

Hereuppon the Apostle Paul requireth the newe man, and a newe creature in Christ, whiche so soone as it is geuen vnto vs, maketh vs to beleeue in his name, and to bee the Sonnes of God: but it is perfited daylye by the holye Ghost, which frameth vs more and more, according to the Image and likenesse of GOD. Of the which ye maye reade in all those places here coated in the Margent. But what needs wee recite the places of Saint Paul, when he handeleth the same in euery place, as the principall poynte of Christes Doctrine. 2 Cor. 3 4 and. 5 Gala. 2. 6. Ephe 2 4 Collos. 3

C. To bee short, by this worde of the newe byrth, hee meaneth, not the correction of some one parte, but the renouation or renewing of the whole man. Whereuppon it followeth that there is nothing in vs but corruption.

B v. For the first Byrthe comprehendeth all the strength of mankinde, as, Witte, Reason, Vnderstanding, wyll and what so euer wee haue else by nature. *R.* Wherefore, mannes free wyll, his merites, and whatsoeuer else hee can imagine to bring righteousnesse to him selfe, is quite ouerthrowne by this one sentence of our sauiour Christ. Wee must therefore laye aside the wisedome of the flesh, and contempne all humane strength, that the seconde byrth maye take place in vs.

4. *Nicodemus* sayth vnto him: Howe can a

man

man be borne when hee is oulde? Can hee enter into his mothers wombe, and be borne againe?

M. Nicodemus, being as yet carnall, and sauouring not of the Spirite, carnallye vnderstode those spirituall thinges, which were spoken by Christ. He knewe not the naturall corruption of the first Natiuitye: for if he had, hee would haue made another manner of answere. *C.* And although the phrase of speache here vsed by our sauiour Christ, was not expressed in the Lawe and the Prophetes: yet notwithstanding, seeing in some places of scripture, mencion is made of renouation, or renuing, and seeing it is one of the first principles of Faith, it may appeare how vainelye the Scribes at that time had trauailed: For truely this was not one mans fault to be ignorant of the grace of regeneration: but euerye one of them occupying them selues about vaine iangeling, and questions of no profite, neglected the most principall part of Christian Doctrine.

Scribs ignorant of regeneration.

The like also we maye beholde at this day in the Papistes. For they wearying them selues all theyr life time, with secrete speculations, whatsoeuer properly appertaineth to the true worship of God, to the assuraunce of our saluation, and to Godly life, they know no more than doeth the Cobler, or Cowheard, the course of the Starres: and pleasing them selues in straunge mysteries, they do cõtempne the more necessary doctrine of the Scriptures, as though they were too well learned, to spende theyr time in reading of them.

It is no maruaile therefore if Nicodemus do stumble here as it were at a strawe. For this is the iust iudgement of GOD, that they which thinke them selues to bee the greatest and best learned Doctours, to whome the simplicitye of the common Doctrine seemeth base, should bee senceleste & blind in the least Articles. *R.* For neyther can humane reason attaine to that which is diuine, nor yet any mortal man, to those things which belong to Gods spirite: naye those thinges whiche are spoken vnto him, seeme foolishe. For as a vessell retayneth the sauoure and smell which it hath once gotten, and afterwardes when other liquour is put into it, doeth make it to relishe of the same: euen so our reason at the beginning of our Natiuitye, is seasoned with carnallitye, and carnall affections: in so muche that whatsoeuer afterwarde it heareth, it vnderstandeth according to his oulde relishe, that is to saye, carnallye: and doeth by and by reiect all suche thinges as passe humane capacitye. *M.* For it enquireth, howe God can bee incarnate? How a Virgin can bring forth a Childe? Howe a man Crucified and Buryed, can bee the sauiour of the worlde? Howe Baptisme can take awaye sinne? Howe can Christ geue his Flesche to eate? and suche like Misteryes of our Faith. All these thinges blinde reason condemneth as foolishnesse, and derideth them. 1. Cor. 2

5. Iesus answered, verylye, verylye, I saye vnto thee, Except a man bee borne of water, and of the spirite: He can not enter into the Kingdome of God.

Verylye, verylye, I saye vnto thee.

Bv. Nicodemus vnderstode not the opinion concerning Regeneration or newe Byrthe of man: therefore our louing and mercifull Sauioure, more plainlye expoundeth those thinges

whiche before he ſpake miſticallye, teaching that to be borne againe is nothing elſe, than to be borne of water, & of the ſpirite, and that the ſame is the very true maner of regeneration.

Baptiſme. But all men for the moſt part, by this ſentence of our Sauiour Chriſt vnderſtande Baptiſme: and many of them do hereby make Baptiſme ſo neceſſarye, that they affirme it impoſſible for a man to attaine to ſaluation, except he be waſhed with the water of Baptiſme: and ſo diſorderlye they include the aſſuraunce of our ſaluation vnder the ſigne: when as the wole Scripture attributeth the grace and power of regeneration to the holye ghoſt: as may appeare in diuers places of Scripture, but ſpeciallye by theſe places noted in the margent.

Marke. 16. 16. Titus. 3. 5. 1. Pet. 3. 12.

C. And as touching this place we ought to vnderſtand the ſame ſimplye of mans regeneration, and not of Baptiſme. For the purpoſe of Chriſt was to exhort Nicodemus to newneſſe of life, becauſe hee was not capable of the Goſpell, vntil he were a newe man. Therefore this is the ſimple meaning of this ſentence. That it behoueth vs to bee borne againe, that wee maye be the Sonnes of GOD, and alſo that the holye Ghoſt is the auc-thour of this ſeconde byrth. For Nicodemus dreaming of a Pithagoricall Regeneration: Chriſt to waken and remoue him from that errour, added this for an interpretacion of that which he ſpake before, namelye, that man was not naturally borne againe, neyther was it needefull that a man ſhoulde haue a newe body: but that he is borne againe, when hee is renewed by the grace of the holye Ghoſt, both in ſoule and minde. And therefore by theſe wordes (Spirite, and water) hee vnderſtandeth all one thing.

The holy ghoſt the auchour of our regeneration.

The which interpretacion ought not to ſeeme in any mans ſence to ſtraye and farre fetcht. For it is a common phraſe of ſpeache in the Scripture, when mencion is made of the Spirite, to adde the name of Water and Fyre, to expreſſe the force of the ſame.

Math. 3. 11 In thirde of Mathew it is ſayde, that Chriſt baptized with the holy Ghoſt, and with fire: in the which place, there is no difference in ſence betweene fyre and the holye Ghoſt, but doth onelye ſignifie what the efficacye of Gods ſpirite is in vs. And where as here wee haue the name of water ſet before the ſpirite, it maketh no great matter: nay, rather this maner of ſpeache ſoundeth better than that other of Mathew: becauſe the plaine ſence and meaning followeth the Metaphore: as if Chriſt ſhould haue ſayde, No man is the ſonne of God vntil ſuch time as hee is renewed and borne againe by water: that is to ſaye, by the ſpirite, which purgeth vs anewe, and which by his grace and power in vs, inſpireth and repleniſheth vs with the moyſture of a heauenly life, ſeeing by nature wee are altogither dryе, and withered: And vppon good conſideration our Sauiour Chriſt bringeth this phraſe of ſpeache vſed in the Scriptures, to ſet before Nicodemus his ignorаunce and blindeneſſe. For Nicodemus ſhoulde haue knowne at the laſt, that the ſame which was ſpoken by our ſauiour Chriſt was taken out of the common doctrine of the Prophets. Therefore by water is ment, nothing elſe, but the inwarde purgation and moyſture of the holye Ghoſt. So that the ſecond is but an explycation of the firſt. Wherevpon alſo our Sauiour, when hee addeth a reaſon why wee ought to be borne againe, making no mencion of water, teacheth that the newneſſe of life which hee requireth, is wrought by the holy ghoſt. Wherfore it foloweth that water muſt not be ſeparated from the ſpirite.

6. That whiche is borne of the fleſhe, is fleſhe, and that whiche is borne of the ſpirite, is ſpirite.

B. This is a reaſon of that whiche went before. For therefore no man vnborne againe can enter into the kingdome of God, becauſe all that is borne of fleſhe, is nothing elſe by that firſt and naturall Natiuitye, but fleſhe. And fleſhe

and

and blod can not enter into the kingdom of Heauen. For by the knowledge of GOD, we are made partakers of his kingdome: for it is sayde: This is life eternall (O Father) to knowe thee. &c. Now man, which is flesshe, can not vnderstand those thinges which belong vnto GOD. Therefore it is necessarye that so many as shall enter into the kingdome of God, be transformed and spirituall: that is to saye, so many as will be the Sonnes of God. C. Therefore Christ proueth by an argument of the contraryes, that we are all shut out of the kingdome of God, except we haue entrance by regeneratiõ.

John.17.3. 1.Cor.2. 14.

For he taketh this as graunted vnto him, namelye, that we cannot enter into the kingdome of God, except we become spirituall. But we bring nothing from our mothers wombe, but our carnall nature. Therefore it followeth that we are naturallye banished out of the kingdome of God, and being depriued of the celestiall life, doe abide vnder the bondage of death. This word flesshe, doth signifye the whole man. For flesshe in this place, doth not onelye signify the bodye, but also the Soule, and euery part of man. For the Papistes do very fondlye restraine it to that parte, which they call sensuall: because by this meanes the argument of Christ shoulde be verye vaine, as to saye, that the second byrth is needfull, because some parte of vs is corrupted, and defiled.

But if any man obiect and saye, that there remaineth yet some parte of Gods giftes in this our degenerate and corrupt nature: and thereuppon conclude, that we are not in euery part peruerted and polluted: We maye easilye answere to this obiection and saye: That those giftes whiche GOD lefte in vs after the fall of Adam, in respect of them selues are highlye to be esteemed and praysed: but seing the contagion and corruption of sinne hath diffused and spread it selfe throughout euery part, we shall finde nothing in vs pure, and free from all pollusion.

Wherfore, as we haue naturally some knowledge of God, whereas there is ingraffed in vs a certaine discretion to iudge betweene god and euill, Whereas we haue wit and reason to defende this present life, and whereas we excell the brute Beasts, in so many notable giftes, these thinges of them selues, and as they procede from God, are verye notable: but all thinges are defiled in vs no lesse, than the Wine that is vnsauery through stinking Vesselles, being made thereby verye hurtful. Therefore because man, is by nature from his Mothers Byrth, onelye carnall, he must be transformed againe by the Spirite, that he maye beginne to be spirituall.

Mans nature defiled.

And this worde spirite, is here taken two manner of wayes, namelye, for grace, and for the effect of grace. For in the first place Christ teacheth, that the holye ghost is the onelye authour of a pure and reformed nature: In the second place he teacheth that we are spiritual, so sone as we are renued by the vertue of the same.

R. Of this manner of renuing the Apostle also speaketh, saying, The Lawe of the spirite of life, setteth me free from the power of sinne and death, through Iesus Christ. For what the Lawe coulde not doe, by that part, by which it was weake through the flesh: that did God by sending his owne sonne, in the similitude of sinfull flesshe: Euen by sinne condemned sinne in the flesshe, that the righteousnesse of the Lawe might bee fulfilled in vs, whiche walke not after the flesshe, but after the spirite. For they that are carnall, are carnally minded, But they that are spirituall, are spirituallye minded. To be carnallye minded: is death, but to bee spirituallye minded, is life and peace. Because that the fleshlye minde is enmity against God: for it is not obedient to the lawe of God, neyther can bee. So then they that are in the flesshe can not please God. But ye are not in the flesshe, but in the spirite: If so be that the spirite of God dwell in you. M. In this place the Apostle attributeth first to the flesshe, and then to the spirite, certaine thinges which make very wel for the declaration of the wordes of Christ. He geueth to the flesshe two impossible thinges: The first is, that it cannot obeye the Law of God:

Rom.8.

The

The seconde, that it can not please God. Hereupon it followeth that the same is vnder the power of sinne and death, as an enemie vnto God, and that the Doctrine of the Letter, whiche hee here calleth the Lawe, cannot reforme the same: in so muche that it standeth altogeather in nede of the Heauenlye power, by whiche wee are regenerate. Then he geueth that to the spirite which fulfilleth the iustification of the Lawe that is to saye, which maketh man spirituall. For the Law requireth a spirite conformable, and agreeing with the will of God: Such a will doth the holy ghost begette. The spirite therfore deliuereth from the power of Sinne and death, and quickeneth: and therefore it is called the spirite of life. *C.* But it is verye absurde, which some haue gathered vppon this place of Christ, namelye, that wee take our beginning of our first Parentes, not onelye in body, but also in soule. For Christ sayth nothing here, but that wee are all carnall according to our Byrth: and that our nature doth sauour and taste of nothing but flesshe, in this respect, that we bee borne mortall men into the worlde. For he doth here simplye distinguishe betweene the naturall and supernaturall gifte.

The spirite of God is the author of our regeneration.

7. Meruaile not that I sayde vnto thee, Yee must be borne againe.

M. This sentence maye be referred as well to those thinges which goe before, as to that which followeth: *B.* as if the Lorde shoulde saye, Thou hast heard good cause and reason Nicodemus, why I sayde that no man can enter into the kingdome of GOD, except hee bee borne againe: meruaile not therefore. *M.* But if wee referre it to that which followeth, then wee must vnderstande that the Lorde went about to take from Nicodemus, by the similitude following, the maze which Nicodemus had conceyued, by the straungenesse of the thing which hee harde. *C.* The which wee must not so take as though the Lorde woulde haue so notable a worke of God in mans regeneration to bee little esteemed of Nicodemus: but hee woulde not haue him to wonder leaste his fayth shoulde bee hindered. For manye reiect that which is difficile and harde to bee vnderstoode, as friuolous and vaine. To be shorte, wee must not doubt but that we are framed againe by Gods spirite, and are made newe men although the maner how the same is brought to passe, be not reuealed vnto vs.

{*Ye must be borne againe.*}

M. First of all our Sauiour Christ excludeth himselfe from this necessitie of being borne againe, not because hee had not the substaunce of flesshe (of the which he was borne) but because hee was not so borne of the same, that he had nede of regeneration, as other mortall men had and haue, which are conceyued and borne vnder sinne. Then he toyneth Nicodem[us] a learned man in the Lawe and the Prophetes, and a Pharisey, to the rest, and includeth him to this necessitie of regeneration with all other men. *R.* For all haue gone out of the waye, all are become vnprofitable, there is none that doth good, no not one. But Christe by right is exempted from this corruption, seeing that hee is exempted from sinners. Wherevppon the Angell sayde vnto Mary: That holye thing which shall bee borne of thee, shall be called the Sonne of GOD.

Psal.53.4 Rom.3.12 Eccl.7.16

Luke.1.35

8. The winde bloweth whyther it listeth, and thou heerest the sound thereof: but canst not tell vvhence it commeth, and vvhyther it goeth: So is euery one that is borne of the spirite.

{The winde bloweth} B

This is an explanation of those things which went before. But there are some which vnderstande these thinges, not of the winde, but of the holy Ghost, because the Hebrue word, *Ruah*, signifieth eyther of them. CHR. Other some a grat deal better vnderstand the same, which say that the similitude is taken of the wind: & doe thus apply it to this present place. The force of this winde is felt, but the originall and cause thereof is not knowne.

C. But howsoeuer we wrest the sence of Christ, let vs holde fast this, that Christ borroweth this similitude of the order of nature. Nicodemus thought that incredible which hee had hearde of regeneration, and of a newe life, because his capacitie coulde not reache vnto the same. Christ to take from him this scruple or doubt, teacheth that the wonderful power of God, is to be seene in the corporal life, the reason wherof is hid. For al men drawe the vitall spirite out of the ayre. Euen so the agitation or mouing of the ayre is felt, notwithstanding from whence it commeth, or whyther it goeth wee know not. If in this fraile and momentanye lyfe, God dealeth so mightelye, that wee are constrayned to wonder at his power, what an absurde thing is it in the celestiall and supernaturall lyfe, to measure his secret worke by the apprehension and capacitie of our mind, insomuch that wee will beleeue no more than appeareth? Euen so Paule, when hee inueyeth against those, which therefore reiect the doctrine of the resurrection because it seemeth impossible, that the bodye which is now subiect to putrifaction, shoulde be blessed with immortality, when it is brought to nothing and consumed to dust: reprooueth their dulnesse, because they consider not the like power of God in the seede Wheate. For the seede doth not growe vntill it hath suffred putrifaction. This is euen the same wonderful wisdome of God, of the which the Prophet Dauid cryeth out in his Psalme. Therefore they are to grosse and dull, whiche being taught by the common order of Nature, haue no farther respect, to know that the power of God in the spiritual kingdome of Christ, is far more mighty and wonderfull. He sayth, It bloweth whyther it listeth, not because the winde hath properlye a will, but bicause the agitation and whirling thereof is free and diuers: For the ayre is one while caried this waye, another while that waye. M. And this is no vnwonted phrase of speache, by which humaine scence seemeth to be giuen to thinges without lyfe.

1.Cor.15 Psal.104

{So is euery one that is} {borne of the spirite.} C.

Hereby our Sauiour Christ declareth that the mocion of the holye Ghost and the power of the same, maye be as well discerned in the renouation and regeneration of man, as wee may perceyue and feele the motion of the ayre and winde in this terrestrial and externall life: but yet, that the maner howe, is hidden from vs: and therefore that wee are ingratefull, and too wicked, if wee doe not adore and magnifie the incomprehensible power of God in the heauenly life, of the which hee hath in this worlde sette before vs so liuelye a bewe, and also if wee attribute lesse vnto him in restoring to vs our soules health, than in defending the state of our corporall lyfe. The application shall be more plaine and manifest if wee thus resolue the wordes of our Sauiour, Suche is the power and efficacie of the holy Ghost in a man regenerate. PAR. For the spirite of God transformeth and chaungeth mens mindes by secret inspirations.

The power and effect thereof is felte wonderfull, and yet notwithstanding, the action of the same is not discerned with the eyes. And they which are thus regenerate, are not now led with the humaine or fleshly spirite, but with the spirite of God, which quickeneth and ordereth all thinges: B v. Insomuch, that the Apostle feeling the force therof, sayth, I liue: yet nowe not I, but Christ liueth in mee. And although the inwarde grace of the spirite haue the prehemineence in regeneration, yet notwithstanding let

Galat.2.20

no good man reiect the preaching of Gods worde, by which fayth is planted (For it is that immortal & incorruptible seede, by which men are borne againe to lyfe) nor the prayer of the faythfull, by which the saintes desire to haue fayth giuen and increased, nor baptisme, by which we are sayde to be purged, and washed from our sinnes.

9. *Nicodemus* aunswered and sayde vnto him, How can these thinges bee?

B. The houre was not yet fully come, in the which Nicodemus shoulde be fully taught all thinges concerning the holye Ghost: At the first when he thought that Christ spake of a carnall regeneration, he obiected the impossibility of the same. After that when he vnderstode that he spake of another manner of Natiuitie than of that which is carnall (as of the Natiuitie by water and the spirite) the which was declared vnto him by a similitude, he wondereth, & as one amazed, demaundeth howe these thinges can be? *C*. We see therefore what specially let & hindered Nicodemus: Whatsoeuer he heareth he counteth wonderfull, because he is not able to comprehende it. Euen so there is no greater hinderaunce vnto vs, than our owne arrogancie, because in deede we alwayes seeke to be more wise than needeth: and thereupon thorow a diuilish disdaine, we reiect all that our reason cannot comprehende. As though it were meete that the vnspeakeable and incomprehensible power of God, ought to be restrayned to so straite a measure. We may after a sorte enquire of the order and maner of Gods workes, so that it be done soberlye and reuerentlye: But Nicodemus by this demaunde, reiecteth that which he beleeueth to be impossible as a fable. *M*. And it is not without cause that the Euangelist so dilligentlye putteth downe vnto vs the dulnesse, and senselesnesse of Nicodemus, in matters deuine and appertayning to saluation. For we haue in this man some proofe of that which Christ spake before, set before vs, namelye, that it is impossible for anye man to see the kingdome of God, except he be borne againe. *B* v. For Nicodemus being so notable a Clarke, beeing blinde and ignorant after so great light (because he was not borne againe) sayth, How can these thinges bee? Whereby it appeareth that he was so amazed at the doctrine of the kingdome of Christ, that he was not onelye ignorante of the matter it selfe, but also was not able to comprehende the declaration of the same as it was propounded by christ in plaine wordes.

Euen so at this daye we see learned and wise men to be quite senceless and foolishe, when they come to comprehend the doctrine of Christes kingdome. It is no mervaile therfore if they which are the Ministers of the truth, doe not by and by perswade euerye one to whome they preache, when as Christ with his wordes coulde not at the first perswade Nicodemus. But the faulte was not in Christ the teacher, but in Nicodemus, which comprehended not those thinges which were spoken.

10. Iesus aunswered, and sayde vnto him: Art thou a Mayster in Israel, and knowest not these thinges?

M. Our Sauiour Christ seemeth to wonder at the senselesnesse and ignorannce of Nicodemus, being a man learned in the Lawe, as if he had not knowne the same before. But by these wordes our Sauiour casteth rather Nicodemus in the teeth with his ignorannce than wondreth at the same: and yet neuertheless without disdaine. *C*. For Christ seeing that he spent the time in vaine with a prowde man, and that he lost his labour in teaching of him, falleth to plaine reprehension. *B* v. And being offended at his dulnesse, he reprooueth his grosse witte, as if he shoulde haue

sayde,

sayde, O miserable condition of those sheepe, the charge and care of whome is committed to a Pastor so dull and ignoraunt in heauenlye thinges: Hitherto thou hast beene accounted of vs one of the chiefe maysters and teachers in Israel: but seing thou art ignoraunt of those thinges, whereof euen such as are Disciples and Scholliers may bee ashamed to be ignoraunt of, men maye meruaile what thou, and the Scribes and Pharisees, men of thy calling, teache the people committed to their charge.

E. Howe commeth it to passe that thou art ignoraunte of these thinges so common in the Scriptures, seeing thou art a teacher of other men? For what other thing else meaneth the circumcision of the heart, which Moyses so dilligentlye commended vnto you? What else was the meaning of the sanctification so often tymes preached to the people, but this innouation and spirituall Natiuitie of mens mindes, of the whiche I speake? The whole Scripture doth sufficientlye testifie, that all flesshe is onelye inclined to that which is euill. Howe therefore shoulde anye flesshe, but that which is borne againe and sanctified, enter into the kingdome of God, which is the kingdome of righteousnesse? What can bee more plaine, than that which the Prophet Esay, Ieremy, and Ezechiel haue spoken, concerning the regenerating and renuing spirite? Of the same also most plainelye hath the Prophet in his Psalmes prophesied. It is meruaile therefore that my doctrine seemeth so straunge vnto thee. Beholde here the true waye and maner, how prowde persons that are puffed vp with vaine glory, and which stande in their owne conceite ought to bee handeled *C.* For doctrine shall take no place, or profite nothing at all, vntill suche time as they be cleane purged from the pride of their owne wicked conceypt. *R.* And this is a generall reprehension, by which Christe reproueth the blindnesse of all the Rabbines. For Christ so talketh here with Nicodemus, that by him hee vnderstandeth the whole order of the Pharisees, and Deuines, and all the professors of their Leuen. *M.* Therefore let suche as haue the titles and names of Pastors in the Churche, and which brag of the same, consider how they aunswere and discharge that their calling: For two thinges are required in faithfull and true Pastors, namelye, puritie of Doctrine, and holinesse of life. Concerning the first, wee haue mention made here: concerning the other, reade the thirteenth of Mathew, and the second Chapter to the Romaines.

Gen.6.5. and.8.21.

Ier.31.19. Ezech.11.19 and.36.26.

Two thinges required in a Pastour.

Purity of doctrine & holines of life, required in a true Pastour.

11. Veryly, veryly, I saye vnto thee, we speake that wee knowe, and testifie that wee haue seene, and ye receiue not our witnesse.

{*Veryly, Veryly.*}

B v. The Lorde by this sentence declareth how certaine & firme the whole doctrine of the Gospell is, not onelye in the Doctrine of regeneration, but also in all other articles and speciall poyntes of our fayth. And this hee confirmeth with an oath: the which he is not wonte to doe, but in matters most sure and firme. *M.* Seeing therefore there were two thinges to bee reprehended in the Iewes, namelye the ignoraunce of deuine matters, and the fault of vnbeleefe, Christ when he had reproued the first, commeth to the seconde.

{*We speake that wee knowe.*} *H.*

Some referre these wordes to Christ, and to Iohn the Baptist, who was sent of God to testifie of the true light. *CHR.* Othersome vnderstande them of the Father and the sonne, whome he sent into the worlde. For Christ spake those thinges in the worlde, which hee had hearde of the Father. Othersome saye that the Plurall number is put for the

Iohn.1.7

Iohn.8.26

singuler

singular by a figure called Enallagen.

C. But there is no doubte, but that Christ here ioyneth him selfe with all the Prophets, and Ministers of God, and speaketh generallye in the person of them all. For Philosophers and other vaine Doctours, doe oftentimes bring in those vaine toyes which they them selues haue imagined and deuised: But Christ challengeth this as proper to him selfe, and to all the seruauntes of God alone, that they deliuer nothing but a certaine, and vndoubted Doctrine. For God sendeth not suche as shoulde prate and talke, of thinges doubtful and vnknowne: But suche as deliuer to others those things which they haue learned of him in his Schole. *B.* Here therefore we are taught, that no man ought to teache any thing for a trueth and certaintye whereof hee is not most assured. All thinges that we speake in the Churche, ought to bee as the wordes of God. 1.Peter .4

C. Let euery one therefore take heede what is reuealed to him of the Lorde: least he goe beyonde the boundes of his Faith, and least he speake those thinges which he hath not heard of the Lorde.

B v. Moreouer, let all those obserue and weigh this sentence of the Lorde, whiche crye that the authoritye of the Gospell should bee nothing, if so bee the authoritye of the Churche had not allowed and confirmed the same. For the Doctrine of Christ, and of the Apostles, hath sufficient authority and allowance of it selfe, and needeth no other testimonye: For it is Authential, and set forth by those which are eye witnesses, and most assured of the same: hauing for the authour thereof the Sonne of God him selfe, the wisedome of his Father, and the holye Ghost, whiche is the true, liuing, and eternal God, speaking by the Apostles. The Gospell needeth not the allowaunce of the Church

{ *And testifye that we haue seene.* } *B.*

As if he should say: We testifie euen the verye same thing, which fewe of you receiue: for some of you haue receiued it. The lyke is reade in the first Chapter going before, where it is sayde: He came into his owne, and his owne receiued him not. *C.* By which manner of speache, and by this complaint of our Sauiour Christ, we gather, that this was appointed to the word of God, as a fatall destinye in all ages, not to bee receyued and beleeued. *M.* Wherevpon also Christ vseth the plurall number, saying:

{ *Ye receyue not.* } *c.*

Because this not receyuing pertayned to the greater number, and almost to the whole bodye of the people. Therefore Christ thought good to adde this, least the authoritye of the Gospell might be diminished, through the ingratitude of the people. For, because a verye fewe imbraced the Doctrine of trueth, and the most parte of the worlde reiected the same, it must be brought from contempt: least the Maiestye thereof, be therefore the lesse regarded, because almost the whole worlde despiseth the same. So that we may out of this place note two speciall Lessons: The first is, that we ought not in any poynt to dislike of the Gospell, although it hath fewe disciples on earth: As if Christ should haue sayde: Howe so euer ye refuse my Doctrine, it abydeth neuertheless firme and stable: because the hardnesse of heart, and incredulitye that is in men, shall neuer bring to passe, but that God shall for euer abide iust and true. The second is, that they shal not escape vnpunished, which at this daye seeke to discredite the Gospell, seeing it is the sacred and most excellent trueth of God. With this Buckler, it behoueth vs to bee garded, that wee maye goe forwarde in the obedience of the Gospell, against the obstinacie of men. And we must holde this as a most certaine trueth, that our faith is founded vpon God: but so soone as we haue God our authour, we ought boldlye as men caryed aboue the Heauens, rather to despise the whole world, than that the infidelity of some should trouble vs. *M.* Also it is a plaine argument of miserable blindnesse, that the testimony of those men, which testifye nothing but Rom.3.3 Faith founded vpon God.

those

Lyes preferred before trueth.

those things which they know for a certaine trueth should bee reiected, when as there is no lye so impudent, and notable, which in this world is not receiued. And this of al other is ỹ most iust iudgemẽt of God, that they which receiue not the doctrine of truth, brought vnto them by the Ministers of God, should imbrace the illusions of certaine lies, brought in by the

2.Thes.2.11 Apostles of Satan: as the Apostle Paul teacheth. Of ỹ which we haue a horrible example in King Achab, who gaue credite to spirites of errour, after he had taken displeasure against the Prophete of God, and would not heare him: because hee tolde those thinges, which rather displeased, than pleased him, yet notwithstanding they were true.

1.King.22.29.

12. If I haue tolde you of earthly thinges, and ye beleeue not: howe shall ye beleeue if I tell you of heauenly thinges?

R. By earthly thinges, Christ vnderstandeth the Doctrine of the lawe, or else those rustical & earthly similitudes which he was wont to vse: by heauenly things, he vnderstãdeth the doctrine of wholsome strong meate, which appertaineth onely to such as be strong. For so the Apostle

1.Cor.3.1.2. Paul sayth, that he taught ỹ Corinthians, saying, I coulde not speake vnto you brethrẽ, as vnto spiritual, but as vnto carnal, euen as vnto babes, in Christ: I gaue you milk to drink, & not meate, &c. *C.* Or (as it pleaseth other some) this may simplye be referred to the forms & maners of teaching. For albeit the whole Sermon of our sauiour christ were heauenly, yet for all that he spake so familiarlye, that the sermon, after a sort may seeme earthly. Furthermore, these words ought not to be restrained to the Sermon alone. For here the vsuall maner of teaching, which our sauiour Christ vsed, (that is to saye, the simplicitye of the common sort) is cõpared with pompe, & sumptuous shewes, to the which ambitious men are to much addicted. *A.* So Paule affirmeth that hee did not preache the Gospel to the Corinthians in a glorious shewe of wordes, of humaine wisdome. *C.* Therefore Christ concludeth, that the faulte resteth in Nicodemus, and in such as hee himselfe is, if so be they profite not in the doctrine of the Gospell. And this is a great faulte in many men, who so curiously & scholelike, seeke to instruct and teache others. Herevpon it commeth to passe that the greatest part of men delight in hie and secret misteryes and speculations. Herevppon also it commeth to passe that many men esteeme the lesse of the Gospell, because they finde not in the same, things delectable to their eares. And therefore they will not vouchsafe to occupie themselues in the studie of this base and common doctrine. But certainelye, this is to muche wickednesse in vs, that wee shoulde therefore the lesse esteeme of Gods worde, because it hath pleased him to frame the same to our rudenesse.

1.Cor.2.4.

Barborousnesse in the Scripture is for our weaknesse.

Therefore, whereas the Lorde doth speake grossely and barbarously in the Scripture, let vs know that it is done for our sakes. Whosoeuer he be that shal pretende to be offended at suche barbarietie in the Scripture, because hee will not beleeue the same, lyeth. For he which wyll not imbrace God when he is nere vnto him, will much lesse ascende vnto him aboue the clowdes. *B v.* Wee also gather that hereby it is lawfull for vs more sharpely to reprooue their dulnesse who when they haue both plentifullye and plainely heard the doctrine of the truth, by reason of their dull sencelesse-nesse, cannot for all that comprehende or conceyue the same. *A.* So Christ spake vnto his Apostles when they vnderstode not a matter of it selfe most plaine, saying, Are ye as yet without vnderstanding?

Mat.15.16

13. And no man ascẽdeth vp to heauẽ, but he that came downe from heauen, euen the sonne of man which is in heauẽ.

And no man ascendeth vp to heauen.

R. When our sauiour Christ had reproued sharpelye the whole order of the Pharisees, he returneth to the argument of the disputacion, shewing from whence we must fetche true righteousnesse.

C. And againe he exhorteth Nicodemus, not to trust to him selfe, nor to his dexteritye of wit, for so much as no mortall man, by his owne industrye, can pearce the heauens, but he which is guided thither by the Sonne of God. *B.* The Heauen signifieth the light that no man can attaine vnto, in the which God dwelleth, and the reuealed brightnesse of the 1. Tim. 6. 16. Diuine Maiestye. *C* Therfore the ascending into Heauen, signifieth the pure knowledge, and light of Gods misteries, and of Spirituall vnderstanding. Hither, as no man coulde knowe the Father, but the onelye begotten sonne of God, so none coulde ascende but he. For Christ teacheth the same here, which the Apostle doth in another place, saying, Mortall man doth not vnderstande those 1. Cor. 2. 14. thinges which belong to God.

Therfore he separateth all humaine vnderstanding and wisdome from deuine matters, because it cannot sufficientlye reache vnto God. But we must note the wordes, that only Christ which is celestial ascendeth into heauen: and all others to be shut out of the same. For in the first part he doth humble vs, when as he excludeth the whole world from heauen. The Apostle Paule willeth euery 1. Cor. 3. 18. one to be a Fole in his owne eyes, if he desire to be wise with GOD. But we are to nothing more vnwilling, therfore we must embrace the sentence of our Sauiour Christ here, namelye that all our sences doe vanish awaye and fayle vs, when we come to the depe consideration of GOD. But after our Sauiour, hath excluded vs from the kingdome of heauen, he straightway offereth to vs a remedye when he addeth saying that it is giuen to the Sonne of man which is denied to all other. For whereas he ascended into heauen, he did not thyther ascende for his owne priuate sake alone, but that he might be vnto vs a guide and a director or preparer of the waye. And for this cause he hath called him selfe,

{The Sonne of man.} *B.*

That is to saye, perfect man: least we shoulde doubt to haue entraunce with him thyther: who therefore toke vpon him our flesh, that he might make vs pertakers with him of all good thinges.

Seeing therfore he is the onely Counsellor of his Father, he admitteth vs to the knowledge of his secret misteries, which otherwise shoulde lye hidde. And to this effect pertaine the wordes of the Euangelist before, where he sayth, No man hath seene GOD at any time, the onelye begotten sonne which is in the bosome of the Father, hee hath declared him. And in an other place our Sauiour Christ sayth: I am the way, the truth, and the life: No man commeth to the Father but by mee. *R.* For he is the treasury of Gods wisdome and knowledge, nay, he is the wisdome of God it selfe, which reuealeth himselfe to Babes. *M.* But howe doth Christ affirme that no man hath ascended into heauen but the sonne of man, seing it is written of Elias, that he ascended by a whirle wind into heauen? I answere, That Christ speaketh not here of a Corporall ascention, but of that ascention by which men come to the light of the diuinitie that cannot be attained vnto, and to the knowledge of the heauenlye misteries of Godes will. Elias at the firste, although he were in bodye caught vp into heauen, yet notwithstanding he knewe not the secretes of the heauens onelye knowne to GOD, and hidden from the verye Angelles.

{But he that came downe from heauen.}

Now our sauiour beginneth to direct his speache to make declaration of the reason of the Dispensation, and Incarnation which he had taken in hand.

This discention or comming downe from heauen is the Incarnation of the

to heauen to leade vs thither.

Esay. 9. 6.

John. 1. 18.

John. 14. 6

Obiection.

2. King. 2.

Answvere.

Ephe. 3. 10.

Christ ascended in

worde,

worde, by which the onelye begotten Sonne of God, was made the Sonne of man.

{Euen the same which} {is in heauen.}

C. There is no cause why this saying should seeme harde and absurde vnto vs in that he affirmeth him selfe to be in heauen, when as he dwelt on earth, because in Christ by reason of the vnitie of the person, that which is proper to the nature of one, is transferred & giuen to another. The which is very often vsed in the Scripture, as when it is sayde, That GOD hath purchased himselfe a Churche by his blood.

Christ therfore which is in heauen, Act 20.28 toke vpon him our flesh, that by reaching to vs his brotherlye hande, he might lifte vs vp with him, into heauen.

14. And as *Moyses* lyfted vp the Serpent in the wildernesse, so must the Sonne of man be lifted vp.

M. These wordes and those which followe, containe an exposition of the dispensation which he had taken vppon him, whereby he being the onely begotten Sonne of his father, descended from heauen into this worlde, to redeeme mankinde. *C.* Therefore Christ here more plainely declareth, wherefore he sayde, that the kingdome of heauen was open to him alone, namely that he might bring all those thither, which will follow him their leader and guide. For he affirmeth that he must plainely and openlye be offered to all men, that he maye powre out his vertue and power vppon all. The storye whiche here is rather touched than expounded, is written in the Booke of Numbers: *B* v. Where we reade that Moyses prayed for the people, which were afflicted with strange Serpentes, for their murmuring and hardenesse of heart. But the Lorde commaunded Moyses to erect and set vp a Brasen Serpent for a signe, by the sight whereof those that were stong with the Serpent, were healed. *C.* To be exalted, here signifieth, to be set and placed in a plaine and high place, that all men may see. This is done by the preaching of the Gospell. For where as some vnderstande these wordes to be spoken of the exalting and lifting vp of our Saviour Christ vpon the Crosse, it agreeth not with the text, and is very farre from the purpose of Christ. Therefore the simple sence and meaning of these words is, That Christe shoulde be set vp and displaied like an Ensigne, by the preaching of the Gospell, whom all men shoulde behold with their eyes, as Esayas before had Prophesied, saying: It shall Esay.2.2 be in the last dayes, that the mountaine of the house of the Lorde shall be prepared in the toppe of the mountaines, and shall be exalted aboue the hilles, and all nations shall flow vnto it. Of this exaltation, the lifting vp of the brasen Serpent by Moyses was a type or figure, the sight whereof was a present remedye to all those which were mortallye stong with Serpents.

Wherefore, Christ maketh mention of the same in this place, to this ende and purpose, namely, to teache that the doctrine of the Gospell must be set before all men to beholde and consider the same: that so many as beholde him with the eies of fayth, may attaine to eternall saluation.

Whereby we may gather that Christ is plainely set before our eyes in the Gospell, least any man shoulde complaine or finde faulte with obscuritie: and that this manifestation or reuelation of Christ, is common to all men, who by fayth may see him as effectuallye as if he were present before their eyes, euen as the Apostle sayth: that he is described before our eyes, when he is truely preached. And this similitude is not impertinent or farre fetcht. For as the Serpent of Brasse was but an externall shewe of a Serpent, and contayned nothing within that was hurtfull or venemous. *B* v. Euen so Christ toke vpon him the forme and similitude of sinful

Christ our enterance into heauen.

Num.21.8

Fayth most effectually beholdeth Christ. Galath 3.1

Christ the brasen serpent our saluation.

flesshe in all thinges, hauing our true and carnall substaunce in euerye point, most disagreeing, and far from all sinne: *C.* to the ende hee might heale that deadlye wounde of sinne, that is in vs.

Bv. For that olde Serpent, did sting verye sore, our father Adam in Paradise, and euerye one of vs, also which are borne of Adam, hee hath so infected with his Pestiferous Poyson, that in all the rase of our life, wee are whole addicted, and geuen to selfe loue, and to the desire of earthlye thinges, and can desyre nothing but that which is against GOD. But Christ is here set before vs, as the onely remedy against that mortal sting of the Serpent: Who is therefore called the Serpent, because hee is like vnto sinfull men. And hee is compared to a Serpent of Brasse, because he is pure and cleansed from all filthinesse of sinne, Holye, Innocent, and vndefiled. Also hee is called the Brasen Serpent, because hee is fyrme, and a sure Rocke of defence, for all such as put their trust in him.

Heb.7.26.

1.Pet.2.7.

15. That all that beleeue in him, should not perishe, but haue life euerlasting.

M. Thus the trueth agreeth with the figure. The Brasen Serpent was not exalted without cause, neyther for it selfe, but for the healing of those which otherwise had beene but dead. Euen so Christ is exalted by the Preaching of the Gospell, that wee, which are borne by nature the Children of wrathe, might bee cured: so that wee beholde him whiche is the authour and finisher of our Faith. Whereupon also it is sayde, that hee hath cleansed and purified his Churche, in the worde of life. For as they which beheld the Serpent lifted vppe, were healed from perishing, and restored to lyfe: euen so they whiche beleeue in Christ Preached, shall not perishe, but haue eternall life.

Ephe.1.3.

Heb.12.2.

Ephe.5.26.

M. The Brasen Serpent was a remedye onelye against corporall and temporall death, but Christ is a remedye against eternal and spirituall death.

C. This certainelye, is a notable report of Faith, that it is sayde to deliuer vs from euerlasting death and destruction. For Christ went plainelye about to expresse and declare, that although we seeme to bee borne to death: yet notwithstanding, we haue most certaine deliueraunce from the same offered to vs through faith in him. And thus death, which otherwise hangeth ouer vs, is not to bee feared. Furthermore if eternall life bee obtayned by faith, where are then our merites? where are our workes? Who can attaine to righteousnes by his workes, & to euerlasting life by his merites? *C.* Also Christ vseth the generall worde (All) bothe to call all men to the participation of life, and also to cutte of all excuse from vnbeleeuers. *M.* Therefore Christ Jesus is readye to bestowe eternall life vppon all those that beleeue in him without respect of personnes: for louinglye hee calleth all vnto him. *Bv.* Olde men, Yong men, Women, Learned, Vnlearned, Poore, Rich, Jewes, and Gentiles, and to bee short, he calleth all kinde of menne, which Laboure, and are Laden, with the heauye burthen of sinne, that hee maye refreshe them, and indewe them with euerlasting life. *C.* Notwithstanding, let vs here note and consider that life is so generallye promised to all men that beleeue in Christ, that yet faith is the condition annexed to the promise: which faith appertayneth not to all. For Christ is exhibited and offered vnto all: notwithstanding, GOD openeth the eyes of the elect, onelye that they maye seeke him by faith.

Faith deliuereth vs eternal destruction.

Our merites obtaine not eternall life.

Mat.11.23.

2.Thess.3.

16. For so GOD loued the worlde, that hee gaue his onelye begotten Sonne that all that beleeue in

him

him ſhoulde not periſh, but haue euerlaſting life.

R. Our Sauiour Chriſt, goeth on ſtill in the former diſputation, ſtill more plainely opening and declaring, that righteouſneſſe commeth not by the Law, but by the behoulding of the Serpent, that is to ſaye, by fayth in Chriſt: and therewithall ſheweth the firſt cauſe and principall originall of our ſaluation, and that becauſe wee ſhoulde not be leaſt in doubt.

No peace of Conſcience without Gods loue.

For our myndes haue no peaceable reſt or quietneſſe in the which they may ſtaie themſelues, vntill we come to the free loue of God. Therfore as the whole ſubſtance of our ſaluation conſiſteth in no other then in Chriſt, ſo we muſt ſee wherby Chriſt is vnited vnto vs, & why he is offered to vs to be our ſauiour. Both theſe thinges are beare diſtinctly put downe vnto vs: the firſt is a liuely faith in Chriſt: The ſecond is the loue of God, by which he ſo loued the worlde that hee ſent life to the ſame by his onely Sonne to ſaue mankinde from deſtruction. And this order is diligently to be noted. For when the originall of our ſaluation commeth in queſtion, by and by, according to our naturall ambition, burſt forth diueliſh imaginations of our owne merites. We faine that God is therefore mercifull, becauſe hee hath reſpect to none but thoſe whome hee iudgeth worthy. But the Scripture doth euery where extoll his meere and ſimple mercie, which cleane aboliſheth all merites. And this is the verye meaning of our Sauiour in theſe wordes, when hee appoynteth the cauſe in Gods mercye. M. Therefore the loue of God with the which hee hath loued the world, hath ſo determined, that the worlde ſhoulde be ſaued by the ſending of the Sonne. And our Sauiour doth ſlightlye paſſe ouer this loue, but doth diligentlye amplyfie and inculcate the ſame, when hee maketh mention of the ſending of the onelye begotten ſonne of god: who was giuen vnto vs as a moſt certaine and vndoubted pledge of his fatherly loue towarde vs. R. Whereof then commeth ſaluation, whereof commeth iuſtification? whereof commeth the hope of eternall lyfe? Come theſe from the worthineſſe or merites of men? God forbidde: but they haue their originall of the loue of God. For wee had alwayes aboade, ſo much as wee coulde, in our ſinnes, in death, and in hell, except God of his entire loue, with the whiche hee loued vs being as yet miſerable ſinners, had not giuen his onelye begotten ſonne for vs. Hereuppon the Apoſtle ſayth: In this is loue, not that wee loued him (for the fleſhe is vtterlye voyde of the knowledge of God) but becauſe hee loued vs firſt, and ſent his Sonne to be the propitiation for our ſinnes. And the Apoſtle Paule ſayth: GOD commendeth or declareth his loue towarde vs, in that when as yet wee were miſerable ſinners, Chriſt died for vs. C. Without all doubt where ſinne raigneth, wee ſhall finde nothing but the wrath of God, which bringeth with it, death. Therefore it is onlye mercye which reconcyleth vs vnto God, that therewithall we might be reſtored vnto lyfe. If any man demaund in whome this loue is founded, The Apoſtle Paule aunſwereth, That it is founded in the purpoſe of his will. Notwithſtanding this manner of ſpeache ſeemeth to be contrarye to manye teſtimonies of Scriptures, which place the firſt and principall foundation of Gods loue towarde vs, in Chriſt, and doe ſhew that without him, wee are diſpleaſing and hatefull vnto GOD.

1. Joh 4.10

Rom.5.8

Sinne bringeth with it death.

Eph.1.5

Loue in God and faith in vs, bringeth to vs life eternal.

Mercy of God maketh mans merites fruſtrate.

But wee muſt remember that the hydden and ſecret loue, with the which God hath loued vs, becauſe it ſpringeth from his eternall purpoſe, is aboue all other cauſes: but that his grace, which he woulde haue to be made manifeſt vnto vs, and by which wee haue aſſurance of ſaluation, beginneth at the reconciliation made by Chriſt.

For ſeing wee muſt needes graunt that he hateth all ſinne and wickedneſſe, howe canne wee aſſure our ſelues to bee in his loue and fauour, vntill our ſinnes are cleane put awaye, for the which hee is iuſtly angry with vs.

Thus the blood of Chriſt muſt bee the meane to make God fauorable vnto vs, before we can haue any manner of feeling of his Fatherly loue and clemencie.

B. And Chriſt is called the onely begotten Sonne of GOD, becauſe hee is the heade of Gods children, and haue all receyued of the fulneſſe of his grace, that we alſo might be the ſonnes of GOD. Moreouer, there was neuer any man beſide him, that was without ſinne, and which bare the full and perfect Image of God: for hee onely is innocent. And this name of the onely begotten ſonne, appertayneth to Chriſt by right, becauſe by nature hee is the onely Sonne of God: but we, by adoption, being ingraffed into his bodye. Therefore this name of (onelye begotten Sonne) is put downe vnto vs, to expreſſe the vehemencie of Gods loue towarde vs. For, becauſe men doe not eaſilye perſwade themſelues to bee beloued of God, to take awaye all doubt from vs, hee expreſſely ſayth. That God hath ſo greatlye loued vs, that for our ſakes hee hath not ſpared his onelye begotten ſonne. Seing then God hath ſufficientlye declared vnto vs his loue, hee ſhall not be a little iniurious to Chriſt, that not contented with this teſtimonye ſhall doubt ſtill, and make no more accounte of Chriſt, than if one of the common ſorte of men had beene giuen to death. But we muſt rather waye and conſider, of how great price God eſteemed his ſonne, to whome our ſaluation was ſo precious, that he woulde redeeme the ſame with the price of his onelye begotten ſonne. Euen ſo the Apoſtle ſetteth this loue of God towarde vs, before our eyes to be conſidered, ſaying: which ſpared not his owne ſonne, but gaue him for vs all, howe alſo with him, ſhall hee not giue vnto vs all thinges?

Heb. 7. 26.

Chriſt by nature, but we by adoption are the ſonnes of God.

Rom. 8. 32.

That euerye one which beleeueth in hym ſhould not periſh.

A. Concerning theſe wordes reade the fifteenth verſe going before.

17. For God ſent not his ſonne into the world, to condempne the worlde, but that the worlde might be ſaued through him.

M. Theſe wordes appertayne to the enlarginge ſetting forth of the loue of God with the whiche hee hath ſo loued this worlde, that hee hath giuen his onelye begotten Sonne to the ſame. Hee might by the ſending of his Sonne vtterly condempne and deſtroy the worlde, (For the worlde by his wickednelle and impietie hath deſerued perpetuall condemnation): but ſuch is the loue of GOD towarde the ſame, that hee had rather ſpare it, and by ſending his ſonne to bee a Sauiour, ſought rather to offer the cauſe of ſaluation, than of condemnation. Therefore this is here attributed to the loue of God, becauſe hee would not take vengaunce of the wickednelle of the worlde, and becauſe the ſame loue was ſo great, that by the excellencie thereof it hath repreſſed the ſeuerity of the iudgement, by which hee might iuſtlye haue condemned the worlde. *R.* The will therefore of the Father, is to ſaue by the ſonne. But what for all this? Surelye although our ſinnes condemne vs, yet the father ſaueth vs by the ſonne: If we bee afflicted by the croſſe, the Father ſaueth vs by his Sonne. If we be ouerwhelmed with death, yet the Father ſaueth vs by the ſonne. Therefore let vs ſtedfaſtlye beleeue and leane to this worde, God ſent not his Sonne into the worlde to condempne the world, but that the worlde might be ſaued through him. For hereby thou mayeſt receyue great comforte and conſolation in all thy afflictions.

B v. For our Lorde Jeſus Chriſt ſhall come in the Clowds of Heauen, to iudge both the quicke and the dead, with great power and Maieſtye: But it will bee in

Math. 16 and. 24

the

the ende of the worlde first: Nowe hée commeth not as a Iudge, but as a moſt merciful Sauiour. Therefore although now thy great ſinnes doe accuſe thée, and condemne thée, conſider that this is the time of grace and mercy, and feare not, but bée of good courage: and ſo ſhalt thou finde grace and fauour: *R.* For thus ſayth the Lorde: I liue, which will not the death of a ſinner, but rather that he tourne from his wickedneſſe and liue. Ezech.18 and.23

B v. Therefore if thou bée conuerted, and repoſe thy whole truſt in the Sonne of GOD, who ſuffered for thée, that hée might make ſatiſfaction for thy ſinnes, and reconcile thée vnto God, thou ſhalt bée ſafe. For Paule ſayeth: If God be with vs, who can be againſt vs? And Saint Iohn ſayeth, If any man ſinne, we haue an aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes: and not for our ſinnes alone, but for the ſinnes alſo of the whole worlde. To this effect alſo appertayneth this Euangelicall ſentence: The Sonne of man commeth to ſaue that whiche was loſt: and diuers other ſuch like ſentences. *E.* Moreouer, that which is ſpoken in another place, is nothing contrarye to theſe wordes of our Sauiour Chriſt, I came to iudgement into the worlde, that they which ſee not, might ſee, and that they which ſee, might bee made blinde: For in theſe wordes he declareth what his comming ſhalbe to many, but in this place, what ſpecially it ſhalbe to the whole worlde. So is that to bée taken which hée ſayth in another place, For I came not to iudge the world. *C.* To iudge here is taken, for to condemne, as in many other places alſo. Therefore in that he denyeth that he came to condemne the world, hée noteth thereby, the proper ende of his comming. For, howe néedeleſſe was it, that Chriſt ſhoulde come to deſtroye vs, which were to much alreadye ouerwhelmed with deſtruction? Therefore in Chriſt wée muſt conſider nothing, but that God of his infinite mercye and goodneſſe, ſought to helpe vs, and to deliuer vs from deſtruction. *B.* And as hée cannot ſinne to condemnation, which is Luke.19. and.10 John.5.39 John.12. and.47 Rom.8.33.

borne of God, the Lorde at the length by his holy ſpirite, purging out all ſinne, and vndoubtedly pardoning whatſoeuer is committed: Euen ſo, ſuch a one cannot bée iudged, that is to ſaye, condemned: For by Chriſt hée hath paſſed from death to life. And being aſſured of Gods loue and fauour in Chriſt, hath alreadye eternall life. Joh.5.24

Wherefore, whatſoeuer belongeth vnto ſinne and death, muſt decreaſe and fade away. Otherſome, which beléeue not in the name of the onelye begotten Sonne of God, haue not, neyther can haue at any time, him, which maye deliuer them from their ſinnes. Therefore miſerablye they periſhe in their ſinnes. Where vpon, becauſe it is not geuen to them to beléeue in chriſt, they are alredy iudged and condemned, no leſſe than hée which hauing receiued a deadlye wound, and hauing no Surgian, is ſure to dye: or than hée, which being adiudged to dye, hath no redéemer. Euen ſo, verylye, Chriſt redéemeth not them eternallye from euerlaſting death, to whome it is not geuen to beléeue in Chriſt. For he alone deliuereth from death, and that by faith onelye.

C. They therefore which reiect that grace which is offered in him, are worthye to finde him a Iudge, and a ſeuere puniſher of ſuch wicked, and fowle contempte. Of the which we haue a plaine teſtimonye in the Goſpell. For ſéeing it is the power of God to ſaluation, to all that beleeue the ſame, moſt wicked is theyr ingratitude, which make it a ſauour of death, vnto death. Both theſe did the Apoſtle Paul, very well erpreſſe, when hée ſayde, that hée had in a readyneſſe the vengeaunce againſt all the aduerſaryes of his Doctrine, when the obedience of the Godlye is fulfilled. Rom.1.16 2.Cor.10.6

For his wordes are as muche in effect, as if hée ſhoulde haue ſayde, that the Goſpell principally doeth belong to the Faithfull, that it may bée vnto them Saluation: and then to the wicked that it maye bée vnto them condemnation, becauſe they contemning the grace of Chriſt, had rather haue him the authour of death, than of life. This word

(worlde) is twise repeated, that no man might thinke him selfe excluded, if so be he continue in faith.

18. He that beleeueth in him, shal not be condemned: But he that beleueth not, is condemned already, because hee beleeueth not in the name of the onelye begotten sonne of God.

He that beleeueth in him. R.

This is the summe of all Preaching, He that beleeueth in Christ, shal not bee condemned: Hee that bleeueth not, is condemned alreadye: A. As it is also sayde in another place: He which beleeueth and is Baptized, shalbe saued. But he which beleeueth not, shalbe condemned. M. Therefore it is Faith which maketh vs partakers of the Grace of Christ, and deliuereth vs from iudgement. And for this cause the Apostle attributeth iustification before God, to Fayth, the which iustification, is nothing else but remission of our sinnes, purchased by the blood of Christ: so that, not to bee iudged, is euen as muche as to saye, as to be iustified, to bee absolued from sinnes, and to bee accounted for iust. He sayeth not: Whosoeuer beleeueth in him, is without sinne, and therfore cannot bee iudged: But he sayeth, Whosoeuer beleeueth in him, is not iudged: that is to saye, by the grace and mercye of God hee is saued, the sentence of deserued condemnacion also being taken awaye. So the Apostle Paule sayeth: There is no condemnation to those that are in Christ Iesu.

Mark.16.

Faith iustifieth before God.

Rom 8.

C. And whereas our Sauiour Christ so oftentimes, and so diligentlye inculcateth, and affirmeth that all the faithfull are out of the perrill of death, we maye thereby gather howe necessarye the certaintye, and stabilitye of faith is, to take awaye the trembling, and oppressing feare of conscience. Therefore hee pronounceth againe that there remaineth no condemnacion so soone as we beleeue: the which also more at large he speaketh of in the fifth Chapter following.

B v. But if for faithes sake a man is not iudged, (as the trueth it selfe here plainlye affirmeth.) Where is nowe Indulgences, and Pardons? Where are the Romishe Satisfactions? Yea, where is the fire of Purgatory, and such like humaine imaginations and phantasies? Surelye, they are vanished away and perished for euer. For the trueth hath sayde, (which ought neuer to bee forgotten) Who so euer beleeueth in him, is not iudged.

But hee that beleeueth not.

This is the other part of the sentence: for it is double, and consisteth of contraries. C. And it teacheth vs, that there is no other remedye by which any man maye escape death, than by beleeuing in the Sonne of God: as if hee should haue sayd there remayneth nothing but death for all those, which reiect that life offered to them in Christ: because life consisteth onely in Faith. R. Therefore, as nothing saueth but faith: so nothing condemneth but infidelitye. And faith therefore saueth, because it receyueth al good things from Christ, and worketh also all godnesse in the beleeuer. For as it receiueth righteousnesse of christ, euen so it bestoweth the same againe into the bosomes of our brethren, by the workes of Charitye. But vnbeleefe, therefore condemneth, because it reiecteth and contemneth all the graces of Christ, and is the cause of all wickednesse. For as it receyueth all vnrighteousnesse from Satan, which is the father of a lye: euen so also it committeth all euyll, against GOD and men: it doth nothing that is

Faith containeth life.

workes of Faith.

Vnbeleefe condemneth.

Workes of vnbeleefe.

iust,

iuſt, it alwaye ſinneth, it continuallye breaketh the Lawe of God. Wherefore this is a moſt iuſt ſentence.

{Whoſoeuer beleueth not, } {is condemned already. }

C. And he vſeth the Preterperfect tence of the Verbe, for a greater Emphaſis or force, to the ende he might thereby the better expreſſe and declare, that there remayneth nothing, but vtter deſtruction for vnbeléeuers. But wée muſt note that Chriſt ſpeaketh ſpecially of thoſe, whoſe impietye ſhall bewraye them ſelues, in the manifeſt contempt of the Goſpell.

M. For wée muſt not apply this ſentence to euerye one that beléeueth not. For the Apoſtle Paul ſometime beléeued not the Preaching of the Goſpell, naye, hée perſecuted the ſame: and yet notwithſtanding afterwarde, when the time of his calling was come, by beléeuing hée was ſaued, and eſcaped the iudgement of God. Alſo the elect are for a time in vnbeléefe: but not for euer.

A. Herevppon the Apoſtle ſayeth, Tit.3.3 VVe our ſelues, were ſometime foolishe, diſobedient, deceyued, ſeruing diuers luſtes, and voluptuouſneſſe, liuing in maliciouſneſſe, and enuye, full of hate, hating one another. But after that the loue and kindneſſe of our Sauiour God to manward appeared, &c. *M.* Therefore in this place hée ſpeaketh of thoſe, whiche perſeuere in vnbeléefe. And hée addeth the reaſon.

{Becauſe he beleeueth } {not in the name of. }

B v. As if hée ſhould ſaye: There is geuen to the worlde, one onely ſauiour, which ſhould take our ſinnes from vs, malediction, and condemnation, and ſhould aboliſh them by his diuine power: that euery one which beléeueth in him, may hée abſolued from his ſinnes, from malediction, and eternall death, as the Innocent, and onelye begotten ſonne of God: and that hée may bée an heyre of euerlaſting life, and bleſſedneſſe. Without this, there is no other benediction, Purgation, Satiſfaction, Abſolution, and ſaluation: wherevppon it conſequently followeth, that hée is yet in his ſinnes, and ſubiect to death and damnation, whiche hath not this ſonne in whome alone conſiſteth life and redemption. 1.Joh.5.12.

To this effect pertayneth that ſaying of Iohn: If wee receyue the teſtimonye of men, the teſtimonye of God is greater. And ſo forth tyl ye come to theſe words, Hee which hath the ſonne, hath life, and hee which hath not the Sonne, hath not life. *M.* Therefore wée looke for the comming of Chriſt, not as of a Iudge, but as a deliuerer, and redéemer. But to the wicked and vnbeléeuing, hée ſhall come a terrible and fearefull Iudge. Heb.2.3

B v. For if they eſcaped not the iudgement of God, which deſpiſed the ſending and wordes of Angelles, muche leſſe ſhal they eſcape the horrible iudgement of God, which wouldе not beléeue the onely begotten ſonne of God. For there wayteth for them, a certaine fearefull looking for the comming of the Iudge, and a burning fyre which ſhall deuoure his aduerſaryes. Heb.10.27

19. And this is the condempnation, that light is come into the worlde, and men loued darkeneſſe more then light: becauſe theyr deedes weare euill.

{And this is the } {condemnacion. } *M.*

Becauſe hée ſayde that the vnbeléeuer was Iudged alreadye, and condemned by his owne wickedneſſe, hée addeth and declareth that the reaſon and order of this iudgement is ſuche, that no man

can

can not chose but acknowledge the same.

C. Therefore he preuenteth by aunswere, the murmurings, and grudgings, which prophane and wicked men are wont to vse, to repreue the seuere rigour (as they thinke) of God, when he dealeth more sharpelye with them, than they woulde haue him. It seemeth to be verye harde, that euerye one which beleeueth not, shoulde be damned. Therefore least any man should ascribe his damnation to Christ, he teacheth that euerye man must impute the same to his proper faulte. The reason is, because Infidelitye is the witnesse of an euyll conscience. Whereby it is plaine that the wickednesse of vnbeleeuers doth hinder them from comming to Christ. There are some which thinke that there is onely noted here the signe of damnation: But the purpose of our Sauiour Christ here, is, to bridle the wickednesse of menne, least they should presume according to theyr manner, to contende and reason the cause with GOD, as though he dealt vniustlye with them, in punishing theyr infidelitye with eternall death. Therefore, he teacheth that such iudgement is iust and free from all sclaunder, not onely because they doe wickedlye, which preferre darkenesse before light, and doe willingly shonne the light offered vnto them: but also because that hatered of the light: proceedeth not but from a wicked mind, which accuseth and condemneth it selfe of euil.

B. Wherefore the principall point and substaunce, of their whole condemnation is, that they can not preferre Christ before theyr owne desyres: because so many as are damned, were iudged and condemned before they were borne: euen as also with God so many as are saued, were saued before the foundation of the worlde. For as these were elected before the foundation of the worlde, so were the other reiected before the worlde was made.

Predestination.

Ephe 1.4

Reprobation.

And this reprobation doeth then appeare, when they reiect the Gospell of grace offered vnto them, and had rather bee ignoraunt of Christ, (that is to say, to want the light) than to receyue him, and to attaine to life. By the which contempt of the Gospell, they doe accomplishe and fill vppe the measure of theyr wickednesse to the full: that is to saye, they geue occasion to haue theyr iudgement, and condemnation sealed and fulfilled. *M.* Therefore in this they are inexcusable, that they doe willinglye reiect and refuse that grace offered vnto them, which most earnestlye they ought to imbrace and desyre.

B. By darkenesse is here meant, the ignoraunce of Christ, and whatsoeuer else worldly men loue more than Christ. For they which are not borne of God, as they can not heare the worde of God, so it is necessarye that they preferre the ignoraunce of Christ, before they knowledge him, and so to loue darkenesse more then light.

M. When he sayth, that light came into the worlde, he meaneth that all thinges in this worlde, are replenished and full of darkenesse. For what can be founde in this world without Christ, but darkenesse? *Bv.* That is to saye, the concupiscence of the flesh, the ignoraunce of God, Impietye, Errour, blindnesse of the minde, Superstition, Idolatrye, wickednesse of life, filthinesse, vncleannesse, prophane talke, Gluttony, Drunkennesse, and an infinite number of suche like wickednesses. For it followeth in the wordes of the Lorde.

Darkenesse is all thinges in this world without Christ.

Because theyr deedes were euyll.

B. This is the cause why the wicked are enemies to the light of life. Christ is the light of God, by which, whatsoeuer is euyll, is repreued. For howe can Iniustice be hid, when righteousnesse is in place: how can foolishnesse not be seene when it is compared with wisedome? Nowe flesh, in the which there is no goodnesse, can abide nothing lesse, than to haue the same vncouered: and therfore it can not chose but hate Christ, whiche manifesteth and reuealeth all thinges, and therefore they must be renewed and borne againe, which receyue Christ.

Christ the light of God.

M. The reason therefore, why those

men

men (namelye the Scribes, High Prieſtes, and Phariſees, and thoſe of that ſect) loue darkenelle more then light, is becauſe they? dædes are euyll: that is to ſaye, becauſe they? owne conſciences bare them witnelle, that al they? woꝛkes were euyll. Bv. By this woꝛde (woꝛkes) hæ vnderſtandeth euill intentes, thoughtes, woꝛdes, and woꝛkes. Out of theſe woꝛdes, the Apoſtle boꝛroweth this ſaying: If our Goſpell bee
2.Cor.4.3. yet hid, it is hidde in them that are loſt: In whome the God of this world, hath blinded the mindes of them, which beleeue not, leaſt the light of the Goſpell of the glory of Chriſt, which is the Image of God ſhould ſhine vnto them. Therfoꝛe in that they periſhe, they periſhe through they? owne faulte, ſeing the moſt mercifull Loꝛde hath done his part: but they wyll not do their duetye. If the Sicke man periſhe, whiche wyll not bewꝛaye his diſeaſe to the Phiſition, leaſt hæ ſhould bæ healed, maye he not pꝛonounce of him ſelfe, that hæ periſhed through his owne faulte? Euen ſo, men that are louers of this woꝛlde, are enemies to the light offered to them, becauſe their dædes are euill. *A.* It is no maruaile therefoꝛe, if they ronne headlong into deſtruction.

20. For euerye one that euyll doeth, hateth the light: Neyther cometh to the light, leaſt his dedes ſhould be reproued.

M. This is a generall ſentence taken of the diſpoſition of the repꝛobates, the ſence whereof is this, *B.* hæ is commonlye ſayde to hate the trueth, which doeth amiſſe. Seing therefoꝛe the wicked can not abide Chꝛiſt the light of God, it is moſt certaine that they are euill, and that they? dædes are euill alſo. *C.* Foꝛ therefoꝛe the Light is odious vnto them, becauſe they and their dedes are euill, and dꝛ ſæke to couer they? ſinnes ſo muche as they can: whereꝛppon it followeth, that they refuſing the remædye, doe willinglye ſæke they? owne damnation.

R. But Chꝛiſt ſpeaketh not here of groſſe and outward ſinnes, as of Theft, Murther, Adulterye, Falſe witneſſe, Foꝛce, Luxury, Dꝛonkenneſſe, and ſuch lyke: (which alſo are condemned, of the wiſe men of this woꝛld) but of the moſt excellent vertues of the woꝛlde, as of Reaſon, Wiſedome, and humaine righteouſneſſe, which in this woꝛld are counted foꝛ moſt excellent thinges.

The light hated of wicked men.

*P*AR. Therefoꝛe as hæ which goeth about any wickednelle, loueth the night, & flæth from the Sunne, leaſt his dædes ſhoulde bæ manifeſt, euen ſo, they whoſe conſciences do accuſe them, hate the light of the Euangelicall trueth, by which all thinges that are filthie are bewꝛaied, that they maie be refoꝛmed in Chꝛiſt: By this reaſon, wicked Kyngs, Pꝛinces, and Potentates, which ſwell with Ambition, which are defiled with exceſſe and filthie pleaſure, and which are imbꝛued with the bloode of Innocents, haue hated the Light of the Goſpell, becauſe it condemneth all theſe thinges. In like maner the Popiſhe Biſhops, Abbottes, Pꝛieſtes, Monkes, and Nunnes, which repoſe they? truſt, in Maſſes, in Idolles, in Purgatoꝛye, in wicked Vowes, in Indulgences, and ſuch lyke, do hate Chꝛiſt and his light, which teacheth that al theſe thinges are vnpꝛofitable, moꝛe than Vatinius was hated of the Romaines. Inſomuch that they perſecute the Pꝛeachers of the Goſpell, and hang them vppe, becauſe they Pꝛeache againſt the Sacred Canonnes, againſt the dignitye Epiſcopall, againſt the Popes Holineſſe, and againſt Peters Keyes. That is to ſaye, becauſe they diſcouer the Tyranny of Antichꝛiſt, and do fꝛelye pꝛonounce the dignitye and authoritye of Biſhoppes, to bæ foꝛged, counterfaite, and mære falſe.

C. Therefoꝛe we are muche deceyued, if wæ thinke that they are ledde with Godlye zeale, whiche rage againſt the Goſpell, when as they rather

ther hate and abhorre the light, that they maye the more freelye walke in darkenesse.

21. But hee that doeth trueth, commeth to the light, that his deedes may be knowen, howe that they are wrought in God.

M. That is to saye, He which knoweth that hee doeth the trueth, and seeketh the same, being a hater of all falsehood and lyes, hee truely neyther hateth the light, nor shunneth the same, but loueth it. For, to doe the trueth, is as much to say, as to deale faithfully, without any manner of deceyte, like good and honest men. *C.* But this seemeth to bee spoken improperlye, and absurdly, except a man would confesse that some are good and true, before they bee borne againe by the spirite of God: the which is cleane contrary to the whole Doctrine of the scripture: for we knowe that faith is the rote, from whence doe come all good workes. But Christ simply affirmeth, that they which deale sincerelye, and uprightlye, doe desyre nothing more then the light, that theyr workes maye bee approued: because by that triall and touchstone, it maye the better appeare that they haue walked uprightlye, and purelye before God, from all deceyte. Therefore it is verye fondlye sayde of some, that menne before Faith, are wel disposed. For Christ sayeth not, that the Faithfull do beleeue, to the ende they maye haue the prayse of good workes: but he onely sheweth what the vnbeleeuing would do, if so be theyr owne consciences did not accuse them of euill. *R.* Therefore, if Abbottes, Monkes, Priestes, and Friars, did the trueth, they woulde also come to the light, and would suffer theyr condition to bee tried. But hereby they them selues do bewray theyr owne deedes to bee euill. For he which doeth the trueth, that is, hee whose cause is iust, whose worke, is of Faith, which teacheth the truth, which is delighted in the trueth, which hateth Hipocrisie and lyes, which dealeth iustlye, and to be short, which geueth all glorye vnto God, and geueth place to the Preaching of the Gospell, hee can abide the light, and to haue his cause, his workes, Doctrine, and state tried, and examined. Whereupon Christ, because his workes and Doctrine are of God, hath left vnto all menne free leaue, to pronounce and iudge of them, so that they doe it uprightly. Enquire (sayeth hee) of those which haue heard mee, what I sayd vnto them. Beholde, these knowe what I haue sayd. But the Pharisees and their successours will not suffer any man to iudge of theyr Doctrine, but will haue all thinges that they teache and decree, simplye, and as a manifest trueth, to be receyued and allowed. *C.* Therefore our Sauiour Christ vsed this worde,

John.18. 20

The light a Touchstone to wicked men.

{ *Trueth.* }

Because we being deceyued by the outwarde shewe of workes, doe not waye and consider, what is contayned within. And hee calleth those workes wrought in God, which are approued of him, and are good according to his rule. Hereby let vs learne not to iudge of workes, except they bee brought to the light of the Gospell: because our reason is vtterly blind and corrupt. *B v.* And seeing Christ of his goodnesse hath called vs to the light of the Gospell, let vs vnderstond that it is our partes to doe the trueth, with a willing minde, the Apostle exhorting vs vnto the same: Ye were sometime darkenesse, but nowe are you light in the Lorde, walke as children of the light: for the fruite of the spirite is in all godnesse, and righteousnesse, and trueth, approuing what is acceptable vnto the Lorde. And haue no felowship with the vnfruitfull workes of darkenesse, but rather rebuke them. And the Apostle *Iohn*: This is the tidinges which we haue hard of him and declare vnto you, that God is light, and in him is no darkenesse at all, If wee saye that we haue felowship

Ephe 5.8

with

with him, and walke in darkeneſſe, wee lye and doe not the trueth. But if wee walke in light, euen as hee is light, then haue wee fellowship with him.

22. After theſe thinges came Ieſus, and his Diſciples into the Lande of Iurye, and there he taryed with them, and Baptized.

M. Nowe that the Euangeliſt hath deſcribed the Diologue betweene Chriſt and Nicodemus, hee conſequentlye maketh a waye, to bring in the teſtimony of Iohn the Baptiſt, which moſt excellentlye hee gaue vnto Chriſt, before hee was ſhutte vp into Priſon. For the Euangeliſt ſpeciallye trauaileth, to credite and confirme the Diuinitye, and authoritye of Chriſt, with moſt firme teſtimonies geuen from Heauen.

B v. Therefore when the Lorde had obſerued the Feaſte of Paſſeouer, at Hieruſalem, and had diſcharged his office according to the opportunytye of the time, Preaching the Goſpel of the kingdome, *C.* hee came into that part of Galilee, whiche was neere to the Towne of Ænon, whiche is ſituate in the Tribe of Manaſſe, *B.* that there alſo hee might exhibite and declare him ſelfe to bee a ſauiour. For abiding there and Miniſtring Baptiſme by his Diſciples, hee brought many Citizens to the Kingdome of God.

The Lorde Ieſus abode not long at Hieruſalem, for his houre was not yet come that hee ſhoulde bee glorified: but towarde his ende, hee executed his office more diligentlye there, and ſhewed many Signes, becauſe the time of his glorification drewe neere.

M. But becauſe the time was come to gather togeather the Churches of the Faithfull, Chriſt beganne to order and appoynt a Churche. *B* v. And there were two thinges ſpeciallye, whiche hee deliuered to the Churche, with the which hee exerciſeth the ſame, namely, the Preaching of the Trueth, and holye Baptiſme. *C.* For althoughe Chriſte Baptized by his Diſciples, yet notwithſtanding, hee is here named as the authour of Baptiſme, the Miniſters being left out, which did nothing but in his name, and at his commaundement. *R.* To the ende wee might knowe that it maketh no matter, what manner of perſon the Miniſter is, in reſpect of the worde and Sacrament.

Two thinges deliuered to the Church.

AVG. For when the Integritye, and pureneſſe of the Sacrament is handeled, it maketh no matter, what Faith he is of, which geueth the Sacrament. It maketh much touching the way of his owne ſaluacion, but as touching the queſtion of the Sacrament, it maketh no matter at all. *R.* For the Sacrament hath his integritye from the worde, or from the Preaching annexed to the Sacrament: but the worde hath his authoritye from God.

23. And Iohn alſo Baptized in *Ænon*, beſide *Salim*, becauſe there was muche Water there: and they came and were Baptized.

M. Chriſt now teaching and Baptizing, Iohn, as it maye ſeeme, might Lawfullye haue forſaken his office, geuen him ſelfe to reſt, and haue followed ſecurity: *A.* ſpeciallye nowe that hee had teſtifyed of him alreadye, that hee was the true Lambe of GOD, which taketh awaye the ſinne of the worlde. John. 1. 29

M. But becauſe hee was ſente by God, to teache and to Baptiſe, hee doth not at his owne wyll and pleaſure, laye aſide the office committed vnto

to him, but loketh and wayteth for the time appointed of GOD.

We maye not forsake the Ministery of the worde at our owne pleasure, which are called to be Preachers. Jere. 23.21

By this example we are taught, not to cease from executing our office and duetye, so long as the administration thereof is permitted. For as hee offendeth whiche runneth before hee bee called, (*A.* as the Lorde complayneth by the Prophete Ieremye) euen so, verylye hee offendeth no lesse, whiche at his owne pleasure taketh, and forsaketh the office which GOD hath committed to him. *C.* The Geographers affyrme, that these two Townes, Ænon, and Salim, are not farre from the Riuer of Iordane, and Iaboc, neere vnto the which two Townes they make a Citye called Scythopolis. Hierome sayth it maketh no matter, whether you Reade Salem, or Salim. *C.* The cause why Iohn Baptized in Ænon is added, for that

{ *There was much water there,* } *B.*

Iudea wanting the same verye muche.

Water of Baptisme sanctifyed by the word of God.

But the Riuer of Iordane did ouerflowe, and yet we reade not, that it was consecrated with any Crosses, Charracters, or Seremonies. For the pure Water of Baptisme is Sanctifyed by the word of GOD, and by the Godlye vse of the Sacrament.

Acts. 8.36

In the Actes of the Apostles, we reade the lyke hereof, where it is sayde: And as they went on theyr waye, they came to a certaine water, and the *Eunuche* sayde, See, here is water, what letteth me to bee Baptized? Not that we may at this daye, leaue the Temple of God, and Baptise in euerye Ryuer, Lake, or Spring: for the Apostle willeth all thinges, to bee done decentlye, and in order. *C.* By these wordes of Christ, wee maye also gather, that both Iohn, and Christ, celebrated Baptisme, by ducking the whole bodye in the water. Howe be it, let vs not bee to Curious in the externall Rite, so it bee agreeing with the Spirituall trueth, and with the institucion and rule of our Lord and Saviour.

1. Cor. 14. 40.

24. For *John* was not yet cast into Prison.

M. Therefore, the Prison was the ende whiche GOD had appointed for Iohn, to finishe his office of Preaching and Baptizing, euen as the Crosse was to our Saviour Christ. And yet truelye, Prisons and Crosses, belong not to true, but to false Teachers. But this is the lotte of the Godly, and of all true Teachers, in this most wicked worlde. Deut. 13.5.

Concerning the Imprisonmente of Iohn the Baptist, and his Death, reade more in our exposition of Mathew, beginning at the thirde verse.

25. And there arose a question, betweene Iohns Disciples, and the Iewes, aboute purifying.

{ *And there arose a Question, betweene* Iohns *Disciples.* }

B v. Now the Euangelist commeth nearer to the matter it selfe, of the which hee intended to intreate. *C.* And first of all hee reciteth a controuersye, whiche arose by the Disciples of Iohn about Purifying: and not in vaine. For the lesse that they were instructed in Doctrine, the more boulolye they put forth them selues to disputacion, according to the Prouerbe, Who so boulde, as blinde Bayarde? If other hadde begonne the contencion with them, they might haue bene excused: but whereas they being vnable to encounter with the Iewes, and yet

doe wyllingly prouoke them therevnto, and that rashely, without cause, they are muche to blame. For the wordes of the Texte, import that the question was moued by them.
And besyde that, they deserued blame for theyr rashe contencion about an vnknowne thing, which exceded the reache of theyr knowledge, they were also to bee reprehended for another faulte, no lesse than this, namely, For that they were not so readye to defend and maintaine the Lawfull vse of Baptisme, as they were to defende theyr Maysters cause, that hee might haue his authority styll.

Contencio betweene the Disciples of Iohn and the Iewes.

PAR. For there came many vnto Iohn, and were Baptized of him: many also came to Iesus, and were Baptized of his Disciples. And hereupon arose enuye, in certaine of the Disciples of Iohn, against Iesus, that he being of late Baptized of Iohn, and behaued him selfe as his Disciple, and was commended by his testimony vnto the people, would now sodenly make himselfe equal with him, & would also prefer him selfe before him, whose Disciples toke vpon them the administration of that, which Iohn alone had hitherto vsed. *C.* Therfore, both these faultes were worthy of reprehension: because they not waying the consideration of Baptisme, make but a trifle of Gods holye institution: and because through wicked Ambition, they take theyr Maysters parte against Christ.

{ *About purifying.* }

C. The question was about Purifying, because the Iewes had diuers and sundry preceptes, concerning Baptisme, from the Lawe: and being not contente with those Legal rules: they vsed many other thinges, which they had receyued from theyr Elders: *A.* as ye may more plainely perceiue, if ye reade the fiftenth of Mathew, and the seuenth of Marke.

C. Therefore, because a newe rite also and order of Purifying, is brought in by Christ, and by Iohn the Baptist, they hauing alreadye so great plentye, and varietye, they thinke it verye absurde, and without reason. *M.* Wherefore in the Disciples of Iohn, we see a carnall disposition, *C.* who being wholly occupyed in the personnes of menne, haue litle regarde to the veritye of doctrine.

R. For this contencion is plaine carnall, and proceeding from Ambicion: as also the Disciples of Christ accused a certaine man, whiche cast out Deuilles in the name of Christ, and yet followed not them, for that they thought that authoritye to worcke Myracles, was geuen wholye vnto them: Furthermore, they contended too carnallye about the Supremacye.

Mar.9.38. Mat.18.1. Luk.22.24

M. And it is not onely in this place spoken of the Disciples of Iohn, that they laboured for their Mayster against Christ, by the Spirite of Emulacion: for wee haue the lyke, in the ninth of Mathewe. But notwithstanding, all this, there was no contencion betweene Christe and Iohn, neyther did Iohn seeke any other thing, but that hee might decrease, as Christ increased.

Mat.9.14.

BV. Therefore by this example wee see howe much wee maye hurt the peace and tranquillitye of the Churche, if wee attribute to much, to Gods Ministers. For so, both the glorye which belongeth vnto Christ the Creatour, is geuen to Creatures, and also the vnity of the Churche rente, when as one is addicted to this minister, and another to that. Therefore the Apostle sayeth, to the Corinthians. I heare that there are contentions among you, For euerye one sayeth: I am of *Paule*, and I am of *Apollo*, and I am of *Cephas*, and I am of Christ: Is Christ deuided? VVas *Paule* Crucifyed for you? Eyther were yee baptized in the name of *Paule*? To this ende also pertayneth the saying of Christe. Bee not ye called Lordes, for one is your Lorde, euen Christ.

The vnitye of the Churche rent by leaning to muche to Gods Ministers.

1.Cor.1.12. 1.Cor.3.4.

Math.23.8

C. Therefore, they are here noted which are rather ledde with the vaine, and wicked loue of menne, than with the Loue of GOD: and therefore wee are admonished, to haue regarde to this

one thing, and to ſeke by all meanes poſ-
ſible, that Chriſt alone maye bee glori-
1.Cor.4.1. fied. *A.* And as for all others, let vs eſteeme them as the Miniſters of Chriſt, and as diſpenſatours of the miſteries of God.

26. And they came vnto *Iohn*, and ſayde vnto him, *Rabbi*, he that was with thee beyonde *Iordane*, to whome thou bareſt witneſſe, beholde the ſame baptizeth, and all men come to him.

{*And they came to* Iohn.}

PAR. The Diſciples of Iohn went about to tourne awaye the People from the Baptiſme of Jeſu, and to perſwade that the Baptiſme of Iohn was more effectuall to waſhe awaye ſinnes, than the Baptiſme of our Lord Jeſu. The which thing when they coulde not perſwade the people vnto, they came vnto Iohn, making complaint vnto him, and thinking that he woulde take it in euill part, and by ſome meanes or other reſtraine this emulation. *M.* And they finde no faulte with the Legal purifyinges, but with the Baptiſme of Chriſt: and by the ſpirite of emulation, they are fullye bente againſt Chriſt, for Iohns ſake.
Num.11.28. Euen as Ioſuah, was zelous for Moyſes. And truely this emulation or enuye, is ſo muche the worſe, for that contemptuouſlye they ſpeake of Chriſt. For to extenuate and abaſe Chriſt, they geue him no maner of title of reuerence, whereas they call Iohn, Maiſter. As if they ſhoulde haue ſayde: Hee which ioyned him ſelfe to thee, as a friende and fauourer of thy cauſe, and which was Baptized of thee, of whome alſo, for honours ſake, thou bareſt witneſſe, as of a holye manne, beholde the ſame, being nowe conuerted and tourned another waye, abuſeth thy Teſtimonye againſt thee, preſuming to Baptize, and hath gone ſo farre, that all men nowe come to him, the which no doubt will fall out greatlye to the defaſing of thy honoure and fame. *R.* Therefore wee praye thee, that by thy authoritye thou wouldeſt forbidde him, and his Diſciples to Baptize: for it is a venture, if they proceede, leaſt we bee forſaken and deſpiſed: for all men forſaking vs, gwe to them, and are Baptized.

Bv. Beholde the fruites of a raſhe zeale without knowledge. *B.* Hereby alſo it appeareth how ſone good men may bee made the authours of ſectes againſt theyr wylles. Zeal without knowledge.

{*To whome thou bareſt witneſſe.*}

C. By this argument, eyther they gwe about to make Chriſt inferiour to Iohn, or elſe to make him bound vnto Iohn, becauſe hee was come to honour. For they count it for a great benefite, that Iohn had geuen to Chriſt ſuch glorious titles and names, concerning the Meſsias.

And whereas they adde, that all men come vnto Chriſte, that proceedeth of moſte wicked enuye. For they feare leaſte theyr Maiſter ſhall be forſaken ſtraight waye of the multitude.

A. The lyke almoſt ſpake the high Prieſtes and Phariſees, of Chriſt, ſaying: If wee let him goe thus, all men wyll beleeue on him. Alſo ſayde they, Ye ſee that ye profite nothing: Behold all the whole worlde goeth after him. John. 11. 48. Joh.12.19. John.8.12.

But I woulde to GOD, all the worlde woulde followe Chriſte. For hee whiche followeth him, walketh not in darckeneſſe, but hath the lyght of lyfe.

27. *Iohn* aunſwered, and

ſayde,

sayde, A man can receyue nothing, except it bee giuen him from aboue.

Certaine referre these wordes vnto Christ, as though Iohn should accuse his Disciples of wicked presumption against God, in going about to take away From Christ, that which was giuen him of his Father: As if he shoulde haue sayde, No man wyll vsurpe, or take any such thing vppon him, except it be geuen him from aboue: Let it not therfore offende you, that hee gathereth Disciples vnto him by Baptisme, and that many come vnto him: I woulde to God, that both you and all other men would acknowledge him for a Maister, and principall teacher. In vaine therefore ye goe about to abase him whome God hath exalted. But other some thinke it to bee an exclamation, into the which he bursteth forth euen for verye greefe, that his Disciples had so litle profited. And verylye they were to much blinded in seeking to make him no better than his seruaunt, whome they had heard so often to bee Christ. Therefore Iohn might haue iustlye pronounced, that hee had spent his labour in vaine, in teaching men both Deafe and senceleſſe, vntill they were renewed in minde. But theyr sentence is more probable, which referre these wordes to Iohn: as if hee should haue sayde, It is not in your, nor my power to make my selfe great: because euerye one of vs, must bee such as it shal please God to appoint. For hee which is the sonne of GOD, hath not honored him selfe, what man is hee that dare presume to couette more then it shall please the Lorde to geue him? Therefore it doeth not appertayne to my authoritye, to staye Christ from his office: for this is my office onely whiche I haue receyued from God, to prepare the waye before Christ, that I maye bee the voyce of a Cryer in the Wilderneſſe, to Baptise with Water. Greater authoritye then this, I haue not receyued, neyther doe I arrogate any more to my selfe. For it is greate ingratitude for a man to vsurpe, and take more vnto him selfe, than GOD hath committed vnto him.

Heb.5.5

For Salomon also sayeth, Let thine eyes directe thy waye before thee, That is to saye, Haue respecte vnto thy vocation C. This onelye cogitation if it were grauen into the mindes of all menne, woulde bee sufficient to putte awaye all Ambition. And Ambicion being taken away, the mischiefe of contencions shall ceaſſe also. For howe commeth it to paſſe, that euery one so Ambitiouslye exalteth him selfe, but onelye because wee doe not depende vppon the Lorde, and contente our selues in that state wherevnto we are called?

Prou.4.25

M. This sentence also doeth admonishe vs of our necessitye and neede. For wee haue nothing, nor can haue as of our selues, whether wee haue respect to heauenly or to earthly things. Wee are myserable, and myserable were wee borne, wanting all thinges, and except wee were nourished, and preserued by GOD, wee should perishe sooner than the flower of the fielde.

Man voide of all goodneſſe.

Therefore, to take awaye all Pryde and haughtineſſe of the minde, lette vs haue alwayes before our eyes, this saying of the Apostle: VVhat hast thou, O man, whiche thou hast not receyued: and if thou haue receyued it, VVhy doest thou boaste, as though thou haddest not receyued it?

1.Cor.4.7.

Also hee sayth, It is better to geue, than to receyue. Therefore it is miserable to receyue, and more myserable than to geue. So that nothing ought to bee attributed to our workes, or to our industerye.

Actes 20.35

B v. Hereby also wee gather that they doe greeuouslye offende, whiche geue that glorye vnto Saintes, which they owe vnto Christ (whome God hath appointed to bee our mediatour, Aduocate, and Intercessour) and doe also geue more vnto Saintes, than God hath appointed, by which they doe rather dishonour, than honour them.

M. Moreouer, if man can receyue nothing, except it bee geuen him from Heauen, than howe so euer humaine wisedome braggeth and boasteth it selfe, yet notwithstanding it cannot haue in verye deede, that which it hath not receiued from heauen, although this whole worlde attribute, the same vnto him. Therefore, although the Bishop of Rome, to signifye his power and authoritye in heauen, earth, and in hell, weareth the Triple Crowne on his head, and would haue all men to worship the same, being herein like vnto Iupiter, (of whome the Poet faigneth) with the triple Scepter, yet notwithstanding, because hee hath receyued the same from Constantine (as some affirme) and not from heauen, hee sheweth him selfe to bee vaineglorious, and nothing inferiour in Pride to Lucifer. And whereas his faultors, and defendours obiect vnto vs the Churche, it skilleth not. Av. For it is not written here by the Euangelist, Except it be geuen him from the Church, but he sayeth, Except it bee geuen him from heauen.

The Popes triple crowne, and the signification therof.

28. Yee your selues are witnesses, howe that I sayde, I am not Christ, but am sent before him.

C. Iohn blameth his Disciples because they beleeued not his wordes. For hee had oftentimes tolde them, that hee was not Christ. Therefore it could not otherwise bee, but that hee with the rest, were seruauntes and subiectes to the onlye begotten sonne of God. *M.* Iohn sayeth not, there are many which haue hearde this of mee, and can bee witnesses that I haue sayde, howe that I am not Christ: (least any man should suspect that he had not tolde this to his disciples, but to certaine others secretly, leauing them in that false opinion which they had conceyued of him) but hee sayeth, Ye your selues are witnesses howe that I sayde,

{I am not Christ.}

By this place we see howe obstinate, and selfe wyll mans wisedome is, when it hath once conceiued a false opinon, and being admonished thereof, retayneth an vndiscrete zeale, by which it Iudgeth those thinges that are least, to bee more principall, and those thinges that are principall, to be least. *C.* And whereas hee addeth that he was sent before him, hee declareth howe muche hee differeth from him. For Iohn was sent before Christ, to prepare his waye, according to the statelye manner of Kinges, who vsually haue theyr Haruingers, and forerunners to make the waye before them. *M.* But there is great difference betweene the King him selfe, and his forerunner, who hath no other dignitie than that which he receyueth from the King: which is, to shewe before the comming of the king, and to sturre vp all men to goe forth and meete him. Iohns humilitie.

C. Therefore Iohn maketh him selfe no better then a Subiect to the head, and as one of the Ministers in the Churche, not extolling him selfe to dishonour his head.

C. In no lesse euill parte doe all the Saintes of God take it, if any man conceyue of them a false opinion, and attribute that faith and reuerence vnto them which is due vnto the Lorde him selfe: euen as the Apostle Paule teacheth. And contrarywise, we offende herein, if so bee we attribute lesse vnto the Ministers of God than of right appertayneth vnto them. Therefore we must obserue and keepe a measure, whereby wee maye geue vnto the Lorde, those thinges that are the Lordes, and to the Ministers, those thinges which belong vnto Ministers. 1. Cor. 4. 1.

29. Hee that hath the Bride, is the Bridegrome, but the friend of the Bridegrome, which standeth, and

heareth

heareth him, reioyseth greatly, becauſe of the Bridegromes voyce: This my ioye therefore is fulfilled.

{*He that hath the Bride.*}

B v. Leaſt that any doubte ſhould remaine in the mindes of his Diſciples, by hardneſſe or obſcureneſſe of ſpeach, Iohn propoundeth a Parable, wonderfully agreeing with his purpoſe, by which hee teacheth, that to Chriſt appertaineth all glory, and that of him, the whole Church ought to depende: affirming of him ſelfe, that hee is onelye a Gheſt, and loker on at the Marriage. *C.* For by this ſimilitude, hee proueth more plainelye, that there is but one Chriſt, which is taken from amongeſt all other men.

For as hee which Marrieth a Wife, doeth not therefore call his friendes to the Wedding, to make his wife common to them, or to make them partaker of the Bedchamber with him, but rather that the Wedding by theyr preſence, might bee made the more honourable: euen ſo Chriſt doeth not therefore call his miniſters to the office of teaching, that they ſhoulde ſuppreſſe the Churche, and vſurpe vnto them ſelues the Lordſhippe of the ſame, but that he might vſe theyr faythfull labour, to ſociate the ſame to him ſelfe. It is a great and notable thing for men, to bee ſet as gouernours, and ouerſeers of the Church, and to repreſent the perſon of the ſonne of God. Therefore, thoſe whome the Bridegrome ioyneth to him, are as friendes, to celebrate the Marriage togeather. But wee muſt note the difference, that wee forgetting not our eſtate & condition, draw that to our ſelues, which is proper to the Bridegrome: but rather with all our might, to ſeeke the aduauncement of his glorye, & that by the ſincere Preaching of Gods word: as the Lord him ſelfe ſignified to Peter, ſaying, Simon Ioanna, Loueſt thou mee, more then theſe? Feede my Lambes. Ioh.21.15

And the Apoſtle Paule ſaith, It is required at the hands of ſtewardes that they be found faithfull. Therefore hee cannot be a true Miniſter of Chriſt, which is not a friende to Chriſt. Wherevpon, the Apoſtle ſpeaking of himſelfe, affirmeth that hee is a friende to the true Bridegrome of this Churche: ſaying, For I am gelous ouer you with godlye gelouſie. For I haue coupled you to one man, to preſent you a chaſte Virgin vnto Chriſt. *R.* Therefore Chriſt is the Bridegrome, and the Churche is the Spouſe. *C.* And as hee truelye offreth himſelfe vnto vs, that hee may be oures: euen ſo at our handes iuſtlye hee requireth that fayth and loue, which the wife oweth to the huſbande. And as for the chaſtitie which he requireth that ſpecially conſiſteth in the obedience of the Goſpell, and in our conſtancye in the pure ſimplicitie of the ſame. *A.* Herevppon the Apoſtle Peter writeth to the faithful ſaying: Yee which haue purified your ſoules through the ſpirite in obeying the truth. *C.* Therefore wee muſt be ſubiect to Chriſt alone, hee muſt bee our only head, we muſt not ſwarue the breadth of a heere from the truth of the Goſpell, and Chriſt aboue all other muſt be glorified, that hee maye retaine and keepe the right and place of the Bridegrome. But what ſay you to the Miniſters? Meryly the ſonne of God calleth them, to attende vpon him in the time of celebrating the ſacred marriage. Wherefore it belongeth vnto them, to ſeeke by all meanes poſſible to deliuer vnto the bridegrome (whoſe care is committed vnto them) a pure and chaſte Virgin. But they which ſeeke to bring the church rather to themſelues, than vnto Chriſt, doe falſelye violate the mariage, which they ought to honeſt and adorne. And loke how Chriſt doth endew his Diſciples with the greater honour, in making them keepers of his Spouſe, the greater is their infidelitie, if they ſeeke not to preſerue his right vnuiolated. *M.* For the Miniſters ought to ſtande and heare what the Bridegrome commaundeth, and then to induce others to his obedience. Wherevpon Saint Iohn ſayth 1.Cor.4.2 2.Cor.11.2. 1.Pet.1.22.

not,

not, that hæ reioyceth becauſe of the Bꝛidegrœme, but bicauſe of the Bꝛidegrœmes voyce. *A.* The which ſaying I woulde to GOD were well noted of thoſe which are not afrayde to obiect the auctoꝛitie of the Church againſt the very woꝛde of Chꝛiſt, as though Chꝛiſt, the onelye and true Spouſe of the Churche had lefte an imperfect and lame doctrine to the faythfull. Foꝛ hæ ſayth, I ſaye not vnto you, that ye are ſeruauntes, becauſe the ſeruaunt knoweth not what his mayſter doth: But I haue called you friendes, becauſe I haue declared vnto you all thinges that I haue hearde of my Father. *M.* Therfoꝛe al auctoꝛity is giuen to the Bꝛidegrœme, not to the Bꝛide. To the Bꝛidegrœme is giuen a voyce to ſpeake and to commaund: to the Bꝛide is giuen eares to heare: accoꝛding to this ſaying: Hearken O daughter and ſee, and incline thine eare. *C.* Therefoꝛe Iohn the Baptiſt affirmeth that hæ hath obtayned his full deſire, in that hæ ſæeth Chꝛiſt to raigne, and to haue that audience which hæ deſerueth. *B v.* As if hæ ſhoulde ſaye, As hæ which is not the Bꝛidegrœme, but a friende to the Bꝛidegrœme, and a lœker on, neyther enuieth the Bꝛidegrœms felicitie, noꝛ taketh awaye his Bꝛide: but rather reioyceth foꝛ the mariage made betwæne them boath. and ſtandyng by reioyceth hereat ſecretlye in his heart, and not openlye, becauſe hæ ſæth the labour which hæ toke in making the mariage, to haue pꝛoſperous ſucceſſe, and the Bꝛide which is bꝛought of the Bꝛidegrœme to enioye moſt ſwæte and pleaſaunt companye of the ſame: Euen ſo I bæing a Foꝛerunner of Chꝛiſt, not the Bꝛidegrœme, but a friende of the Bꝛidegrœme, wholy deſiring that the people of GOD maye be aſſociate and vnited to his mariage: neyther doe I enuie his great gloꝛy, neither wil I pull from him his people, but doe moſt hartely reioyce, that I haue lyued vnto this daye, moſt happelye with my eyes to behold and ſæ, that my Pꝛeaching hath not bæne in vaine, but that all men ſpædelye come vnto Chꝛiſt, to whome I haue hitherto inuited them: this my exceeding Joye (I ſaye) is fulfilled. *C.* Verylye whoſoeuer is ſo affected, that hæ will ſæke Chꝛiſt, and not him ſelfe, and is contented to haue Chꝛiſtes honour aduaunced, ſhall faithfully, and pꝛofitablye gouerne the Churche. But whoſoeuer ſhall decline eyther to the right hande, oꝛ to the lefte, from this waye, ſhalbe an vnchaſte Adulterer, and can not choſe but coꝛrupt, and defile the Spouſe of Chꝛiſt.

Iohn. 15.

Pſal. 45. 11

30. Hee muſt increaſe, but I muſt decreaſe.

R. This is a very ſhoꝛt ſentence, but yet woꝛthy to bæ noted. *C.* Foꝛ, becauſe Iohn was at the firſt highly aduaunced by the Loꝛde, hæ ſheweth, that hæ receyued this honour but foꝛ a time: and muſt nowe, that the Sonne of righteouſneſſe is ryſen, geue place. Therefoꝛe hæ doth not onely repell and reiect the vaine titles of honour, which men, ignoꝛantly, and erroniouſlye had geuen vnto him: but alſo ſæketh carefullye, that the true and lawfull honour, which the Loꝛd had beſtowed vpon him, ſhoulde not obſcure the gloꝛy of chꝛiſt. Foꝛ this cauſe he ſaith, that hitherto hæ was counted foꝛ a great Pꝛophete, and that hæ was appointed to enioye his Dignitye, vntill the comming of Chꝛiſt, to whome hæ ought to render vp the ſame. *B.* As if he ſhould ſaye, Nowe I haue thꝛoughlye diſcharged my Office.

B v. I ſayd that Chꝛiſt ſhould come, yea, I haue Pꝛeached that hæ is come alreadye, I haue pꝛomiſed remiſſion of ſinnes, and all other graces, in him, and to this Chꝛiſt, I haue called all men: therfoꝛe, there remayneth nothing nowe, but that hæ alone ſhoulde liue, Teache, Flouriſhe, Raigne, and ſhould bæ all in al to his Saintes in the Churche: neyther muſt there bæ had any regarde to me anye lenger, foꝛ it is mœte that his gloꝛy ſhould bæ alone increaſed in the woꝛlde, and be knowne vnto men: and contrarywiſe, that my name, as the name of a Miniſter oꝛ Seruaunt, decreaſed.

M. And it is to bæ noted, that hæ ſayth not, He increaſeth, and I am deminiſhed, (foꝛ his Diſciples ſaw this, & were ſoꝛye

for it, and complayned thereof) but, to the ende he might admonishe them, that there was nothing done but that which of necessitie must be done, and whiche ought not nor coulde not be let or hindered, hee sayth:

{Hee must increase, but I must decrease.}

And Christ increased when his knowledge and glorye, shined more and more in the mindes of men, Iohn diminished when the opinion of his name decreased before those which came to heare Christ.

Math.11.11 *B* v. Otherwise Iohn keepeth his glorye and honour in the Churche, because among womens Children, there arose not a greater than Iohn the Baptist. For hee shall be counted for euer, as a good, faythfull, and true witnesse of the Sonne of God: and yet not for the Messias (as manye then thought him to bee) But for a faythfull Forerunner and Minister of the Messias. The which I woulde to God they woulde diligentlye noate and consider, which at this daye make much prating of the intercessions, and worship of Saintes. *R.* By this sentence also wee are admonished, that all the auctorities, dignities, offices, righteousnesse, wisdome and power of men, must fall downe, that the authority, dignitie, office, righteousnesse, wisdome, and power of Christ, may be established.

31. Hee that commeth from an highe, is aboue all, he that is of the earth, is earthly, and speaketh of the earth: He that commeth from heauen, is aboue all.

{He that commeth from an high.} *B* v.

Thus farre Saint Iohn hath remoued the sinister and false opinion which the people had conceyued of him: & now hee declareth his minde and iudgement concerning Christ, *C.* and sheweth by another similitude, howe much Christ differeth from all other men, and howe greatly hee excelleth them. For he compareth him to the King and moste excellent Gouernor, who speaking from his high throne, is to be hearde for the reuerence of his Emperies sake. But hee teacheth that it is sufficient for him to speake from of his footestole. *B* v. As if hee shoulde saye, This man is not a man onelye as ye thinke, but God also: and hee commeth from an high, and hath beene from the beginning: by whome all thinges were made, and therefore hee teacheth thinges both heauenlye and deuine: Why then shoulde not all men come vnto him? Therefore hee sayth that Christ came from an high, not onlye in that hee is God, but also because in him there is nothing to be seene, but that which is full of maiestie, and heauenlye. *M.* And whereas it is sayde, that Christ descended from aboue, it is no otherwise to be vnderstoode than of the prerogatiue of the originall, by which he came into this worlde, not onelye from heauen, but also from God the Father, being the onely begotten sonne of God. For otherwise the Angelles come from heauen, to whome notwithstanding that dignitye doth not belong, which is here giuen to Christ, Who sayth: I went out from the father, and came into the world. Ioh. 16.28

B. Furthermore, to the ende hee might most euidently set before the eyes of all men, the dignitie and excellency of the sonne of God, and might allure the whole world and his Disciples, to worship, to heare, to embrace and to receiue him, hee addeth that Christ:

{Is aboue all.} *M.*

That is to saye, aboue all mortall men, and aboue all creatures, yea, aboue the very Aungels. Hee sayth not, He shall be aboue all: But he is aboue all: because hee doth not declare of what estimation Christ was among the Iewes (to whom

hee

Esay.53.3. Psal.22.7. Heb.1.2.

he was the outecaste of the people, a worme and no man, yea, and the reproch of men) but how he was esteemed in the sight of God his Father. *B* v. For all thinges are subiect vnto him, he is the Lorde of all, and is subiect to none, according to his deuine substaunce: but he is equall with his Father, and ruleth ouer all.

Hee that is of the earth, is earthlye. &c.

That is to saye, he that is of the earth sauoureth of his originall, and according to the condition of his nature, stayeth himselfe vppon the order of heauenlye thinges.

Christ onlye, speaketh from heauen. 1. Cor.15.

This therefore he affirmeth to be proper onelye vnto Christ, to speake from an high, because he speaketh from heauen. Therfore he calleth Christ heauenlye, euen as the Apostle calleth him in that collation, in the which he compareth him to Adam. And by these wordes mannes nature is extenuated and abased, to the ende all flesh may learne to abase and humble it selfe before GOD. Euen so must mans nature be humbled and abased, when it is compared with that which is deuine and celestiall. So Gen.18.27 Abraham when he talked with the Angell of God sayde, I haue begonne to speake with GOD, and am but dust and ashes. Euen so, so often as wee are drawne vnto pride, wee must be put in mind of our owne imbecility, baseneſſe, and corruption: as first, from whence wee are, namely from the earth: secondlye, what wee are, namelye terrestrial and earthlye: thirdelye what wee are able to doe, or what are those thinges which wee speake, thinke, and doe as of our selues, namelye terren and earthly. Therfore whosoeuer shall consider these thinges diligentlye and with his heart, he shall not boast nor exalte himselfe neyther against man nor against GOD. *B.* And if it fortune that mans dignitie at anye time be extolled, it is so extolled and commended in respect of the Image of God, which he hath ingraued in man. But because, when he was in honour he vnderstode not, therefore he is compared to the Beastes that are without vnderstanding, and is made lyke vnto them. And therefore it is needefull that he shoulde be alwayes put in minde of his baseneſſe, and of his profite. *C.* But it may be demaunded if Iohn the Baptist came not also from heauen, in respect of his vocation and office, and was therfore to be hearde, the Lorde speaking by his mouth. For he seemeth to be iniurious to the heauenly doctrine which he preached.

Question.

M. For seeing he speaketh generallye of all men, and putteth himselfe without all doubt in the same number, howe can that belong vnto hym which he sayth:

And speaketh of the Earth.

Are those thinges which he preached, and the testimonies which he bare vnto Christ, and the Baptisme wherewith he baptized Christ, earthlye? If they be earthlye, how can the Euangelist saye, There was a man sent from God, whose name was Iohn. In like manner, howe doth Christ argue and affirme that the Baptisme of Iohn was from heauen. Also in another place, he calleth the Baptisme of Iohn, the Counsell of God despised of the Pharisees. If these thinges are not of the earth, but heauenly, how then doeth he saye here of him selfe, Hee which is of the earth, is earthlye, and speaketh of the earth? C. Aunswere here vnto maye thus be made. This which Iohn here speaketh is not simply spoken, but comparatiuelye. If wee consider of Ministers by them selues, they speake as it were from Heauen, with great authority, that which is commaunded them of God: but so sone as they beginne, to appose them: or compare them with Christ, we ought not. So the Apostle comparing the Lawe with the Gospell, sayeth: If they escaped not which refused hym, that spake on earth: muche more shall wee not escape: If we turne awaye from him that speaketh from heauen. Christ therfore

John.1.6. Mat.21.25 Luke.7.30.

Aunswere.

Heb.12.25

Mans corrupt nature beateth downe his pride.

Psa.49.12

will

will be acknowledged in his Ministers: but yet so, that hee will be Lorde alone: as for the Ministers of GOD, they are contented to bee in the order of Seruants specially when comparison is made betweene Christ and them.

He that commeth from heauen, is aboue all.

M. Hee repeateth this sentence, first of all, to inculcate and imprint the same in the mindes of his Disciples, that they might submitte themselues to Christ alone, which both came from heauen, and also is aboue al: and that they should not depende vpon him, who himselfe is subiect to another, whome hee knewe to bee preferred before all men by God the Father: Secondly, to the ende he might the more conuenientlye adioyne and bring in that whiche remaineth vnspoken.

32. And what hee hath seene and heard, that hee testifieth: and no man receyueth his testimonie.

CHR. Because these by corporal scences of hearing and seeing, wee knowe all things certainely, and thinke our selues worthie to be beleeued when wee haue seene and hearde (as suche that neyther faine nor tell lyes) therefore to confirme the matter Saint Iohn saith, that Christ testifieth that which hee hath both seene and hearde. *C.* For to the ende his Disciples might obey Christ, hee commendeth the Doctrine of Christ by the certainetie of the same, because hee vttereth nothing, but that which hee hath receyued from the Father. *B.* Therefore Christ teacheth those thinges which are most certaine and approued true: seeing hee is in the bosome of GOD, and the wisdome of the Father. *M.* And hee sayth not, Hee speaketh that which hee hath seene and hearde, But, he testifieth, to admonishe them, that Christ is not onelye a teacher of Gods trueth, but also a moste assured witnesse of all thinges. *A.* For hee sayth, VVhat thinges I haue hearde of him I declare in the worlde. And in an other place hee sayeth: I haue shewed vnto you al things that I haue hearde of my father. *M.* Therefore by this place wee maye note what prerogatiue Christ had aboue Iohn and aboue all other teachers: because he coulde and doth by his holy spirite teache the mindes of men as well as by words. How many soeuer in this life teache deuine and heauenly thinges, howe holye soeuer they be, yet notwithstanding they cannot testifie of those things which they teache, that they haue seene them in heauen, though they be true whiche they speake. For those thinges whiche they haue receyued, they haue not receyued by knowledge, or by sight in heauen, but eyther by the reuelation of the holy ghost, or else by Fayth in Godes worde: but Christ coulde testifie in this worlde those thinges which hee had both hearde and seene.

Joh. 1.18

Joh.8.26.

Joh.15.15

And no man receyueth his testimonye. B v.

Saint Iohn here doth reproue, not onelye the vnbeleefe of his Disciples, but also the incredulitie of other of the Iewes, who withstoode the Doctrine of Christ, notwithstanding that it was moste true. *M.* So Christ sayde to Nicodemus, VVee speake that wee knowe and testifie that wee haue seene, and yee receyue not our witnesse. Where hee reproueth the blindenesse of the Iewes euen as Iohn doth here, their incredulity. The which notwithstanding is not so to be vnderstoode, as though no man receyued the testimonie of Christ: (seeing the Apostles and diuers others receiued and beleeued the same) but hee meaneth that a verye fewe, in comparison, haue receyued and beleeued it. C. For if we compare the beleeuers with the huge multitude of the wicked, they will appeare nothing.

Joh.3.11.

And to receyue the testimonie of Christ, is stedfastlye to beleeue in him, and to

imbrace his worde with thankesgeuing, as the most assured testimonye of Gods will. This is done but of verye fewe also, at this daye. For the credite geuen to this Heauenly Doctrine, is euen now as litle as it was then. He sayeth not, And no man heareth his testimony: But, No man receyueth his testimony: For there haue bene alwayes manye hearers thereof: But there haue bene fewe receyuers of the same founde.

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A. So this place maye be expounded, euen as that which we heard before, He came into his owne, and his owne receyued him not,

Iohn.1.11

33. Hee that hath receyued his testimonye, hath set to his seale, that God is true.

M. From this verse, to the ende of the Chapter, Iohn the Baptist noteth two thinges: First, what prayse and profite he shall receyue, whiche receyueth the Testimonye of Christe: Secondlye what hurt shall happen vnto him, which receyueth not the same.

He which receiueth his testimonye, hath put to his seale.

R. That is to saye: He which beleeueth his worde, hath put to his seale, or approueth by his fayth and confession, that God is true, and keepeth his promises: or else receyueth the testimonye in his hart, that those thinges which Christ speaketh, are the very wordes of GOD. And this testimony is the holy Ghost, certifying and confirming our consciences, as a seale, that this is the Sonne of GOD indede, and that his worde, is the worde of GOD in dede. Herevpon Christ sayth, When the comforter commeth, which is the spirite of trueth, hee shall beare witnesse of mee. And the Apostle sayth, Which hath sealed vs, and hath geuen the earnest of the spirite into our hartes. Also in an other place, After yee beleeued yee were sealed with the holy spirite of promise, which is the pledge of our inheritaunce. C. Saint Iohn also here preuenteth and meeteth by the waye with an offence or stumbling blocke, which might tourne many from the fayth, and might hinder or at least stop their swiftnesse in their race. For the greatest part hangeth to much vpon the iudgement of men, and deemeth and iudgeth of the gospell after the contempt of the worlde: at the least when it seeth the same in some places to be reiected, hauing before conceyued this preiudice, it is the more hard and slowe to beleeue. Here therefore the man of GOD exhorteth and encourageth the godly, boldelye to embrace the doctrine of the Gospell: as if hee shoulde haue sayde, There is no cause why the Godlye shoulde be ashamed or greeued at the smaleneſſe of their number, seeing that God is the Author of theyr Fayth, who himselfe alone is all in al, and therfore all sufficient, and to be preferred before multitudes. Therefore although the whole worlde doe withstande the faith, yet notwithstanding, this ought not to keepe good men from the obedience and service of GOD. They haue also wherevpon to rest and staye themselues seeing they knowe, that to beleeue the Gospell, is nothing else than to beleeue the Oracles of GOD. In the meane time we gather, that this is proper to fayth, to rest and stay it selfe vpon God, and to be grounded and established by his worde. For there cannot be a true fayth, before GOD hath spoken by his worde. By which Doctrine fayth is discerned not onely from the imaginations of men, but also from a doubtfull and wauering opinion. For it is necessarie that the same bee agreeing with the truth of GOD, which is cleere from all doubtfulneſſe. Therefore as GOD cannot lye, so is it impossible that Faith shoulde wauer or shake. Shilding our selues with this Buckler we shall bee sure to ouercome for euer, by what meanes soeuer Satan shall assault vs. *M.* But some will saye, what is hee that

Ephe.1.13.

God the author of our fayth is more than al the worlde beside, to giue testimonie to the truth.

Faith staieth it selfe vpon God.

Fayth shaketh not.

Joh.15.26.

2.Cor.1.22

euer

euer doubted of the truth of God? What nede is there then of the Testimony of Christ, whereby we maye knowe God to be true? But Iohn the Baptist speaketh not here simplye of the trueth of God, but of that trueth, by which the promises made vnto Israel, (and in Israel to mankinde) were fulfilled and
Rom. 15.8. performed in Christ. So Christ, is called the Minister of Circumcision, for the trueth of God, to confirme the promises made vnto the Fathers.

This trueth of God can not be apprehended, without we apprehende also the testimony of Christ. And of this trueth,
John.8.31. Christ him selfe speaketh, saying: If you abide in my worde, then are you my Disciples in deede, and ye shall knowe the truth, and the truth shal make you free.

C. Hereby we are also admonished, what an acceptable and precious Sacrifice faith is before God. For as he esteemeth nothing more than his truth, euen so we can doe to him no seruice or worshippe more acceptable, than by our faith to professe him to be true: for then we shall geue vnto him his due honour. Againe, we can doe vnto him no greater iniurye, than not to beleeue the Gospell: for he can not be spoyled of his trueth and verytye, but all his glorye and maiestye must be cleane abolished. *M.* Therefore loke howe muche the fayth of the Godlye which beleeue in Christ, maketh to the glory of God, so much on the contrarye parte, doeth the vnbeleefe of the vngodly make to his dishonour. Not that their impietye, can make the Faith and trueth of God of none effect, but because they repugne him of vanity. To this effect pertaineth the saying of Saint Iohn in another place, He which
1.Joh.5.10. beleeueth in the Sonne of God, hath the testimony of God in him selfe: he which beleeueth not God, maketh him a lyer, because hee hath not beleeued the testimonye, which God hath testifyed of his Sonne. *C.* Verylye, vnlesse we be to dull, and stonye, this so notable a commendation geuen to faith, ought to kindle in our mindes, a most feruent loue of the same. For what great honour is this, which God vouchsafeth to bestowe vpon miserable men, which by nature are nothing else but lyers and vaine, that they neuertheless, should be thought mete to confirme, and alowe the holye trueth of God, by their subscription and sealing.

34. For he whome God hath sent, speaketh the woordes of God: For God geueth not the Spirite by measure.

{For he whome God hath sent.}

M. This is the reason why he putteth to his seale that God is true, which receiueth the testimony of Christ, namelye, because the testimonye of Christ, is the testimony of God: *C.* because Christ proceeded from no other, than from his heauenlye Father. Therefore it is God onelye which speaketh by him. *M.* So
John.7.16. sayeth the Lorde him selfe: My Doctrine is not mine, but my Fathers which sent me. Also he sayth: The worde which ye
Joh.14.24 heare is not mine, but his which sent me.

R. Therefore he which heareth Christ, heareth God, and he which possesseth Christ by faith, possesseth God.

{For God geueth not.}

Some extend this place, to the common dispensation, because God which is the bottomles well of all goodnesse, doth nothing at al empty him selfe, when largely and plentifullye, he powreth his giftes vpon men.

God a bottomlesse well of grace.

They which powre water out of any Vessell, or drawe a Well, come at the length, to the botome of the same: but we nede not feare or doubte of the lyke to be in God: for the more his giftes are bestowed vpon vs, the more plentifully they abounde. This exposition seemeth to haue some colour, because the sentence is somewhat intricate and obscure: *C.* notwithstanding their opinion seemeth more probable, whiche

interprete this to bee spoken concerning Christ: and so the sence and meaning is, that the Spirite is not geuen by measure vnto Christ, as though the grace in him were to be measured: euen as the Apostle Paul teacheth, that to euery one is distributed according to the measure of the gyfte, so that no one man aboundeth at the full. And verylye the Spirite must rest vpon Christ without measure, to the ende wee might all receyue of the fulnesse of the same.

Eph. 4.7
1. Cor. 12.7

John. 1.16.

B v. There is a common Prouerbe, Hee geueth by measure, that is to saye, He geueth sparinglye, or nigardlye. For hee whiche geueth liberally, and bountifullye, doeth not measure that which hee geueth, but geueth by heape.

Iohn the Baptist receyued the Spirite by measure: as dyd also dyuers others of the Sayntes. Wherefore they cannot bee compared vnto Christ, so farre they are of from being his equalles. But concerning Christ: the Prophete Dauid sayeth in his Psalmes, Thou hast loued righteousnesse, and hated Iniquitye, wherefore God thy God, hath annoynted thee with the Oyle of gladnesse aboue thy fellowes. Also Saint Paul sayeth, In Christe dwelleth all fulnesse of the Godhead bodylye, and in him ye are complete.

Psal. 45.7.

Colos. 2.9.

C HR. Therefore by this note, the Sonne of GOD is discerned from the Prophetes, and from other holye men. For it is impossible that they which haue receyued the Spirite of GOD by measure, should geue and bestowe the same vppon others. Neyther hath one holye man bestowed the holye Ghost vpon another, but all (as wee haue sayde) haue receyued of the fulnesse of Christ. Therefore because Christ is the geuer of the spirite, let no man doubte, but that he substantiallye possesseth in him selfe the holye Ghost. If any man obiect and saye, that the holye Ghost was geuen by the handes of the Apostles, it maye easilye bee aunswered: That they made theyr Prayers to the holye Ghost, who being intreated, came, and was sayde to bee geuen by theyr handes.

Christ hath the spirit of God superabundantly.

Act. 8.17.

For holye Moyses, that Saynte of God, was not seene to take of the spirite of GOD which was in him, and to geue the same vnto others, but this is reserued to the Diuine power onely. For these workes belong to God alone.

35. The Father loueth the Sonne, and hath geuen all thinges into his hande.

The Father loueth the Sonne.

B v. Saint Iohn gathereth in fewe wordes, all the Misteries of the Gospell, into a breefe compendium, or short summe: and doeth more plainelye set forth those thinges which hytherto hee hath spoken of Fayth, and the vertue thereof. To the ende therefore, hee might shewe that the faith of the Godlye is not in vaine, whiche is reposed in Christe, hee declareth that all power to saue, is wholye geuen to the Sonne, because hee is loued exceedinglye of the Father. *M.* Iohn Baptiste had hearde the Heauenlye voyce, by which the Father spake from Heauen, saying: This is my welbeloued Sonne, in whome I am well pleased.

Matth. 3.17

Nowe, the whole inheritaunce cannot but belong to the welbeloued sonne: Therefore when Iohn was about to saye, And hath geuen all thinges into his hande, hee verye well added first, The Father loueth the Sonne.

Question.

C. But what is the meaning of this reason? Doeth hee hate all others?

Aunswere.

Aunswere is made hereunto, that hee speaketh not here of the common loue, with the which God loueth men, and other workes of his handes: but of that singuler and speciall loue, which beginning at the Sonne, floweth from thence to all other Creatures.

For this loue of God (by which hee louing his Sonne, loueth vs also) bringeth to passe, that hee doeth communicate

vnto

vnto vs, by his hande all good thinges.

Bv. Whereupon the Apostle Paul sayeth, He loued vs in his welbeloued Sonne.

Ephe 1.6. { *And hath geuen all thinges into.* }

M. These fewe wordes appertaine greatlye to our Faith, by which we depende vpon Christ, as vpon the Lord of all. Bv. For all thinges, as well visible, as inuisible, and whatsoeuer else without exception, hath the father geuen vnto him, *M*. to be in his power, in his proper possession, and in his disposition & gouernmēt. Bv. I say, he hath geuen vnto him all thinges, not that in respect of his Diuine nature, he wanted them at any time, or that he was not equall with the Father in omnipotencye: (For he sayth, Glorifye me nowe, O Father with thy selfe, with the same glorye, which I had with thee, before the beginning of the world,) CYR. but because when the fulnesse of time was come, the Son of God was incarnate, and made man, and was humbled to the death, euen to the death of the Crosse, therefore God hath exalted him, & according to the nature which he hath taken, is sayd to haue receiued some what, not, as from another, but as his owne proper right: *M*. and he is sayd so to haue receyued the same, not to refer that to him selfe alone, which he hath receyued, but liberallye to dispence the same to others.

In consideration whereof he calleth all men vnto him, saying: Come vnto me, Mat.11.27 all ye that trauayle, &c. Also he sayeth, Mat.28.18 All power is geuen to me, both in heauen and in earth, Go ye therefore vnto al Nations. Neyther toke he this power by force or violence, nor yet dyd he buie the same: the which happeneth as we see, in the kingdome of Antichrist: but toke the same naturallye of the Father, as the onely begotten and welbeloued Sonne of God. Bv. The which is done for our sakes. For, as it is sayde, he hath receyued all those thinges for vs, and distributeth them vnto vs, and maketh them subiect vnto our power, that we might be Lordes of Life, of Death, of Hell, of Deuils, and of al other thinges, according to the saying of the Apostle, VVhether it bee *Paul*, or *Apollo*, or *Cephas*, eyther the worlde, eyther life, eyther death, whether they be present things, or things to come, al are youres, And ye are Christes, and Christ is Gods. Of the lyke benefite of God, and of the same glory appertayning to men, speaketh the Prophete Dauid in his Psalmes.

1.Cor.3.22.

Psal.8.7.

36. He that beleeueth on the Sonne, hath euerlasting life: hee that beleeueth not the Sonne, shall not see lyfe, but the wrath of God abydeth on him.

{ *He that beleeueth on the Sonne.* }

C. He addeth this to the ende we might not onelye knowe, that all grace and goodnesse is to be sought in Christ, but also that we might knowe howe to gette and enioye the same. He sayeth that the waye to enioye grace and euerlasting lyfe, is, by fayth: and not without good reason: because by the same we possesse Christ, who bringeth with him righteousnesse, and lyfe, the fruite of righteousnesse. *M*. He sayeth not simplye, Hee that beleeueth, but, He that beleeueth in the Sonne.

Faith obtaineth saluation in Christe.

By the which note, the Christian faith is distinguished from the fayth of other Nations, yea, from the faith of the Iewes, because we beleeue in the sonne of God, Christ Jesus, whome the whole worlde contemneth and derydeth. This is our folishnesse in this worlde.

{ *Hath euerlasting life.* }

Bv. He speaketh here in the present

Life euerlasting in this life.

tence, saying: Hee hath, he sayth not, Hee shall haue, for he possesseth already euerlasting life, wayting in hope, for that which hee is assured he shall haue. Moreouer, the faithfull feele in this carnal life, Vitall motions of the Spirite, and life it selfe, the Apostle witnessing, I liue: yet nowe not I, but Christ liueth in me: and the life that I nowe liue in the flesh, I liue by the faith of the sonne of God, which loued me, and gaue him selfe for mee. Life is set against Death, against Malediction, and Condemnation, signifying Iustification, absolucion, happinesse, and euerlasting blessednesse.

Gala. 2. 20

{He that beleeueth not the Sonne.}

C. As he propounded life in Christ, to allure vs vnto him by the sweetenesse of the same: euen so nowe hee denounceth vnto them eternall death, which beleeue not in Christ. He sayeth not simplye, Hee which beleeueth not, but, He which beleeueth not the Sonne. For all vnbeleefe is not condemned, but that onelye which despiseth the Sonne of God. He which beleeueth none of the Fathers, nor the Bishoppe of Rome, is not vnder this sentence of condemnation, so that he beleeue the Sonne of God.

C. Also this sentence, doeth properly pertaine vnto them (as it is sayde in another place) which reiecte the Gospell preached vnto them. For although all mankinde is wrapped in lyke destruction, yet notwithstanding, greater vengeaunce shal fall vpon those, which refuse the Sonne of God to be their deliuerer.

{Shall not see life.}

That is to saye, he shall neuer enioye life. M. By this manner of speache, Life, and enteraunce into the Kingdome of Heauen, is not denied to the vnbeleeuing without an Emphasis: as if hee shoulde saye: He which beleeueth not, shall be so farre from hauing euerlasting life, that he shall neuer enioye so much as the sight of the same.

John. 3. 3

Bv. So sayde our Sauiour Christ, to Nicodemus, Except a man bee borne againe, hee can not see the Kingdome of GOD. Also hee sayeth, Except ye beleeue that I am hee, ye shall dye in your sinnes.

John. 8. 24

{But the wrath of God abideth on him.}

The wrath of God is here apposed against life: therefore it comprehendeth all miserye, Calamitye, Vnhappinesse, Sickenesse, Powertye, Vengeaunce, Death, Sinne, Malediction, Punishment, and torment.

AVG. He sayeth not, The wrath of God shall come on him, but, The wrath of God abydeth on him. All mortall menne which are borne, bring with them the wrath of God, and that for the sinne whiche they haue drawne from Adam. But the Sonne of God came hauing no sinne, and hauing on him our flesh, was amongest vs, to turne awaye the wrath of God, if so bee, man woulde receyue the grace of GOD offered vnto him. He therefore whiche beleeueth not the Sonne, the wrath of GOD abideth on him. What wrath is that? Surelye, the verye same, of the which the Apostle speaketh, saying: VVe are by nature the children of wrath. C. And although, they which are naturally condemned, are reprobates already, yet notwithstanding, they bring new death vnto them selues, by their owne infidelity. And to this end the power of Binding, and Losing, is geuen to the Ministers. For this is the Iust punishment of mans contumacye, and Pride, that they which shake of the wholsome Yoke of GOD, do tye them selues with the bonds of death. M. Here therefore is appointed, the perpetuitye, and duraunce of the wrath of God, and of the punishment of the wicked. For as it is necessarye that he should liue vnto God, who so euer he be, that is capable of his euerlasting goodnesse: (for he is not the God of the dead, but of the liuing) so it is necessarye, that he be guilty, and destroyed for euer, which is subiect to the euerlasting wrath of God through incredulity. Herevpon it is sayd. That he wyl burne the chaffe with vnquencheable fire.

Ephe. 2. 3.

Math. 16. 19.

Math. 3. 12.

They

They shall go into euerlasting torment: Their worme shall not die, and the fyre shall not be quenched. *R.* This is a notable Sermon of Iohn the Baptist, the which we ought alwayes to remember. For he preacheth vnto vs Christ, and setteth him before vs, to the ende we might know what great treasures of blessings we possesse in him through fayth.

Math.25. 46. Esa.66.24

Bv. Let vs therefore often times diligently reade ouer the same, and depely consider the same in our minde: and then we shall reape thereby the most pleasaunt fruites of the liuelye knowledge and fayth of Christ, which from time to time shall increase and grow more and more, and abide firme and sounde for euer.

The fourth Chapter.

1. As soone as the Lorde knew how the Pharisees had hearde that Iesus made and baptized mo disciples than *IOHN*. *R.*

IN THE BEginning of the former Chapter the Euangelist hath described, the true waye of Justifying: Nowe in this Chapter he addeth the example of true Justification in the Harlot of Samaria, least that Doctrine should seeme friuolous and vaine, for want of an example. *Bv.* All the partes of this Historye, are very wel knitte togeather. For now the Euangelist passeth from the communication of Christ & Nicodemus, and from the Testimonye of Iohn, to describe another conference betweene the Lorde, and the Woman of Samaria. C. And first of all he sheweth the cause why our Sauiour Christ went out of Iudea. For when he knewe that the Pharisees were euyll affectioned, he woulde not put him selfe in daunger of theyr furye, before the appointed time came.

Therefore leauing Iewrye, he went againe into Galilee. Wherefore he came not of purpose into Samaria, there to abyde, but because he must passe through the same into Galilee.

Assoone as the Lorde knew. *M.*

The Euangelist speaketh not here as though the Lord were at any time ignoraunt of the practises of his enemies: for he neede not be admonished of the deuises of his enemies: for he knewe theyr euyll Cogitacions, & therfore he shunned their furye. C. The Euangelist maketh mencion only of the Pharisees, which were sworne enemies vnto Christ, not that the other Scribes were his friendes: but because this secte of the Pharisees then raigned, and were mad, vnder the pretence of a Godlye zeale. Saint Iohn sayth here that these men heard howe that Christ made and Baptized moe Disciples than Iohn the Baptist: but he sayeth not that they sawe this. First of all this was hereticall, by the Sacerdotall, or Priestly Judgement: for this might haue deuided the Church, and haue bread Schismes.

For so many as became the Disciples of Christ and were Baptized, went to a newe Churche, and imbracing the Yoke of Christ, were drawne from the gouernment of the Pharisees, Scribes, and Priestes. *C.* Moreouer, their mindes being sturred vp before, by the gathering together of Disciples by Iohn, they were nowe the more craysperate, and set on fyre, when they sawe that Christ came, and drewe more Disciples after him, than Iohn had done. For from the time that Iohn preached him selfe to be nothing else but the forerunner of the Sonne of GOD, the greater number followed Christ, and the Ministerye of Iohn beganne nowe to ceasse. And so by lytle and litle he resigned to Christ, the office of teaching and Baptizing: *A.* as he him selfe had sayd, He must increase, but I must decrease. Ioh. 3.

The Lorde made Disciples, that is to saye, he wanne vnto him hearers, and bounde them vnto him, with the knot of Religion: And in verye deede the hearers of the Lorde, haue beene alwayes called from the beginning, Disciples, afterward Christians.

2. (Though that Iesus him selfe Baptized not, but his Disciples.)

A. It is sayde in the two and twentye verse of the Chapter going before, that Christ was in Iewrye, and that he there Baptized, the which Saint Iohn here expoundeth, saying: that he Baptized by his Disciples. *Aug.* Therefore the Lorde Baptized, and Baptized not. For, he Baptized, because it was he that cleansed, washed, and purified the sinnes: he Baptized not, because he vsed not the outward Sacrament of dipping, or ducking in the Water. The Disciples vsed the Ministerye of the bodye: and he Joyned thervnto his Maiestie and grace.

Christ baptized not: & yet did baptize.

B. Therefore the Lorde Baptized by the Ministerye of his Disciples.

This outwarde signe was committed to the Ministerye of the Churche: and to this Ministery Christ chose his Apostles. As therefore by this the Church ought to be ordred & gouerned: euen so he thought good to prepare his Apostles to the same, and to enter them into this holy ministerye. *M.* For he sayde afterwarde to his Apostles: Goe ye foorth, and teache all Nations, and Baptize them in the name of the Father, and of the Sonne, and of the holye Ghost. Mat. 28. Mar. 16.

C. So that we se, that the same is called the Baptisme of Christe: which is ministred by the handes of other menne, to the ende we might knowe that Baptisme doeth not depende vpon the person of the Minister, but that the force thereof doeth wholye hang vpon the authour, in whose name and at whose commaundement the same is ministred. Whereby we haue a singular consolation: for seeing we know that our Baptisme is of no lesse efficasie, to cleanse and to renewe vs, than if the same were geuen to vs, of the sonne of God him selfe, what a speciall comforte, and vnspeakeable Joye, maye we haue thereby? And this is sufficient to confute the Annabaptistes, which affirme that Baptisme is defiled, and vnperfect, by the sinne and wickednesse of the Minister: and for this cause they greatelye trouble the Churche, as sometime did the Donatistes. But concerning this matter, we haue spoken sufficientlye before in the thirde Chapter, the two and twentie verse. *M.* By this place also we maye easylye gather, that the office of teaching, is farre better than the office of Baptizing.

Anabaptistes confuted.

The office of teaching excelleth the office of baptizing.

The Lorde Preached him selfe, but he Baptized by the handes and Ministerye of other men. For the Preaching of the Gospell, is an office of greater power, and more plentifullye setteth forth the Grace and knowledge of God, than the Ministerye of Baptising: euen as it is a worke of greater Industrye, and cunning, to prepare the Wrastler to the Game, than to geue the Garlande and price to those that winne.

B. Christ therefore was contented to teache, and by the signe of imposition of handes, to giue the spirite of God and other giftes: and straight way permitted the Apostles to baptize. *M.* So sayth

Paule,

1.Cor.1.17 Paule, that hee was not sent to Baptize but to preache. And Peter himselfe being present baptized not the house of Cornelius, but commaunded them to be baptized. Therefore there must be an order obserued in the Churche, that they which excell others, may haue the most excellent offices committed vnto them.

Act.10.48

There ought to be in the Churche both preaching Ministers, and Baptising Ministers.

3. Hee left Iury, and departed againe into Galilee.

{ *He left Iury.* } R.

Christ by reason of the persecution of the Pharisees, flæeth out of Iudea, not for feare of death (for hee therefore descended from heauen, that hee might dye for men) but because as yet he had scarselye begon his office, for the whiche hee was come. For so sone as hee had done this, hee went forth to meete his enimies: so far hee was from flæing death.

Iohn.18.4

So Paule by the Brethren was lette downe in a Basket ouer the Wall in the night, and fled: but when he hadde discharged his office and calling, hee was readie not onely to be bounde, but also to dye at Hierusalem for the name of the Lorde Iesu.

Act.9.25

Act.21.13

{ *And departed againe* } C.
{ *into Galilee* }

Why doth hee seeke to hide himselfe in Galilee, as though hee woulde not be knowne, when he shoulde rather haue made him selfe manifest?

I aunswere that Christ woulde obserue an order in his doinges, and so vsed the opportunitie of the time, that he did not let passe or foreslew one moment. Therefore hee determined to finishe his course in good order and with discretion. Whereby also wee are taught, that wee ought to be of such stoute courage, that wee shoulde not be so terrified with any feare, but wee shoulde go forwarde in our office: and that wee shoulde not be bolde in casting our selues rashelye into perils. R. Christe coulde with his becke onelye haue withstande all his enimies: But for our sakes hee abased himselfe, taking vpon him the forme of a seruaunt, and woulde be subiect to infirmities, that hee might helpe those which are tempted.

Phil.2.7. Heb.2.18

Persecution may be fled sometime.

4. For it was so that hee must needes go thorowe *Samaria*.

These wordes are an introduction to the Historie of the woman of Samaria, For the Euangelist sayth that the Lord was constrained by necessitie to passe by Samaria, the which coulde not be done without offence to the Iewes. Hee saith therefore that these countreys or regions were so placed, that going from Iury to Galilee, hee coulde not passe except hee went through Samaria, which laye betweene them. C. Christ then came not of set purpose into Samaria, but because the necessitie of the iourney did so require. For vntill hee had opened passage to the Gospell by his resurrection, it was necessarie that he shoulde be occupied in gathering togither the lost sheepe of the house of Israel, for the which hee was sent. Wherevppon he is called a Minister of the Circumcision.

Rom.15.8

And at the first preaching of the Apostles, hee forbadde them to goe to teach the Samaritanes. Least therefore Christ shoulde seeme to doe any thing contrary to that which hee had commaunded, the Euangelist thought good to pretermitte this. *B.* For Luke testifyeth, that if a man wyll goe out of Galilee to Iudea, hee must passe through the Countrey of Samaria. *M.* But the Euangelist, by the name of Samaria, meaneth not that Samaria, which afterwarde, the name being chaunged, was called Sebaste, but the Countreye lying about the same: as maye bee gathered by the texte: For it is added.

Math.10.5

Luke.9.52

5. Then came hee to a Citye of Samaria,

which

whiche is called *Sichar*, beſides the poſſeſsion, that Iacob gaue to his ſonne Ioſeph.

B. Ioſephus writeth that Sichima, which bordereth vppon mount Garizin, (which is higher than al the mountaines of Samaria) was the chiefe or Metropolitane Citye of Samaria, in the time of Alexander the greate. Herevppon it is lykelye that the ſame Sichima, is called by the Euangeliſt, Sichar: *C.* which alſo was called Sichem, the Inhabitauntes whereof were Trayterouſlye ſlaine, by Simeon and Leui: and which Abimelech (notwithſtanding, that hee was borne in the ſame) afterwarde deſtroyed and made euen with the grounde. But ſo notable and excellent was the place, that the thirde time a Citye was builded there againe, which in Hieromes time was called Naples.

Gen.34.25 Iud.9.49

And the Euangeliſt taketh awaye all controuerſye, by adding ſo many circumſtaunces. For it maye euidently appeare by Moyſes, where that fielde was, which Iacob gaue vnto the ſonnes of Ioſeph.

Ge.48.22.

M. And the Euangeliſt maketh mencion of this geuing, to commende the Faith of Iacob, who being at the point of death, and not vnmindefull of the promiſe made concerning the Lande of Canaan, by faith gaue this platte of grounde to his Sonne Ioſeph. But

Queſtion.

if Iacob gaue this place for an Inheritaunce to his Sonne Ioſeph, Howe came it to paſſe, that none of his poſteritye, but Samaritanes (that is to ſaye, a forraine Nation brought thyther out of Babilon) were founde there by our ſauiour Chriſt? Reade the Hiſtorye in the ſeuentæne Chapter of the Seconde Booke of Kinges. I aunſwere, That

Aunſwere.

God deuided the Lande to the Sonnes of menne, inſomuch, that euery Nation was appointed his dwelling place: But (as we ſee by this example) it commeth oftentimes to paſſe, by the iuſt iudgement of God, that the reprobate are caſt out of theyr owne Nations, which their Auncеſtours haue receiued of God, with ſingular grace and fauour.

6. And there was Iacobs well. Ieſus then being wearye of his Iourneye, ſate thus on the well: and it was about the ſixte hower.

{*And there was*} {*Iacobs well.*}

R. The Euangeliſt maketh mencion of this Spring, whiche hee calleth Iacobs well, becauſe it is credible, and likelye that Iacob Digged a well there, following the example of his Fathers, Abraham and Iſaac. *M.* And whereas this peece of ground, and this Well, of the which, the Euangeliſt maketh mention, haue retayned in them ſelues, ſo many Ages, and ſo long time the remembraunce of the Patriarche Iacob, we maye thereby bee admoniſhed and taught, howe ſure and ſtable the memorye of the Godlye abideth euen in this worlde. This place was of greater fame, by reaſon of the remembraunce of Iacob, than the high mountaines of Robbers, whoſe memorye ſodainelye vaniſheth away. Let vs leaue vnto our Poſterity, the remembraunce of Godlyneſſe, which is much more precious than Golde.

Gen.21.2. Gen.26.15

The memorye of the Godly abideth for euer.

{*Ieſus then being weery.*}

Here beginneth the Hiſtory. When the Diſciples were entered into the Citye, to bye meate, the Lord ſate in the meane time, beſide the Well, as wayting their returne, not entring with them into the Citye, bothe, that hee might not gene

them

them an euident occasion of offence, and also that hée might attende the finishing of that woorke, which hée knew hée should take in hande. For hée sate, (sayth the Euangelist) being weery of his Journey, by the Welles side. *C.* Hée did not fayne a weerinesse, but he was weery in déede. For to the ende hée might the more effectuallye suffer the Passions of a naturall man, hée toke vpon him our infirmities. *R.* For hée came into this woorld to declare, that hée is our high Priest with his Father. It is the office of ỳ high Priest, to Care, to Praye, and to make intercession for the People, and to take the sinnes of the People vppon him selfe: the which maye manifestlye inough appeare out of the olde Lawe.

The office of the high Priest.

Nowe, howe can Christ suffer with vs, and hée touched with our Infirmyties, except hée were subiect to those affections, and infirmities before? Therfore, hée is one while described to bée Hungrye, another while Thirstye, another whyle Weerye, another whyle Scourged, another while Crucified, another while Dying: to the ende wée maye knowe, that wée haue an high Priest, that hath felt in him selfe our infirmities, and so maye haue a sure hope and trust in all aduersities. For Christ knoweth howe wée are minded, and affected in them, and of what helpe wée standc in néede, séeing that hée him selfe hath borne the lyke. This matter is verye wel handeled by the Apostle in his Epistle to the Hebrewes. *M.* This also belongeth to the confirmation of our Faith, by which wée beléeue that Christ was not onelye GOD, but also perfect man, in all thinges like vnto vs, sinne excepted. For in that hée was weerye of his Journey, hée doeth not declare thereby his Diuinitye, but rather his humanitye, and the Imbecillitye of the flesh, according to the which, hée suffered Hunger, Thyrste, Weerinesse, sorrowes, and death it selfe. It was necessarye that by these and such lyke arguments the true Assumption of our flesh, in the which the redemption and reconciliation of mankinde, was made perfecte, shoulde bée declared. Moreouer,

Heb.2.14. and.4.15.

these thinges prescribe and set before vs an example of true humilitye and modestye to followe. The Lord was weerye of his Journeye. Wherefore? because hée vsed not to Ryde, but alwaies went on Foote, what Journey so euer he toke in hande.

C HR. Humblye, according to the condition of the place, hée sate by the welles side, and that alone, without any garde, and without any Cushen, or Boulster of ease. *M.* Woe therefore bée to our Pride, woe bée to our niceneſſe, and follye. The Lorde of Heauen for our sake, toke vppon him our flesh, and put vppon him the formes of humilitye, of modestye, and of temperaunce for vs to followe: but as for vs, we séeke by all Niceneſſe, and Immodest behauiour, to lose that which hée hath purchased.

B v. Therefore the Lorde toke his Journey on Foote, and not on Horseback, or in his Coache, or Charriot, that by his example, he might condemne the excesse, and carnall pleasure of our Bishoppes. *C.* Whereupon, when the Euangelist sayth, that Christ sate thus, hée doth expresse as it were the gesture, and behauiour of a weerye man. *B* v. But yet after his labours, hée sought reste, least any man should thinke, that the body ought to bée Tyred aboue measure. For God doeth not allowe immoderate exercise, by which man doth accellerate, and hasten his death before the time.

The body must not be oppressed with labour.

A. Hereuppon the Apostle teacheth, that the care of the flesh, ought not altogeather to bée cast of: but hée addeth, saying: And make not prouision for the flesh: to fulfill the lustes of the same.

Ro.13.14.

And it was about the sixte howre.

V. The Euangelist according to his manner, describeth all thinges diligentlye. *B* v. Hée calleth that the first houre which to vs is the Nonetide: *C* HR. to the ende wée might knowe that the Lord was weerye, not onely by his labour, but also with the heate of the Nonetide. For the Sunne comming towarde his

height,

height doubleth the labour, and maketh the Journey more painefull. C. And seeing the daye hath twelue howres, from the rysing of the Sunne, vntill the setting of the same, the first howre, was the mid daye, or twelue of the Clocke at highe Noone, as we call it, R. about which time the heate of the daye is most feruent, and prouoketh Thirste.

B. Wherby it appeareth that the Lord had occasion to aske Drinke of the woman. A. We are taught also by this Circumstaunce of the time, to haue greater consideration of the mind, than of the body, seeing that Christ sent not his Disciples to buye meate for their Dinner, before it was high Noone. Let vs therefore remember this lesson, which Christ hath geuen vnto all those which are his. Fyrst seeke the Kingdome of God, and the righteousnesse thereof, and all other thinges whereof yee haue neede, shalbe geuen vnto you. The which rule glutto-
Mat.6.33. nous and Riotous personnes obserue not, whiche betimes in the morning make haste to Breakfast, before they haue serued God: to whome the Lord by his Prophete, threatneth extreame
Esay.5.11. destruction except they repent.

7. And there came a woman of *Samaria*, to drawe water: Iesus sayeth vnto her, Geue me drinke.

{*And there came a woman.*} *M.*

We saw before in the person of Christ, a base exordium, or beginning, and now a base or contemptible instrument of great matters is brought in: First the Woman, then what woman, namelye, a Woman of Samaria, and if this be not inough, a common woman, a harlotte, a Woman polluted and defiled with vncleannes.

Could he vse his Apostles as instrumentes: to offer the knowledge of his heauenly grace to this Citie yea verily. But so it was conuenient for the glorye of Gods grace, that those thinges which were infyrme, weake, and lesse, should be cured and saued with the first. So it was mete that the first should come to the Shepeheard of Soules, not as one strong and whole, but as a weake, feeble, and straying Sheepe. So it was mete that such a one should come to the Philition, as was not whole, or lightlye sicke, but such a one as was troubled with a greeuous and daungerous disease, in the which, first of all the singular benefite of healing, geuen to the worlde in Christ, and secondlye, that singuler humanitye and gentlenesse of the Heauenlye Philition, is declared, which should afterwarde be the Instrument to increase and spreade forth the Heauenlye grace. Here therefore that appeareth to be most true which the Apostle writeth, saying: God hath chosen the foolishe thinges of the worlde, to confound
1.Cor.1.17 the wise: and God hath chosen the weake thinges of the worlde, to confound thinges which are mighty: and vnable thinges of the worlde, and thinges which are despised, God hath chosen, yea, and thinges which are not, to bring to naught thinges that are: that no fleshe should reioyce in his presence. R. Moreouer, the Euangelist writeth of the Woman according to the rule of charity, which willingly euer sought to excuse and hide others faultes. For this Woman was an Harlotte: notwithstanding more honestlye he calleth her a Woman, and not a Harlotte. A. But least any man shoulde thinke, that this woman went therefore out of the Citye, to seeke Christ the Sauiour of the worlde, (as we may reade howe that the Woman of Canaan
Mat.15.22. went out of the Coastes of Tyre and Sydon, to intreate Christ for her daughter possessed of a Deuyll) the Euangelist not vnaptly sayeth, that she came to
Apoc.22.17 drawe water: yet notwithstanding she
Esay 65.1. founde him by the welles side, which geueth the water of life freelye to them that thyrste: to the ende we might note that to be most true, which the Lorde

sayth

Ro.10.20. sayeth by his Prophete: I am founde of those which sought me not. And thus it happeneth vnto vs oftentimes, that while wee are thinking and doing of another thing, the benefites of our Heauenlye Father are offered vnto vs. Insomuch that the trueth of Gods word maye appeare, Ye haue not chosen me, but I haue chosen you. John.15.16

M. For shee was altogeather ignoraunt of that which should come to passe. Not knowing of all these thinges shee chaunsed vpon our Sauiour Christ. Shee came to drawe water, for bodyly drinke: and shee found the well of life, by which the Soules of men are refreshed to euerlasting life. Shee seemeth to come by chaunse, but he which disposeth al things, led her mind by his secrete working, that she might come in this moment, in the which she should finde Christ, the well of life.

By this example we see howe our actions are in the handes of God, so disposing those thinges which we intende to doe, that oftentimes we doing one thing, happen vpon another thing, of the which we neuer thought. Rebecca came to the Well, not thinking to finde the seruaunt of Abraham there, which was come to betrothe her vnto his Maisters sonne, but intending to drawe Water: and although she might seeme to come by chaunse to this Well, yet notwithstanding, shee came by the prouidence of God: and by chaunse met with him, whome shee loked not for. Gen.24.5.

God disposeth all our affections as it pleaseth him. Gen.29.9.

Euen so also Rachel founde not Iacob, as one that shoulde bee her Husbande, whome shee knewe not, but came to the Well, to water her Fathers Sheepe: But the God of Abraham, Isaac, and Iacob, ordered all thinges by his secrete disposition. Also Lydia, a Seller of Purple, came not to the Temple, which was by the Riuers side, but onelye for Deuotions sake, being altogeather ignoraunt of Paul, and Barnabas the Apostles of Jesu Christ, and yet neuertheless, shee met with them, the Lorde prouiding for her sauyng health. So that (as wee haue sayde) those thinges which belong vnto our Saluation, are bestowed and offered vnto vs, by the prouidence of God, without our knowledge, when wee are otherwise occupyed, to the ende we might learne wholye to depend vpon his diuine prouidence: as Saint Iames verye well teacheth vs to doe. Iam.4.14

R. Verylye, in this place we maye beholde the wonderful Iudgementes of God. For Christ fled from Iewrye, in the whiche were the High Priestes, Scribes, and Pharisees, being holye as they seemed, both in outward profession, and also in Godlye life. But to the Harlot, ouerwhelmed with sinnes, loking as yet for no such thing, hee came, & brought her Saluation: to the ende men maye knowe that to bee true which hee sayeth in another place: The Publicanes and Harlottes, shall enter into the Kingdome of God before you. Also the Apostle Paul sayeth, Christ Iesus came into the worlde, to saue sinners. Math.21.31. 1.Tim.1.15.

B v. Therfore Christ taried not vntyll the Woman of Samaria asked grace, or vntill shee spake first vnto him, but preuenteth her, who minded to say nothing, and offereth vnto her occasion to speake, saying:

{ *Geue mee drincke.* }

B v. Modestlye speaking vnto her, whome hee might haue called by a reprochefull and vnhoneste name. But nowe throughout all his communication, hee tempereth his speache, as if hee had, had to doe with a verye honest woman, least he should offende and dryue her awaye by sharpenesse of wordes. By which his behauiour he hath left an example to the Preachers of the Gospel, by lenitye, and craftie wisedome, to winne manye to Christ, and to righteousnesse, and for this cause to abstaine from reprochefull wordes, and lauishnesse of tongue. *C.* And whereas he requireth water of this woman, hee doeth it not simplye, for this purpose, to haue occasion geuen him to teache her, (for Thirst constrayned him to desyre Drinke) but this coulde bee no let, but that when hee had gotten occasion, hee vsed the same: because hee preferred the womans saluation, before his owne necessitye. Therefore, forgetting his Thyrst, and

taking

taking tyme and occasion to talke, that hee might instruct her in true Godlinesse, hee bringeth her from the consideration of visible water, vnto that which is spirituall, and watereth her mynde with heauenly Doctrine, which denied to geue him water.

8. For his Disciples were gone awaye into the toune to buie meate.

B v. This the Euangelist addeth of him selfe, least any man shoulde aske: And why did he not commaunde his Disciples to drawe Water?

This occasion which the Lorde offereth to the sinful woman, semeth to be very base and contemptible: and no marueyle, seeing to the most parte of vs, at this daye, they seeme small occasions, which the Lorde offereth vnto vs, to put vs in minde of amendment. But the faithful man despiseth no occasion, which maye moue him to repentaunce.

M. Moreouer, in that our Sauiour Christ was solitarye, and alone, the woman, might the more bouldly put awaye shamefastnesse, and also the better consider of her faulte. Therefore, the wisdome, and Ciuilitye of Christ is commended vnto vs in this place, that wee might followe the same, so often as we haue to doe with sinners, and weake personnes, least we offende them, dashe them out of countenaunce, or dryue them awaye. *A.* Furthermore, when the Euangelist addeth that the disciples went into the Citye to buie meate, he declareth that they were not altogeather without Money: as we maye also easilye gather by another Euangelist, where the Disciples are reported to saye, Shall we goe and buie twoo hundred Peny woorth of Bread, and geue them to eate? Also Iudas was Treasurer, and caryed the Bagge. *M.* Therefore the Euangelist sayeth, they went to buie, and not to begge. For they were not of the order of Begging Fryers, which thinke it greatlye appertayning to the Gospell, not to liue of theyr owne Labour, but of the sweate of other mennes browes, and to deuoure Widdowes houses, vnder the pretence of long Prayers: as Christ vpbraideth the Pharises, theyr Predecessours.

Mat.6.37. Ioh.12.6 and.13.29.

The Disciples of christ were no begging Friars. Mat.23.14

9. Then sayth the Woman of Samaria to him, Howe is it that thou being a Iewe, askest drincke of mee, which am a Samaritane? For the Iewes meddle not with the Samaritanes.

Then sayeth the Woman. CHR.

The woman of Samaria, suspecteth Jesus to bee a Iewe, both by his Apparell, and also by his tongue. *M.* For she could by no other meanes know him, than by that which she both heard and sawe. For that Nation aboue all other had a speciall kinde of Apparell, and a speciall Language, whereby they might be easelye knowen from other Nations there aboutes. Christ therefore obserued the manner and fashion of his Countreye, both in his Apparell, and also in Language: the which is a great token of Grauitye. Euen so the Fathers of Auncient time, framed them selues to common decensie, and Grauitye, because they woulde not exceede the maner and fashion of theyr Countrey in theyr Apparell, and behauiour. But at this daye, all men for the most part, put vpon them vanitye and lightnesse: in so much that a man can not knowe a Frenchman from a Germane, nor an Italian, from a Spaniarde, nor a Spaniarde from a Germane: and as for the English man, hee in his Apparell, is so disguised, that of all other people, he seemeth this waye to bee most vaine. This lightnesse, doeth not onely chaunge

Christ followed the fashion of his Countrey in Apparell.

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the apparell, but also banisheth awaye, the countreye affection and minde, in so muche that a man maye truelye saye of these kinde of men: *Affectus Patrios, Patria cum veste relinquunt*. That is,

As forsaken they haue theyr Countreyes attyre:
So of Countreyes loue, they haue quenched the fyre.

C. But the aunswere which the woman maketh here, is a reprœche or taunte, by which shée doeth obiect vnto him the common contempte of her Countreye. As if shée should saye. Is it mœte for thée to aske drinke of mée, when as the Iewes accounte vs Samaritanes so prophane? For that which is added,

For the Iewes *medle not with the* Samaritanes.

séemeth to bée spoken by the Woman. Howebeit othersome thinke it to be spoken by the Euangelist, in stéede of an exposition. *A*. But concerning the hatred, which the Iewes bare toward the Samaritanes, and of the Originall of the same, reade the ninth Chapter of Saint Luke.

Luke.51.

10. Iesus aunswered: and sayde vnto her, If thou knewest the gyft of GOD, and vvho it is that sayth to thee, *Geue mee drinke*: Thou vvouldest haue asked of him, and hee would haue geuen thee water of life.

If thou knewest the gyfte of GOD.

C. Nowe taking occasion Christ beginneth to preach of the grace and power of his Spyrite, and that to a Woman, whiche was altogeather vnworthy once to talke with him. A wonderfull example truelye of his goodnesse: For what was in this miserable woman, that of a Strumpet, shée shoulde sodainly become a Disciple of the Sonne of God? Howebeit hée hath shewed also no lesse mercye vpon euerye one of vs, as wœ haue sayde a litle before.

Bv. But Christ maketh no aunswere to the obiected dissention betwéene the Iewes and the Samaritanes, but rather maketh haste to saue, and to reueale his Heauenlye treasure. For he did not allowe this behauiour of the Iewes, because they did not withdrawe them selues from the fellowshippe of the Samaritanes, for that they hated impietye, but because of disdaine, and vaineglorye.

M. Here therefore wée are taught, not to aunswere to euerye obiection, but so to make our aunswere, that wée forsake not edification. It is not onelye worldlye, but also Heauenlye wisedome, fyrst of all to propounde some certaine proposition, which maye tende to edification: and then diligently to directe all thinges that shalbe spoken vnto the same: and not to suffer our selues to bée drawen away therefrom, by the obiection of the ignoraunt and vnlearned: therefore hæ sayeth:

If thou knewest the gifte of GOD.

C. These two members, If thou knewest the gifte of God: and who it is that talketh with thee: are so distinctly to bée reade, that the latter should be an interpretation of the first. For this was the singuler goodnesse of God, to haue Christ present, whiche brought with him eternall life. *A*. Euen as hæ him selfe sayde, Blessed are the eyes which see those thinges that ye see. For I saye vnto you, that many Prophetes and Kinges, haue desyred to see those thinges that ye see, and haue not seene them: and to heare those thinges, that ye heare, and haue not heard them.

Luk.10.23.

M. Christ therefore declareth to the woman, what she ought to haue done, rather than to haue denyed the Water which hée asked. For thus she shoulde haue sayde, I haue nede to aske of thée that water of lyfe, whereby I maye mitigate the Thyrst of my languishing and pyning Soule: and doest thou aske this earthlye water of mée? Or thus: Howe commeth it to passe that thou, which art the well of lyfe, askest drinke of mée, which am a myserable woman, and more drye than any Sponge? But rather geue thou vnto mée, out of thy Well, the water of lyfe. But in that the Woman dyd not thus, Christ ascribeth it rather to ignorance, than to malice, saying: If thou knewest, thou wouldest haue asked.

C. Moreouer, wé are taught by these wordes, that then at the leangth wé knowe what manner of person Christ is, when wé vnderstande what the Father hath geuen to vs in him, and what graces and benefites hé offereth vnto vs. But this knowledge beginneth at the feeling of our nede. For it is necessarye that euerye man, first feele his miserye before he seke for a remedye.

Christ the water of life, for the Thyrstye.

Therefore the Lorde calleth not the dronken, to Drincke more, but the Thyrstye: not the full bellyed to eate more, but the Hungrye. And to what ende should Christ haue béne sent with the fulnesse of the Spirite, vnlesse wé had béene emptye? Christ herewithall teacheth vs also, howe effectuall the knowledge of his graces, is, namely, of suche force, that it wyll incourage, and allure our myndes to desyre the same. If thou knewest (sayeth our Sauiour Christe) thou wouldest haue asked. Therefore hé went about to make the Woman more desyrous, least she shoulde contemptuously reiect the lyfe offered vnto her.

And he would haue geuen thee, of the Water of lyfe.

This is a playne argument of Gods great godnesse, and lyberallitye, by which he doeth not onely consider howe miserable wé are, and of what benefites we stande in nede, but also alloreth vs to craue those thinges which are prepared, and readye to bé offered vnto vs, so that we aske them. For hé testifieth that if wé make our Prayers vnto him, they shall not bé in vaine.

And truelye without this perswasion and trust, wé shoulde haue but a colde desyre to praye. But séeing Christ méeteth by the waye, with those that come vnto him, and is readye to fyll euerye Hungrye Soule, there is nowe no place or excuse, left for slouthfulnesse and negligence. But there is none but wyll thinke that this is spoken generally vnto all menne, except he bé stayed by incredulitye. *A.* For it is not promised in vaine: Aske and ye shall receyue: seeke and yee shall finde, knocke and it shalbe opened vnto you. VVhatsoeuer thinges ye desyre, when ye praye, beleeue that ye receyue them, and yee shall haue them. Matth.7. Mar.11.

C. Yea, we sée that not onelye the liberallitye of God, but also (whiche is greatlye to bé wondered at) the Lord of all thinges, hath put vpon him such entire loue, that hauing taken on him our flesshe, and therewith also our miserye, is come downe vnto vs, and being Hungrye and Thyrstye, craueth of vs those thinges whiche bé Earthlye, that by this occasion, he might bestow vpon vs in lyke manner, his heauenlye, and euerlasting treasures.

Hé, who him selfe is the well of lyfe, desyreth water to bé geuen vnto him, out of a Well, by a base and abiecte woman: and hé promiseth vnto her, againe the water of lyfe. Euen so, for our sake, hé was made poore, that wé by him might bé made Ritche. So in lyke manner, he became Hungrye and Thyrstye, that he might fede vs with heauenlye Fode, and refreshe vs with the Water of lyfe. *A.* And so often as the Poore shall craue our Almesse, to bé refreshed, let vs remember that Christ beggeth in theyr personne, not to spoyle vs of our godes, if wé geue 2.Cor.8.9. Almes deedes.

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any thing in his name, but rather to exchaunge with vs heauenlye and euerlasting thinges, for those thinges which are corporall, and transitorye: As wee may reade in the Gospell. B. Furthermore note here, howe Christ maketh a comparison betweene Drinke and the holye Ghoste, whome metaphorically, he calleth water of lyfe. C. And this Metaphor, as it is common, so it contayneth notable reason. For wee are lyke vnto drye and barren grounde, without any dewe or moysture, vntyll suche tyme as the Lorde doeth water vs by his holye Spyrite. In another place also, the spirite is called cleare Water, but in another sence: because it purgeth and washeth awaye the Spottes, with the which wee are polluted and defiled. But here and in suche lyke places the secrete refreshing is handeled, by which hee quickeneth, defendeth, and perfiteth life in vs. B. As therefore the liuelye and springing water doeth euer flowe to asswage, and cole the thyrst of men: euen so the holye Ghost, bearing witnesse to our Spirites, that we are the Sonnes of God, doeth for euer expell the thyrst of the Godlye, vntyll at the last it doeth make them perfectlye blessed, and doeth perpetuallye comfort them by a sure and certaine Fayth: concerning the which, reade the Epistle of Saint Paul to the Romanes. C. Therefore Christ thought good to oppose, or set Water against the vanitye of all good men, with the which mankinde is troubled and oppressed. And he calleth it the water of lyfe, not onely of the effect, as of quickening, but also he alludeth to diuers kindes of waters. Therefore it is called liuelye, because it springeth, and floweth from a liuely well. So that, in these wordes, Christ doeth excellentlye and briefly declare, what manner of person hee is, and what hee bestoweth vppon his faithfull seruauntes, namelye, all fulnesse of lyfe, and perfection, of felycitye.

Mat.10.42 and.25.40

Rom.8.16. Gala.4.9.

B. If therefore, a man shall make Metaphors, and Allegories, after this manner, they shalbe firme and very profitable to teache in the Churche.

11. The Woman sayeth vnto him, Syr, thou hast nothing to draw with, and the Well is deepe: From whence then, hast thou that Water of life?

M. This Woman calleth our Sauiour Christ, Maister, or Syr, after the common manner of Wiues, which are accustomed to call theyr Husbandes so, for reuerence sake: and not onelye women vsed this manner of speache, but also menne, speciallye towardes suche as were Straungers. Rebecca sayde vnto the seruaunt of Abraham, Drinke Syr.

Gene.24. 18.

Marye Magdalene, sayd vnto Christ, suspecting him to be a Gardiner, Syr, if thou haue taken him awaye. &c.

Joh.20.15.

Abraham, Lot, and Gedeon, called the Angelles which appeared to them in the lykenesse of Straungers, by the name of Lorde, or Syr. The keper of the Prison also called Paul, and Silas, whiche were Prisoners, by the same name. Wherefore, they haue slender reasons to alleadge, which by this name thinke that this woman beganne nowe to haue more than common knowledge of Christ. C. Naye, rather shee despised Christ, and deryded him: Shee vnderstode well inough that Christ spake figuratiuelye: but shee reprehendeth him by a contrary figure: as if shee had sayd, that hee had promised more than he was able to performe.

Gen.18.3. Gen.19. 8 Judg.6.13 Jud.16.3c.

As therefore the Samaritanes were despised of the Iewes, euen so the Iewes were despysed of the other in lyke maner.

12. Art thou greater, than our Father Iacob,

whiche gaue vs the well, and he him selfe dranke thereof, and his children, and his cattell?

B. She thought that the Lorde arrogated to him selfe, power to make a wel, as dyd Moyses, who caused Water to flowe out of the harde Rocke. *C.* Whervppon she accuseth him of arrogancye, because he preferred him selfe before the holy Patriarche Iacob: as if he should say, Iacob was contented with this well for his owne vse: and for the vse of his whole familye, and hast thou better water? What an vngodly comparison this is, it maye hereby appeare, that she compareth the seruaunt with his Lorde, and a mortall man to the liuing God: and yet notwithstanding, howe many be there at this daye, which commit the same faulte? Wherfore, we must take the more diligent heede, least we so farre ertoll the personnes of men, that we obscure thereby the glorye of God. The giftes of God, truelye are reuerently to be imbraced, where so euer they appeare. Therefore it is meete and lawfull to honour notable men, which are indewed with godlinesse, & with other rare giftes: but they must bee honoured no farther, than that God him selfe maye haue the preheminence & glorye, that Christ with his gospel, may shine most clerely. For to him ỹ whole glory of the world must giue place. *B.* We must also note, ỹ although the Samaritanes were Straungers, yet notwithstanding, afterward when the Iewes prospered, they boasted that they sprang of Ioseph: as Iosephus testifieth. Herevpon this woman called Iacob her Father. *C.* Euen so at this day, the Papistes being Basterdes, and an Adulterous seede, verye arrogantly bragge and boast of the Fathers, & exalt them selues aboue the lawfull sonnes of God. For although the Samaritanes sprang of Iacob, according to the flesh, yet notwithstanding, because they dyd degenerate, and swarue from true Godlinesse, this was a preposterous bragging: Now they being the offspring, of the people of Cuthah, (so called of the Ryuer Cuthah) *C.* or at the least wise, gathered from among other prophane Nations, yet notwithstanding, let not to bragge falselye of the name of the holye Patriarche: but without any profite. 4. King. 17. 24.

Euen so it must necessarily happen vnto all those which ioye amisse in the light of men, as, to bee depriued of the light of God, and to haue no society with the holy Fathers, whose title they haue abused.

13. Iesus aunswered and sayde vnto her, whosoeuer drincketh of this Water: Shall thyrst againe.

M. Againe, the Lord aunswereth not vnto all the wordes of the woman, but rather to that which appertaineth to the purpose, & that because she had so greatlye exalted this Well, as though there could no better water be geuen. For this cause he expoundeth his former sentence concerning the water. *C.* And although he seeth, that he profiteth litle, and that his Doctrine is made but a Iest: yet notwithstanding, he goeth forward more plainelye to expounde that which he had spoken, *R.* to the ende he might the more stirre vp the woman to seeke that water of lyfe. For hee putteth a difference betweene the vse of both Waters, as, that the one belongeth to the bodye for a tyme: and that the other perpetuallye seruеth for the refreshing of the Soule. For as the bodye is subiect to corruption, so the Preseruatiues belonging to the same, must needes bee temporall and transitory: but that which quickneth the soule, must needes bee euerlasting.

14. But whosoeuer drinketh of the Water that I shal geue him,

shall

Ioseph last chap. of the 9. booke of the Antiquities of the Iewes.

shall neuer be more a thyrste: but the water that I shall geue him, shall be in him a well of water, springing vppe into euerlasting life.

R. The maner of Drinking of this water is, by fayth. Therefore euerye one which Drinketh of this water, (that is to saye, euerye one that beleeueth in mée, and receyueth of me the promised spirite) shall neuer Thyrste: but there shall be in him a Well of water, springing into euerlasting life. This is the verye same which he sayeth in another place: Hee which beleeueth in me, shall haue flowing out of his bellye, ryuers of water of lyfe. This also hée spake of the Spirite, which all the beléeuers in him should receyue. For hée which hath receyued the holye Ghost by fayth, he hath a veyne or spring, flowing from sinne to righteousnesse, from damnation to Saluation, from death to lyfe, and from earth to Heauen.

Ioh.7.39.

B. It is most certayne therefore, that this Water is the holy Ghost. Wherefore, if he that hath once Dronke of this Spiryte, can neuer Thyrst agayne, it is manifest, that hée which hath once this Spiryte, (that is to saye, to whome it is once geuen to beléeue) shall neuer fall from the grace of GOD. Therefore Paul gloryeth that nothing from aboue, neyther from beneathe, can remoue him from the loue of GOD, which is in Christ Iesu. *C.* Moreouer, it is not repugnaunt, nor disagréeing with the wordes of Christ, that the faithfull, euen to the ende of theyr lyfe, haue a feruent desyre to haue more plentye of grace. For his meaning is not, that we shall drinke our fyll the first daye, that hée geueth vnto vs his holye Spirite: but that hée onelye séeketh to geue vs to vnderstande, that the holy Ghost is a Spring flowing perpetuallye: and so, that there is daunger lest they should wyther awaye, whiche are renewed by Spirituall grace. Therefore although wée Thyrst all our lyfe tyme, yet notwithstanding it is certaine, that wée haue not receyued this Spirite for one daye, or for a shorte time, but that the same flowing perpetuallye, shoulde neuer forsake vs. Thus the faithfull Thyrst during all the tyme of their mortall lyfe, and that feruentlye: and yet notwithstanding, all that tyme they are full of lively Licour: because, howe litle grace soeuer they haue receyued, the same doeth daylye moysten them, that they can neuer be quite drye. Wherefore, this fulnesse is not opposed or set against desyre, but only against drinesse. The which thing in the wordes folowing, as yet he doeth more plainelye erpresse. There shall (sayeth hée) bée a Well of water, flowing into eternal life: for here is a continuall watering noted, which in this mortall and transitory life, fostereth and increaseth in them heauenlye eternitye. *B.* For as he can neuer, wyther away by drouth, which hath a spring continuallye flowing in his Bowelles, euen so he must nédes be ful of all goodnesse and grace, and must alwaies, and in all thinges haue présent consolation, in whome the Spirite of the Lorde, the Spirite of Gods children doeth dwell. *C.* Therefore the grace of Christ, doth not flowe in vs for a shorte time, but doth continually powre out it selfe, vntyll wée come to the blessed state of Immortalytye.

He which once receyueth the spirite of God by faith, is sealed to eternal life.

15. The Woman sayeth vnto him, Syr geue mee of that Water, that I thyrst not, neyther come hyther to drawe.

B. This Woman séemeth to bée but a

prattler, and talker, how ſoeuer ſhe was elected to eternall life, and had the ſeede of God. For there is no doubt but that ſhe knewe well inoughe, that Chriſt ſpake of Spirituall water: but becauſe ſhe contemneth him, ſhe maketh no account of all his promiſes. For there is no way to teache, ſo long as he which ſpeaketh, is of no authoritye with vs. The Woman therefore verye ouerthwartly replyeth againſt Chriſt, *B.* and ſpeaketh theſe thinges *Ironicè*, that is to ſaye, in a contrarye ſence, as if ſhe ſhould ſaye, thou braggeſt much, but I ſee nothing: if thou canſt doe as thou ſayeſt, doe it in deede. *M.* Therefore by this example we ſee that the elect ſometimes, ſo long as they are in darkeneſſe, without the knowledge of Chriſt, doe deride the doctrine of the Spirite, as ridiculous, and foliſhe. Wherefore we muſt take heede that we doe not by and by condemne euerye one, whome we ſee to be deriders of the Doctrine of Chriſt: but rather let vs ſeeke to reduce them after the enſample of Chriſt to the ryght pathe of trueth.

16. Ieſus ſayth vnto her, Goe, call thy Huſbande, and come hyther.

B. Chriſt ſeking to beate downe the malepartneſſe of this woman, commanded her to goe and call her Huſbande: thereby takyng occaſion to put her in minde of her euyll life paſte. *C.* For when he ſaw that ſhe ſcoffed, and Jeſted at all thinges which he ſpake, he prouided a verye apte remedye for this euyl, for he ſtriketh the Womans conſcience, with the feeling of her ſinne.

And this againe, is a notable example of his mercy: for that almoſt he draweth her againſt her will, which wyllingiye would not come. Neuertheleſſe, we muſt here note, that they muſt be wounded with the feeling of ſinne, which are to ſecure, and almoſt paſt feeling. For to ſuch the Doctrine of Chriſt wyll ſeeme as a Tale, vntyll they being Sited to the Tribunall, and Judgement ſeate of God, are conſtrayned to feare him as they⁊ Judge, whome before they deſpiſed. After the ſame manner alſo all thoſe muſt bee handeled, which in ſcoffing malepartneſſe, are not afrayde to rebell againſt the Doctrine of Chriſt, to the ende they maye know that this their wickedneſſe ſhall not eſcape vnpuniſhed. For ſo great is the obſtinacye of a greate many, that they wyll neuer vouchſafe to heare him, except they bee conſtrained therevnto. Therefore ſo often as we ſee the Dyle of Chriſt to be vnſauerye, we muſt mingle the ſame with Vineger, that it maye beginne to ſauour. Yea, this is neceſſarye for euerye one of vs: for we are not ſeriouſlye affected, when Chriſt ſpeaketh, except we bee awaked by repentaunce. *M.* For except we be affected with the feeling of our ſinnes, the largeneſſe of Gods grace ſhalbe commended to vs in vaine. For this cauſe the Preaching of repentaunce was appointed to go before the Goſpel of grace. And it pricketh more, if we be but once admoniſhed of our ſinnes by others, (ſpeciallye of our ſecrete ſinnes) than if the ſame were done ten times in the ſecreſie of our conſcience. This woman alſo knew that the Huſband which ſhe had, was not her Huſbande: notwithſtanding, ſhe could not in the meane time be brought to repentaunce, by the Pricke of her owne Conſcience: but was driuen therevnto by another mans admonition. Mark.1.4 15.

The like alſo happened to Dauid. For he was not ignorant of his ſinnes, but yet neuertheleſſe, he was not drawen vnto repentaunce, vntill he was reproued by the Prophete Nathan. And for this cauſe, at the leaſt it ſhalbe profitable to come to Sermons, that hauing gotten at the length a feeling of our ſinnes, we maye repent. This therefore the more principall parte, is neceſſarye for vs all, that we maye be made partakers of Heauenlye grace. The other is, that we maye acknowledge Chriſt to be that well of grace. 2.King.13.

This commeth to paſſe by the Preaching

ching of the Gospell, which leadeth vs to the knowledge of Christ. Without this, repentaunce is Preached in vaine. *B* v. And certainelye, so often as the righteous Lorde, reproueth and reprehendeth our sinnes, he doth it to no other purpose, than that we shoulde acknowledge our disease, and ronne to the Phisition, and bee healed. We must also here note the modestye and gentlenesse of Christ. He might haue sayde, What pratest thou of Heauenlye thinges, and derydest the wordes of life, seing thou art a vile Strumpet? Or else he might haue sayde, Goe, and call that Adulterer, with whome thou hast vnlawful company. But because his purpose was to deliuer her out of misery, hee thought good, not to prouoke her, but to bring her faire and softlye, to the knowledge and feling of her owne vncleanesse.

This example of our Sauiour Christ, must bee followed, where there is hope of repentaunce: where the same is not, but by obstinate impenitencye, the Doctrine of trueth is resisted, there greater seueritye must be vsed.

Euen as we may reade that our sauiour Christ did in diuers places, against the Scribes and Pharisees, impudent and obstinate enemies of the grace of God.

Mat.23.13
Luke.11.42
Luke.20.23
Joh.8.44.

17. The Woman aunswered, and sayd vnto him: *I haue no Husbande*.

M. As yet shee speaketh carelesly: and although after a sorte simplye, shee confesseth that which is true, not suspecting what would followe, yet notwithstanding, she aunswereth not without carnall wisedome. I haue (sayeth she) no Husbande: Bv. desiring to couer her filthinesse, and denying Patrimonye, dissembled in the meane time Adultery. *C*. Therefore the fruite of that admonition, by whiche Christ intended to pricke, and prouoke the Womans mind to repentaunce, appeared not as yet. And truelye, the Dronken loue of our selues doeth so dasell our sences, that the first prickes, and prouocations, doth nothing at all moue vs. But Christ verye aptlye prouideth for this dulnesse, more forceablye pressing the sore.

18. Iesus sayde vnto her: Thou hast well sayd, *I haue no Husbande*: For thou haste had fiue Husbandes: and he whome thou now hast is not thy Husband: In that saydest thou truelye.

C. Christ nowe plainelye layeth her faulte before her, *M*. and conuinceth her secrete sinne, that shee might be touched with the feling thereof, and knowing her selfe, might desyre the Heauenlye grace, and gift of God which was offered. Then also he doeth greatly Insinuate him selfe, and creepe into her Conscience, and bringeth her to this passe, that shee beginneth to haue a better Judgement of him. *B* v. For by these thinges he declared his Diuinity, seking by all meanes to profite the Woman, euen as he dealte also with Nathanael. *M*. And hee taketh occasion of this matter, by the womans aunswere, and that verye friendlye, and calmelye, as it were cõmending her, because in making this aunswere, shee had tolde no lye: but so, that with that her commendacion, he renealeth that which shee for shame had kepte secrete. *C*. But it seemeth here that not one faulte of whoredome onelye, is noted. For in that shee is sayd to haue had fiue Husbandes, it is credible that shee made so often chaunge of Husbandes, because shee being a Malepart, and disobedient wife, constrayned them to bee diuorced from her, As if Christ should haue sayde: When God had ioyned thee to lawfull Husbandes, thou neuer

John.1.

uer madest an ende of sinning. vntyl by many infamous Diuorces, thou haddest brought thy selfe to plaine whoredome. For he to whome thou kepest thy selfe, is not thy lawfull Husbande, but a secrete Whoremonger: and yet notwithstanding, thou in thine owne iudgement thinkest thy selfe an honest woman: thou iustifiest thy selfe, saying: I haue done no euyll.

19. The Woman sayeth vnto him: Syr, I perceyue that thou art a Prophete.

C. Here nowe appeareth the fruite of reprehension. For the Woman doeth not onelye modestlye acknowledge her faulte, but also sheweth her selfe prompt, & readye to heare the Doctrine of Christ, which before shee reiected. Therefore (as we sayde before) repentaunce is the beginning of true docilitye, and aptnesse to bee taught, and the opening of the gate, to enter into the Schole of Christ.

Repentaunce the beginning of true Docilitye.

R. For shee being confounded by the iudgement of the Lorde, and brought to the knowledge and feeling of her sinne, is made sorrowfull and carefull, to seeke a remedye for her terrified Conscience, by reason of sinne. *M*. In the which we maye beholde a difference betweene the electe and the reprobate, when they are admonished of theyr sinnes.

The Reprobates, when they are for some cause reprehended of theyr sinne, they eyther denye that they haue committed any such thing, or else subtillye excuse the same. For the plaine deniers of sinne, committed, we haue these examples: Annanias and Saphira: for the other wee haue King Saule, who subtillye excused his disobedience.

Iohes.5.2.
1.Kin.15.20

Other some there are, who when they be reprehended, are angrye, in so muche that they raile, and seeke to bee reuenged: so dealt the wicked Kinges of Israel, with the Prophetes, so dealt Herode with Iohn the Baptist, and so the highe Priestes, Scribes, and Pharisees, behaued them selues toward Christ, and toward Stephen, whome they Martired.

Mat.6.17
Mat.21.4
Acts.7.57

A. But the elect, so sone as they are admonished by the seruauntes of God, of theyr sinnes, and are called to repentaunce by the Preaching of the worde, freelye confesse theyr sinne, and with great submission of minde, call for the helpe of God: as Dauid, Ezechias, and the hearers of Peters Sermon. *M*.

2.King.12.
Esay.38.
Acts.2.37.

Euen so this Woman of Samaria, so sone as shee heard that her sinne was reuealed and obiected vnto her, she neyther denyeth it, nor is angrye, neyther yet excuseth the same, but truelye acknowledgeth, and confesseth the same, saying: Lord I perceiue that thou art a Prophete, that is to saye: Learned, and instructed in the Lawe of the Lorde. I perceyue that thou arte an Interpretour of the Scripture. For howe couldest thou with suche exquisite Iudgemente pronounce of my sinnes, if thou haddest not the knowledge of the Lawe? or howe can it bee that thou shouldest so plainelye knowe my secrete sinnes, vnlesse thou were indued with the Spirite of Prophesie? Wherefore, I praye thee to helpe mee sillye wretche: and teache me the waye, by which I maye escape and extinguishe the fire of my Conscience, now burning by the acknowledging of my sinne. For seeing thou hast reuealed my sinne vnto mee, I thinke it meete that thou shewe vnto mee the righteousnesse, by which I maye be deliuered from my sinne: Thou hast brought mee into death, bring me therefore againe into life: Thou hast placed mee in Hell, but exalt mee out of Hell, into the Kingdome of Heauen.

C. The woman by this her example teacheth vs, that when any teacher or Preacher, is sent vnto vs, we should vse the same occasion, least we bee vnthankfull vnto God, who neuer sendeth Prophetes vnto vs, but he doeth as it were reache out his hande vnto vs, and call vs vnto him. For Saint Paul sayth, that they which haue the gift of teaching, are sent to vs from God.

Rom.10.15
Two sortes of Prophetes.

M. And here let vs note, that there are twoo kindes of Prophetes:

The

1. The firſt are they, which eyther foreſee thinges to come, or elſe knowe dedes ſecretlye done by the inſtinct of the holye Ghoſt: ſuche were Samuel, Elias, Elizeus, Eſay, and Ieremy. The ſeconde are
2. they which are Interpretours of Gods worde, and ſetters forth of Gods wyll vnto the people, as, call them from their ſinnes, and exhort them to repentaunce,
4. King. 4. 1. 38. and to a Godly conuerſation. And ſuch were the Sonnes of the Prophetes, of the which we maye Reade in the Booke of the Kinges.

1. Cor. 14. 32. *A.* The wordes of the woman here, maye be referred to both ſortes, when ſhe calleth Chriſt a Prophete: notwithſtanding properlye to the firſt: becauſe ſhe perceyued that to be open and manifeſt to Chriſt, which ſhe knewe was ſecrete and vnknowne to others.

20. Our Fathers worſhipped in this mountaine: and ye ſaye that in *Hieruſalem* is the place, where menne ought to worſhip.

B. For ſo muche as that which followeth, ſufficientlye proueth that this woman was a Daughter of Abraham, and choſen to euerlaſting life, there is no doubt but that of Godly Deuocion, ſhe queſtioned with the Lord, concerning the true worſhippe of God. For when ſhe had confeſſed the Lorde to be a Prophete, ſhe beganne by and by, to reaſon about the worſhip of God.

M. That therefore is falſe which ſome Imagine, affirming that the woman ſubtilly began to ſlide and digreſſe to another matter, becauſe ſhe coulde not abide the forenayde reprehenſion.

C. But ſhe rather goeth from that which was perticular, to the generall, and being taught concerning her ſinne, ſhe deſyreth to be generallye inſtructed in the pure worſhippe of GOD. And, in that ſhe ſeketh to learne of the Prophete, ſhe dealeth verye orderlye, leaſt in worſhipping God, ſhe ſhoulde erre: For there is nothing more diſordered, than to faine and deuiſe, ſundrye ſortes of worſhippe, without the worde of God. *M.* Therefore ſuch queſtions as concerne Religion, are not to be propounded to euerye one, but to thoſe alone as haue not onelye a zeale, but are alſo indued with a ſpeciall knowledge of pietye and trueth. C. Furthermore, it is well inough knowne, that there was a continuall contencion, betweene the Iewes, and the Samaritanes, about the true manner of worſhipping. For although the people of Cuthah, and other ſtraungers, who, when the tenne Tribes were in Baniſhment, were tranſlated into Samaria, had receyued the Rightes of the Lawe, being thereunto conſtrained by puniſhmentes, and profeſſed that they worſhipped the true God of Iſrael: yet notwithſtanding, theyr Religion was lame, and diuers wayes corrupted: which was not tollerable among the Iewes. But this contencion was more vehement after the Temple built vppon Mount Garizin, by Manaſſes the ſonne of Iohn the high Prieſt, and by the Brother of Iaddi, at what tyme Darius the laſt King of the Perſians, helde Iudea by the hand and power of the Liefetenaunt Sanabalet. *M.* Therefore the contencion was, concerning the manner, and the place, of worſhipping God. The Iewes affirmed, that God was to be worſhipped at Hieruſalem, and in no other place. The Samaritanes had theyr peculiar, and ſpeciall Temple in Mount Garezin, where they ſayde God ought to be worſhipped onely. That Mountaine is higher than the reſt, and bordereth vppon the Citye of the Sichimites. Ioſephus maketh mencion both of this Mountaine, and of the Temple alſo vppon the ſame. The Iewes had to maintayne theyr worſhippe, the worde of God: firſt, becauſe it was not lawfull to appoint vnto God, an imagined worſhippe, nor any place for the ſame, but muſt retaine that onely, which God had appointed for him ſelfe, therby to be worſhipped and ſerued.

4. Kin. 17. 27.

Ioſep. An. 11 Chap. 7.

Deu. 14. 23 Deu. 16. 5.

Further-

1.Chro.17. 12. Furthermoze, after God had foꝛſaken the Tabernacle in Silo, he choſe mount Sion, there to bee woꝛſhipped. But the Samaritanes, on the contrarye part, pꝛetended the example of the Fathers (as alwayes the foꝛſakers of true pietye are wont to doe,) *M.* becauſe they had woꝛſhipped God in that Mountaine.

Gen.33.20 Gen.12.2. Deu.27.12. Wee reade of Iacob, that hee erected an Alter to the Loꝛde in that place. Some, affirme that Abraham offered his ſonne Iſaac in that place. Moꝛeouer, this mountaine was choſen to ſerue God there. But thoſe thinges which the Iewes obiected out of the ſcriptures, cõcerning the Temple of Hieruſalem, the Samaritanes did not acknowledge foꝛ Authenticall. Foꝛ they allowed not the Scriptures, ſauing onely the fiue Bookes of Moiſes. And this is the ſame which the woman ſayeth here: Our Fathers worſhipped in this Mountaine, and ye ſaye, that in Hieruſalem is the place, where wee ſhoulde worſhip. C. But the Samaritanes dyd verye pꝛepoſterouſlye in foꝛſaking the woꝛde of GOD, and following theyꝛ owne Imaginations in woꝛſhypping God. Whereby alſo wee maye note howe diſoꝛderlye they deale, which pꝛeferre the examples of the Fathers, befoꝛe the commaundement of God. Such are the Papiſtes, which without any reſpecte of perſonnes, eſteeme them foꝛ Fathers, which are moſt vnwoꝛthy of all others ſo to bee counted. Moꝛeouer, let vs here vnderſtande not euery kinde of woꝛſhip, (foꝛ pꝛiuate Pꝛayer might euerye where bee vſed) but that woꝛſhip onelye to the which Sacrifices were annexed. B. Foꝛ the Loꝛde him ſelfe oftentimes, ſometimes in the mountaine alone, ſometimes in other places, pꝛayed to his Heauenly Father.

Math.14. 23.

21. Ieſus ſayeth vnto her: Woman, beleeue me, the howre commeth, when ye ſhall neither in this mountaine, nor yet at Hieruſalem worſhip the Father.

{*Woman.*} *M.*

Although this Womans name was not vnknowen vnto our ſauiour Chriſt, yet notwithſtanding he doeth not cal her, by her pꝛoper name, but by the common name of her ſexe oꝛ kinde, VVoman. Firſt of all, becauſe the ſame was not neceſſary. Shee knewe now well inough, that the Loꝛde had the Spirite of Pꝛophecie. Secondlye, as yet ſhee was not made familiar with him. And it is a note of familiaritye foꝛ a man to call another by his pꝛoper name.

When Chriſt appeared in the foꝛme of a Straunger, to Mary Magdalen, firſt hee called her Woman, ſaying: VVoman, why weepeſt thou? Foꝛ bytherto, he would bee vnknowne vnto her. But when hee woulde bee knowne, hee ſayde, Mary: which voyce had a greate ſhewe of familiarytye. John.20.15

{*Beleeue me, the howre commeth.*}

Chriſt therefoꝛe requyꝛeth to bee beleeued at her hande, becauſe without this faith, the Doctrine of the Spirite, and of the kingdome of GOD, is deliuered in vaine. B v. As if hee ſhould ſaye. Woman, caſt out of thy minde all bꝛawles, ouerthwart aunſweres, and contencions: and, if thou beleeue me to bee a Pꝛophete, as thou pꝛofeſſeſt, beleeue my woꝛdes. Foꝛ I will not faine, I wyll not lye, but wyll ſimplye, and purelye, ſet foꝛth the trueth. *M.* See therefoꝛe that thou do not deride thoſe thinges which I ſpeake, (as thou haſt hitherto done) but beleeue them in good fayth, and doubt of the trueth of nothing, that I ſhall ſaye. *A.* By this place it appeareth howe diſdainefullye, and pꝛeſumptuouſlye they deale, which exclude the common ſoꝛt of men, from the reading of the ſcriptures, and from the ſearching

out

out of those thinges which belong to the true worshippe of GOD, and soules health. For Christ aunswereth not this Woman, saying: What matter is it to thee, whether God bee worshipped in this Mountayne, or at Hierusalem, which hast so litle feare of GOD, that thou dost not abstaine from committing manifest euyll? But rather gette thee home to thy house, and looke to thy businesse: suffer the Doctours to confer, and reason among them selues, of so great misteryes: it becommeth not thee to talke of these matters. The Lord obiected none of these thinges to the woman thyrsting after the trueth, but rather was contented to reueale vnto her, those thinges which exceeded the capasity of such wise men. C. And this aunswere of Christ, consisteth of two partes. In the first, he briefly aboliseth the Ceremoniall worshippe, which was instituted vnder the Lawe, with the same also which the Samaritanes had deuised without the word of God: In the other part hee setteth downe the true waye to worship God. When he sayth that the howre shall come, in the whiche there shall no peculiar or speciall place bee appointed to worshippe God in, hee declareth that the same which was appointed by Moyses, was but for a tyme, the same time being then at hande when the vaile should bee taken away. By this meanes the worshippe of God, which was shut vp in a corner of Iudea, extended it selfe farther, in so much that the Samaritanes were partakers of the same also. So that Christ speaketh here of the abrogation of the Law, concerning the Temple and the Priesthode, and other externall Rites and Ceremonies. *M.* Therfore we see howe the worshippe of God in the newe Testament, is tyed to no place, in so muche that the lawe of God, made concerning the true worshippe of God, ought to bee abrogated, notwithstanding the euyll example of Fathers. For he sayeth not onelye, Ye shall not worship the Father in this Mountaine, but also he addeth, Nor at Hierusalem. What then (maye some saye) did neuer any man after that worshippe God aright at Hierusalem? Dyd not the Apostles abide there a certaine time after Christes death? Was not the Churche of the Faithfull there, after the resurrection of Christ, before and after the destruction of the Citye? Did not the same worshippe God at Hierusalem? I answere: Christ speaketh not this to exclude the true worshippers of God from Hierusalem, but to teache that the time is at hande, first, in the which that shadowed worshippe shall ceasse: secondlye, in the which God wil be worshipped, not onelye in Hierusalem, or in the Mount Garizin, as before, but in the whole world: to fulfill this Prophesie, From the rysing of the Sunne, vnto the going downe of the same, my name is great among the Gentiles, and in euery place Incence shalbe offered to my name, and a pure offering: For my name is great among the Heathen, sayeth the Lord of hoastes. *A.* To the which agreeth the Apostle, saying: I wyll that men in euerye place, lyfte vp pure handes. For he meaneth that there is now no more difference betweene the Gentile & the Iewe, when God is acknowledged to be the Father of all.

C. Whereuppon Christ here calleth God the Father, whome he seemeth to oppose and set against the Father, of whome the woman had made mention: As if he should haue sayde, God wyll bee the father of all men, that hee maye nowe be worshipped of all men, without difference of place or person. *M.* In lyke manner hee geueth to vnderstand, that he speaketh with an elect Daughter of God, concerning the chosen, and Children of God. *A.* For such worship God, not onelye as God, but as the Father, the Spirite, bearing witnesse vnto theyr spirites, that they are the Sonnes of God, and crying in theyr heartes, Abba, Father.

The Reprobate, although they seeme to worshippe God, yet they knowe not what true worshippe meaneth, and doe alwaye abide in darkenesse, although the lyght of the trueth, doe shine more bright than the Sunne.

1. Aunswere.
2. Mala.1.11.
1.Tim.2.8.
Ephe.4.6.
Question.
Rom.8.16. Gala.4.6.

22. Ye worship, ye wote

not

not what, we knowe what wee worship: For Saluation commeth of the Iewes.

{ *Ye worshippe ye wote not what.* } *M.*

Because hée had sayde, that the worshippe of bothe, as well of the Iewes, as of the Samaritanes, should ceasse, least he might séeme to haue nowe better lyking of the Temple of God, at Hierusalem, than of that which the Samaritanes had in Mount Garizin, B v. or myght séeme to make the Samaritanes worshippe, equall with the Religion of the Iewes, hée putteth downe a difference betwéene them both in these words, and that no trifling one, but a difference of great waight. C. Notwithstanding, hée deuideth the sum of his oration into two partes. In the first he condemneth the forme of worshipping God, which the Samaritanes vsed, as superstitious, and erronious, and alloweth the worship of God among the Iewes, as good and lawfull. And he addeth the cause of this difference, namely, because the Iewishe worshippe was grounded vpon the word of God, but that of the Samaritanes, had nothing certaine from Gods mouth to maintayne the same. Secondlye, hée declareth that the Rites which the Iewes had hytherto obserued and kept, shoulde shortlye haue an ende. B. Therefore because the worshippe whiche was at Hierusalem at that tyme, was stayed vpon the worde of God, and that of the Samaritanes false, by the Immitacion of the Fathers, without the worde of God: he repressed here the vaine bragging of the Samaritanes, and affirmeth that they worshipp they knowe not what. That is to saye, they worshipped God after a fashion of the whiche they were vncertayne, whether it were acceptable before God or no: naye it was reiected by playne oracles from God. Therefore he taught the Woman, that it was not méete for the Samaritanes to boast of theyr Religion, and to preferre the same before the Religion of the Iewes.

C. This sentence of our sauiour Christ is worthy to bée noted, by which wée are taught, that wée ought to doe nothing rashelye or vnaduisedly in Religion: because vnlesse knowledge be present to direct vs, wée worship God no longer, but a phantasie. Wherefore by this sentence, all good intencions (as menne call them) are ouerthrowen: for we knowe that men can doe nothing else but erre, when they are ledde by their owne opinion, and imagination, without the worde of God. Good intencions ouerthrowen.

M. For in the true worshippe of God there is required not onelye an Intencion to worshippe the true God, but it is néedefull also that we haue knowledge to worshippe, that we may bée certaine of our worshippe, whether it please God or no.

{ *For saluation commeth of the* Iewes. }

B. Some restraine this vnto Christ, who being the Sauiour of the worlde, was a Iewe by byrth. Rom.1.3.

C. But because there is no doubte, but that Christ therefore preferreth the Iewes, because they worshipped one God alone, and no vnknowen God, which reuealed him selfe vnto them, and had chosen them to be his people: vnder the name of Saluation, that saning manifestacion or reuelation, which they had out of his worde ought to bée vnderstoode. But why doeth hée say, that saluation commeth from the Iewes, when as rather it was hidde, and layde vp in them, that they alone might enioye the same? Question.

Hée séemeth to allude vnto that whiche was spoken before by the Prophetes: That the Lawe should come from Sion. For therefore were they segregated for a time, from other people, that from them at the leangth, the pure knowledge of God, might flowe to the whole worlde. Aunswere. Esay.2.3.

B. For the Gospell was deriued and brought from the Iewes to the whole worlde. And before the time of the Gospell, the pure knowledge and Doctrine of God florished in no other Heb.9. Lu.24.47.

nation

nation than among the Iewes, and it is likelye, whatsoeuer the wyse men of the Gentiles haue euer taught, that the same was euer borrowed of the Iewes. C. But this is the summe, that if wee wyll haue our Religion allowable before God, we must staye the same vpon the knowledge conceyued out of the worde of GOD. Wherevpon it followeth that they must nedes fall to Idolatrye, which forsake the word of God. *M.* Moreouer, Christ ioyneth him selfe with the worshippers of God, who notwithstanding is not onlye worshipped as true God of the faithfull, but of the Angels them selues, with the Father and the holye ghost. But in that hee toke vpon him the forme of a Seruaunt, and was made man, in that respect he worshipped the Father, and was made obedient to him, euen to the death of the Crosse.

Rom.10.17

Phili 2.8.

23. But the houre commeth: and nowe is, when the true worshippers, shal worship the Father in spyrite, and in the trueth: for such the Father also requireth to worship him.

{The houre commeth.}

C. Nowe followeth the seconde part concerning the abrogating of the Legal worship: *M.* whereby he teacheth what is the worship of the New Testament, at the comming whereof, those olde Ceremonies, which were eyther at Hierusalem in vse, or in any other place, ought to ceasse. And so hee admonisheth that the time of reformation is fulfilled. Therefore wee must note here the Antithesis or comparison betweene the spirite, and ernall figures: as betweene shadowes & the trueth. Therfore the worship of God is sayde to stand by the spyrite, because it is nothing else but the inward faith of the heart, which bringeth forth inuocation: secondlye, the puritye of Conscience, the denying of our selues, that we maye bee wholye addicted and bent to the seruice of God. Herevpon aryseth a question. Did not the Fathers worship God spyritually vnder the Lawe? I answere, for so much as God is alwayes one God, hee hath not from the beginning of the worlde, allowed any other worship, than that which is Spyrituall, which might agree with his nature. Of the which matter Moyses him selfe is a sufficient witnesse, who declareth in many places, that this is the onelye ende of the Lawe, that the people cleaue vnto God, in faith, and in a pure conscience. But the Prophetes more plainely haue expressed this thing, when they doe seuerelye inueye against the Hipocrisie of the people, because they thought that God was pleased with that eternall worship onelye, with the offering of sacrifices. Of the which wee may reade in the fiftéene Chapter of Mathew, beginning at the eyght verse.

Heb.9.10.

Question.

Aunsvvere.

Deu.10.12.

Psal.50.8. Esay.1 11. Mic.6.7. Amos.8 14.

{For such the Father also requireth to worship him.}

M. This is the reason, why the true worshippers worshippe the Father in Spyrite and in trueth, namely, because so it semeth good vnto God, so the father wyll bee worshipped.

Therefore the wyll of God is, that wee worshippe and serue him. The Lorde looked downe from Heauen, to see, if there were any that would vnderstande and seeke after GOD. And in another place, Call vpon me in the time of trouble, and I wyll heare thee, and deliuer thee, and thou shalt glorifye me. For that mightye God wyll be worshipped and called vppon of vs, whome all the Angelles worship, that we maye bee made partakers of his grace, and maye haue occasion to glorifye his name. So hee sayeth in another place, Euerye one shalbe called by my name: for I created him for my glorye, formed him and made him.

Psa.14.2.

Psa.50.15.

Esay.43.7

B v. This therefore is an argument, taken of the good pleasure of God, which is oftentymes reuealed vnto vs in the Scripture. *M.* Wherefore all those Imagined and false worshippes are reiected, which man hath deuised: and this is prescribed to bee a true note of the worship of God, that the same bee according to his Diuine wyll. The which Socrates, also is sayd to knowe and acknowledge.

24. God is a Spirite, and they that worshippe him, must worship him in spirite, and in the trueth.

B v. The other argument of the Lord is taken from the nature of God. God (sayeth hee) is a spirite: where, spirite is opposed against corporall substaunce. Therefore God, by his nature and substaunce is without a bodye. Therefore he needeth not, neyther is hee delighted with corporall thinges, neyther can wee winne his fauour with any thing, but with the spirite. He delighteth in pure, sincere, and spyrituall thinges. C. But seeing men are fleshe, it is no marualle if those thinges please them, which bee agreeable to theyr disposition. Herevpō it commeth that many thinges are myxed with the worship of God, which are full of corruptions, and imperfections. But it should become them to consider this aboue all things, that they haue to do with God, who hath no more agreement with fleshe, than fire hath with water. *B.* But thou wylt saye, if God bee a spirite, and therfore wyll haue no other worshippers of him, but such as worship him in spirite and in trueth, why then gaue hee so many Ceremonies to them of olde tyme? For he was then also a spyrite. In deede hee was a spyrite: neyther dyd God then regard any other worshippe, than that of the spyrite: but because the people was then more rude, and lyke vnto a Childe, it seemed good vnto him, so to declare his glorye, in a rude and Childishe people, and to haue some worshippe: especiallye bee required to bee feared, and to haue his worde obeyed, and that with the whole heart. Beholde the worship of Spirite and truth. C. Moreouer, wee must note, that truth is not here cōpared with a lye, but with the externall addition of Figures: that ỹ substance of spyrituall worship might bee pure & simple. *M.* But the Bishops could not abyde this simplicity, which was most acceptable to the Apostles, and to the primitiue Church: but so added Ceremonies vpon Ceremonies, and beutified the same with outwarde shewe, and made it glorious to the eye, *A v.* that (as this daye testifieth) Christians farre exceede the Gentiles, and the Iewes, in superstition, of external worshippe. The which speciallye then preuayled, when worldlye wisedome reiecting the worde of God, ruled the Religion of Christ. For howe many is there at this daye, which being contented with spirituall worshippe, desyre not some externall Ceremonies, to worshippe God withall? B. When as notwithstanding, Christian Religion for many signes, receiued of Christ a fewe, by which the true worship consisted: and the same fewe easie to bee done, & yall to bee vnderstoode, & pure to bee obserued. *M.* Therefore this argument taken of the nature of God, is most strong of all other, and such, that it is not onely knowne to the Godlye and faithful, but also to many of the Heathen Philosophers, and Poetes. Whereby theyr madnesse appeareth to be the greater, which thinke that they doe greatlye please God, with Gold, with siluer, with Tapers, with Images, with Bels, and with such lyke Gentillity. *A.* Therfore let vs content our selues with this, that God wyll be worshipped in spyrite and trueth, and not with mans inuentions.

25. The Woman sayeth vnto him, I wote that Messias shall come, which is called christ: when he is come, he wyl tell vs all thinges.

I wote

I wote that Messias shall come.

C. Although the Religion of the Samaritanes was impure, and confounded with many errours: yet notwithstanding, they styll beare in minde, certaine principles which they had taken out of the Lawe: as this of the Messias *M*. For they also loked for Christ, thus farre agreeing with the Iewes, although in worship, without Christ, they greatly disagreed. To this Messias therefore the woman appealed, when she knew not how to aunswere the wordes of the Lorde.

C. For it is probable or likely, that when the Woman gathered by the wordes of Christ, that there was a wonderfull and strange alteration of the Church at hand, she straight way remembred Christ, vnder whome they loked for a perfect reformation of all thinges. *B*. Wherevpon, the woman as it were to make an ende of their talke, I am not ignorant (sayth she) that Christ promised of God, I loked for already of thus many ages, shall come, vntyll whose comming I wyl reserue these questions, for he shall at large declare vnto vs all thinges whatsoeuer thou hast vttered, concerning the abrogating of the worship of the Iewes, of the Samaritanes, and of the Gentiles, concerning Religion, and concerning the Well and water of lyfe. C. Therefore when he sayeth that Messias shall come, he seemeth to speake of a tyme, neare at hande. And truely it maye appeare by many reasons, that the mindes of all men for the most part, were greatlye comforted by hope of the comming of the Messias, which shoulde helpe those that were in miserye, and euen at the brinke of destruction. Bv. For all the Prophesies were fulfilled, the kingdome was taken awaye from Israel, and the Priesthode, was subiect to the power, and gouernment of the Gentiles, accordyng to the olde Prophesie of Israel. Gen.49.10

When he is come, he wil tell vs all thinges.

M. Therefore they which loked for Christe, first acknowledged that knowledge of GOD, which they had before his comming, to bee obscure and imperfect: Secondlye, that the same should bee made perfect by the comming of Christ, because hee should plainelye declare all thinges. The whiche two thinges are verye necessarye for our times: For vnlesse wee knowe that all thinges are obscure, and vnperfecte, without the knowledge of Christ, and that by Christ, all thinges necessarye for our Saluacion, and the knowledge of God, are plentifullye set forth, it can not bee that wee shoulde imbrace the Doctrine of Christ, as necessarye to our Saluation. C. Wherevppon wee see, that this Woman preferreth Christ before Moyses and the Prophetes, in the office of teaching. For in her wordes is contained a secrete Antithesis, or comparison betweene Christ and the Prophetes, in that shee maketh them to bee but Disciples, as it were vnto Christ. Furthermore, shee meaneth that Christ is the vtmost ende of wisedome, beyonde the which it is vnlawfull for any man to goe.

I woulde to GOD that they which nowe boast them selues to bee the pyllers of the Churche, woulde but followe this sillye Woman, that they might bee rather contented with the simple Doctrine of Christ, than to take vnto them selues suche authoritye, as to ioyne therewith their owne inuentions. *Bv*. For they make Lawes to daye, whiche to morrowe they abrogate, and they thinke that they maye doe what they lyst them selues. But this place proueth that Christe hath taught all thinges that are necessarye to the knowledge of GOD: and not friuolous, or curious thinges. C. Wherevppon commeth the Popishe, and Mahumetishe Religion, but onely of those wicked forged inuentions, which they haue deuised to fyll vp the Doctrine of the Gospell, and to profite the same. as though without such doting dreames, it shoulde bee lame.

But whosoeuer wyll be well instructed in the Schole of Christ, let him seeke no

other Maysters, neyther admitte them, being fullye perswaded, that treasures of all wisedome and knowledge, are layde vp in Christ: in so muche that hee ought to be hearde, and no other, euen as the Father hath commaunded.

26. Iesus sayth vnto her, I that speake vnto thee, am hee.

M. Because it semed that the woman now lacked nothing, but this one thing, that shee shoulde know the instructour, & heauenly teacher of al thinges, (whose cõming she loked for) to bee nowe present: therefore without all dissimulacion, hee manifesteth him selfe vnto her, saying:

I that speake vnto thee, am hee.

R. By which voyce the woman dyd not onelye receyue full iustification by fayth, but is also certified in her conscience, that this is that very Christ, which is righteousnesse, sanctification, and redemption. This is that voyce, the which if Christ speake in our heartes, it cannot be but, we must feele most passing swetenesse of Gods grace, or shalbe replenished with all Heauenlye ioye. For it is the force of the Gospell, to pacifye the conscience terrifyed with the knowledge and feeling of sinnes: because it is the power of God to saluation to euerye one that beleeueth. When the Lord confesseth him selfe to the woman, to bee the Messias, he offereth him selfe no doubte to be her teacher, to the ende hee might satisfye her conceyued hope. Therefore it is likely that there folowed more plentifull Doctrine, to quenche her thyrst. And he thought hee would shew suche a document, and example of his grace, vppon this poore woman, that hee would manifestly declare vnto all men, that hee wyll neuer forsake his office, where a teacher is requyred.

1. Cor. 10. 1. Rom. 1. 16.

Therefore there is no doubte, but that he shalbe wel instructed and taught, whome hee findeth a prepared and apte Disciple: but they whiche disdayne to submitte them selues vnto his lore, (as we see that many proude and prophane men do) or they which loke for more perfecte wisedome from some other (as doe the Turkes and Papistes) are worthy to bee drowned in the Labyrinth of all errours. *M.* Wheras he doth not onely saye, I am hee, but addeth also, whiche speake vnto thee, hee doth it to this ende, that the woman might waye and consider the gifte of God, of the which hee had made mencion, in the beginning of this communication, to whome it was geuen not onely to see and knowe Christ the sonne of God, but also to haue him with her alone preaching vnto her, with all gentlenesse the wordes of lyfe.

A. Truelye, a great and vnspeakeable gifte of God, that not onely the sonne of God came into the world, but also spake to sinners, that they which reiecte him, might haue no excuse. Wherefore, if wee wyll heare his voyce, let vs not harden our heartes, least God powre his vengeaunce vppon vs, who hath sent so great a Prophete vnto vs, yea, the Lorde of all Prophetes. *M.* But here it may be demaunded, why the Lord doth manifest him selfe in so plaine wordes, declaring him selfe to be Christ, when as he forbade his Disciples, to declare the same to any man, before his death, and resurrection. I aunswere: Although of it selfe, it be not only indifferent, but also good, that hee was knowen to bee Christ, yet notwithstanding, for certaine causes, he would not haue the same made cõmon vnto many, but vnto certaine selected & speciall personnes, before the fulnesse of time was come. But these were not knowne vnto the Disciples: therfore hee forbad them to reueale this secrete to any. Notwithstanding, what was the let why hee dyd not manifest him selfe to those whome he would, seing hee knewe well inough, & that from the beginning, who they were which should not beleeue on him? There are certayne dispensations of good thinges, which are not to bee committed to euery one, but to those onelye, which by their wisedome know how to bestowe and direct all thinges to the edification, and profite of the elect.

Psa. 95. 7. Deu. 18. 19. Question. Aunswer. Joh. 6. 64.

Where-

Wherefore, wæ are here admonished, not to require an account of the Diuine dispensation or disposing, why the Lord geueth to one, and denyeth to another, the verye selfe and same thing, in it selfe verye good. B v. By the verye same reason we sæ, that the Lorde doeth not at the beginning of the talke, declare him selfe to the Woman, to be the Messias. For no doubte shæ had slyded awaye from him, as accounting him to be but a prowde, and arrogaunt boaster of him selfe. But nowe going forewarde by degræs, shæ not perceyuing whereabout he went, he conueyed him selfe wholye into her breast, and so made her beléeuing.

27. And immediatelye came his Disciples, and maruayled that hee talked with the Woman: Yet no man sayde, vvhat seekest thou? Or vvhy talkest thou with her?

{ And immediatlye came } { his Disciples. }

M. These thinges are not added by the Euangelist, without great diligence. For hæ meaneth hereby that the prouidence of GOD kepte backe the Disciples whiche were absente, so long as the Lorde was vnknowne to this Woman: least they by any maner of meanes might hynder theyr communication: but so sone as the Lorde had made him selfe manifest vnto her, they returned.

For wæ maye reade howe the Disciples went about at one time or other, to hynder, eyther by theyr importunitye: or else by theyr vndiscrete zeale, the good workes of our Sauiour Christ: as the Euangelistes testifye.

Math.19. 13.14. Mar.10.13.

B v. Least therefore by any manner of meanes, this godlye conference might bæ broken of, and not continue to the ende: Christ woulde not haue his Disciples returne before he had manifested him selfe to the Woman.

{ And maruailed. }

C. There maye bæ twoo causes of this admiration: eyther because they were offended at the vilenesse of the personne, or else because they thought that the Iewes were polluted, if they talked with a Samaritane. And although this admiration arose of the Godlye reuerence which they shewed toward their Maister, yet notwithstanding they doe amysse, if they maruaile, as at an absurd thing, in that hæ vouchsafed to talke with so base a Woman. For why haue they not rather respect vnto them selues? For there they shoulde haue founde no lesse matter to bæ amased at, because they being base menne, and as it were the offscourynges of the people, were so highlye exalted.

And yet notwithstanding, in that the Euangelist sayeth, that they durst not aske, it is profitable to bæ noted. *M.* For it is not the parte of a good Disciple, rashlye to examine his Maisters doinges, but rather to bæ so perswaded of his goodnesse and wisedome, that hæ in no wyse doubte, but that whatsoeuer he doeth, is done by excellent reason and wisedome. C. Therefore if at any time something in the wordes, and workes of GOD, and of Christe, doeth mislyke or displease vs, let vs learne not to controule, eyther in worde or thought: but rather modestlye to kæpe silence, vntyll such time as that hæ reuealed to vs from heauen, which is hidden from vs. And the foundation of this modestye, is the feare of God, and the reuerence of Christ.

M. But out alas, that reuerence which wæ owe vnto God alone, men haue geuen to the Pope of Rome, in so much that by certayne of his Lawes, it is decréed, that no man shall presume to call him to account, although he carrye with him infinite numbers of soules vnto hel.

28. The Woman then left her water Potte, and went her waye into the Citye, and sayeth to the men.

B v. The Woman made no answere at all, being amased, and wholye ouercome with the admiracion of the matter. For so sone as the Lorde had sayde, I am he which speake vnto thee, the Disciples being therwithall come, shee went awaye leauing the water pot behind her. *M*. For howe coulde it bee, that shee shoulde not bee amased, seeing him to talke with her, face to face, at whose comming, all men loked to see notable thinges? *R*. Behold therefore the fruite of fayth. For as Peter sayeth, when wee haue once tasted of Christ, and receyued him by fayth, wee forsake all thinges: Beholde, wee haue forsaken all Mat.19.27 andfolowed thee. For hee which hath put vpon him Christ, is a newe creature, seeketh for those thinges that are aboue, careth for heauenlye thinges, and not for earthlye thinges: hath his abyding place, in heauen, and not in earth: he seeketh those thinges that belong vnto God, and not his owne. B v. Therefore this woman nowe thirsted no more for water, when shee had once tasted of the water of lyfe, which Christ had promysed vnto her. Fayth therefore specially bringeth to passe that wee, as it were, forgetting our selues, geue our selues wholye to the seruice of God.

29. Come see a Man, which tolde mee all thinges that euer I did: Is not he Christ?

{*Come see a man.*}

M. Here is a difference betweene temporall and spirituall benefites. For if a man shoulde finde Treasure in the Fielde, hee alone woulde vse the same, and would reueale it to none. *B*. But it is the nature of the true knowledge of Christ, that he which hath once gotten the same, shall desyre nothing more than to communicate the same to others. C. For the knowledge of god can not lye secrete, or hyd, in the heartes of the faythfull, but wyll showe forth it selfe to men. For this must nedes bee true: I beleeue, and therefore I wyll speake. *R*. Also it Psal.115 2.Cor.4. Rom.10. is sayde, With the heart man beleeueth to righteousnesse: and with the mouth man confesseth to saluation. C. And so much the more wee must note: the vehemencye, readines, and chearefulnesse of the Woman, because a litle sparke of fayth onely inflameth the men of the Citye: For she had scarsly tasted of Christ, when she proclaymed him in the whole Citye. Therefore they which haue but meanely profited in the schole of Christ, maye bee to muche ashamed to bee slouthfull. For she sayeth not, Goe ye forth, and see, but, Come ye, and see. For here we see the nature of those whiche haue once tasted of the trueth, howe constantly they retaine the loue of the truth, vntyll they haue styred vppe a desyre in others to knowe the same, and wyll not separate them selues from them, but desyre to haue their company and fellowshippe in vnderstanding the trueth. Joha.1.41 *A*. As we may see in Andrewe and Philippe, at another time. C. But this seemeth rather worthy reprehension in the woman, because shee being as yet rude, and not sufficientlye taught, passeth the boundes of her fayth. I aunswere, that shee had done vnaduisedlye, if shee had taken vppon her the office of teaching: but nowe, seeing shee desyreth nothing but that her Citizens, should heare Christ speake, we may not saye that shee forgetting her selfe, went beyond her bondes: for shee plaieth the part onely of a Trompet or Bell, in calling men vnto Christ.

{*Which tolde me all thinges.*}

Hereby we see the Godlye zeale of the Woman, who nothing regarded her

estimation and credite, to magnifye and ertoll the name of Chryst. For shee doth not abstaine from repeating her owne reprowche and shame. *A*. Euen so the Apostle Paul in diuers places maketh mention of his former lyfe, which he led without the knowledge of Chryst, to the ende he might thereby, the more notablye commende the grace of God.

Iudg.2.13. Iere.2.5.9. 1.Cor.15.9. Gala.1.13. 1.Tim.1.15.

{*Is not hee Christ?*}

C. Because shee speaketh here doubtfullye, shee might seeme, not to be much moued by the authoritye of Chryst. Because shee was not fytte to reason of so great misteryes, shee, according to her power, seeketh to bring about, that her Citizens myght be taught of Chryst. And this was a notable prouocation to styrre them vppe, when shee vppon her owne experience, declared him to bee a Prophete. For, because they could not iudge of his Doctrine, this inferiour preparatiue, was profitable and mete for them.

30. Then they went out of the Citye, and came to him.

M. Thus much the woman brought to passe by her preaching, that the people of the Citye went out to Chryst, of whome notwithstanding, as yet they knewe nothing. They were not hindered by the vilenesse of the womans person. For this matter was wrought by the instincte, and prouidence of God.

B v. They obiect not to the woman her faultes, as wee maye reade that the Iewes, dyd to the blinde man, saying: Thou art altogeather borne in sinne, and doest thou teache vs? But goe forth, and in verye deede, haue experience of that thing which the sinfull woman before in wordes had Preached. Wherefore wee must not haue consideracion, so muche of the speaker, as of that which is spoken vnto vs. B. Here also is to be noted the force of the word of Chryst, when he purposed to perswade the truth. For nothing can staye, or holde backe them whome hee hath purposed to call, but they wyll forsake all and folow him, whome they knowe to bee the Sauiour.

Iohn.9.34

A. As for example, Zache, Mathewe, Paul, and the other Apostles.

31. In the meane vvhyle, his Disciples prayed him saying, *Mayster*, eate.

B v. Here also the Euangelist, interteth or weaueth in, the talke betweene Chryst and his Disciples, begonne concerning the Apostleshippe, and Preaching of the Gospell to the Gentiles. The which verye well agreed with this present place, a great number of Samaritanes and Gentiles, comming nowe apace to the Preaching of the Gospell.

M. Therefore the Disciples being ignorannt what the Lord had done, and seeing that hee had no appetite to eate, and yet notwithstanding, knewe that he was wearye of his Journeye, and trauayle, put him in mind, and prayed him also to eate: that is to saye, that hee woulde refreshe and strengthen his bodye by eating. And this which the Disciples did, was not rashlye, or vnmannerlye done, but proceeded rather of a Godlye care, which men alwayes haue for those whome they loue: otherwyse it might seeme verye vnciuill, and rude, that the Seruannt, shoulde wyll his Mayster to eate.

32. He sayde vnto them, I haue meate to eate, that ye vvote not of.

R. Loke what manner of person the man is, so he speaketh, and so he thinketh. Herevppon the Apostles, as yet but carnall, speake of carnal meate, and carnally vnderstand the word of Chryst: but Chryst being Spyrituall, speaketh of Spyrituall foode. *A*. And as hee toke occasion vppon the water, which the woman would haue drawne out of the well, to speake of the Spyrituall water, and

to

to teach the woman: euen so he toke occasion of the meate which the disciples offered him, to prepare them, & to make them readye for that Ambassage, on which hee meant to sende them. *C.* And in deede, the Metaphor of the Meate and Drinke hath the greater Grace, because it was brought in very aptlye, and in good time, of the present talke. CYR. Because therefore they shoulde bee the teachers of the whole worlde, hee teacheth them by his example, that they must haue greater care, for mennes Saluacion, than for theyr owne bodyes, and must prefer the Kingdome of God, before all bodyly commodities. *M.* Hee sayeth not, I am not Hungrye, eate ye: But, I haue meate to eate. By which wordes hee meant to stirre vppe the mindes of the Disciples, and to make them attentiue to those thinges which should followe: And so taking occasion of theyr request, he applieth his talke vnto the present businesse, to prouoke them to desyre that meate. C. God verylye permitteth vs to Eate and Drynke, so that we bee not drawne from that which is principall, and a greater matter than meate. What is to saye, that euerye one maye followe his vocation. *M.* So that, Christ doth not here forbidde his Disciples to eate meate, which they had bought for the necessitye of the bodye, and to satisfye nature, but hee putteth them in minde of farther matter. It is no holinesse, but rather Hipocrisie, to constraine men against theyr wylles to abstaine from necessarye meate.

A. But of this matter wee haue spoken before in our Commentarye vpon Mathewe. Chapter twelue, Verse foortye and eyght.

33. Therefore sayde the Disciples among themselues: Hath any man brought him ought to eate?

Mat.16.7. *M.* The Disciples vnderstoode him that hee spake of the meate of the bodye: as in other places also when hee spake of the Leuen of the Pharisees: And when hee sayde that Lazarus slepte, they vnderstoode him that hee spake of bodyly slepe. John.11.11

M. And because they sawe him talke familiarly with the Woman, it may be that they suspected her to haue brought him some notable meate, which hee had eaten. But he sayde not, I haue nowe eaten meate which ye knowe not of: but, I haue meate to eate which ye knowe not of. *A.* What maruaile is it then, if sometimes we be not able to vnderstand the wordes of Christ, when we see that the same happened here to the Apostles themselues? *M.* But in that they doe not rashelye demaunde of this matter, but saye among themselues, Hath any man brought him ought to eate? It is to bee imputed to the lyke modestye, whereof wee spake before in the Seuen and twentye verse, naye, rather the confyrmation of the same: *M.* the which the Euangelist thought not good to omitte.

34. Iesus sayeth vnto them: My meate is to doe the wyll of of him that sent me.

M. The Lorde beareth with the modestye of the Disciples, wyllinglye, and of his owne accorde declaring vnto them, that whiche they durst not demaunde, to the ende they might vnderstande of what meate hee spake. The meate which hee had then to eate, he calleth the execution of his Fathers wyll, signifying that the same to him is not onelye most auncient, but also that there is nothing in the which he more deliteth, or in the which, he woulde more wyllinglye exercise him selfe. As for example Dauid, who to the ende, he might commende the Lawe of God, doeth not onelye saye, that the same is precious vnto him, but also more swete than Honye. Therefore to the ende we maye followe Christ, we not onelye diligentlye must Psal.19.11.

serue

serue God, but also so diligent to doe his commaundements, that the same should not bee painefull or greuous vnto vs.

M. But Christ meaneth here, that worke and labour, which hee had taken alreadye with the woman, namelye, that hee might bring to this Citye, the true knowledge of God, by the preaching of the Gospell. B. As if he shoulde saye, I desyre this aboue all thinges, that the wyll of my Father maye bee fulfilled, which is, that many men maye knowe and feele his goodnesse which is in mee, and by mee. *A.* Euen as he sayeth in another place: This is the wyll of him
John 6.40 that sent mee, that euerye one whiche seeth the Sonne, and beleeueth in him, shoulde haue euerlasting life. And againe hee sayeth, I must bee Baptized with a
John.10.18 Baptisme, and howe am I pained, tyll it bee ended. By which wordes he declareth, that hee earnestlye desyreth to doe the wyll of his Father: that is to saye, to dye for the Saluacion of his people, euen as he had receyued a commaundement from the Father.

{To doe the wyll of him that sent mee.}

C He doeth plainelye enough declare, what was the wyll of his Father, which hee sought to fulfyl, namely, to discharge that office committed vnto him. Euen so in lyke manner, euery man must haue respect vnto his vocation: least he attribute that vnto GOD, which hee hath rashelye taken vpon him, after his owne phantasie.

Moreouer, what the office of Christ was, it is well enough knowne, namelye, to enlarge the Kingdome of God, to restore lost soules to lyfe, and to set forth the lyght of the Gospell: and last of all, to bring Saluacion to the world: Christ being wearyed and hungrye, with the excellencye of these thinges, quite forgatte his meate and drynke. And this is a singuler consolation vnto vs, that Christ was so carefull, for the saluacion of men, that he conceyued most pleasure in seeking the same. And there is no doubte, but that he beareth toward vs the lyke affection at this daye.

M. Also Christ admonisheth vs, by this sentence, that whosoeuer are sent of God, haue onelye this care, to doe the wyll of him that sent them, and to doe his worke, for the which they are sent, and called. Let Bishoppes, and all others, which saye that they are called and sent of God, haue respect vnto this example.

35. Say not ye: There are yet foure monethes, and then commeth Harueſt? Behold, I saye vnto you, lyfte vppe your eyes, and looke on the Regions: For they are whyte alreadye for Harueſt.

{Saye not ye.} Bv.

Here our saviour addeth certaine argumentes, whereby he maye styre vp his Apostles, which shoulde be the teachers of the whole worlde, to Faith and diligence in theyr Apostleshippe. Some gather hereby, what tyme of the yeare these thinges were done, affyrming that it was the beginning of the Spring. But here notwithstanding, there can no suche certaintye of tyme bee gathered, by reason of the inequalitye and difference of places and Regions.

C. By these fewe wordes,

{Saye not yee.}

He meant to note howe much more men doe seeke after earthlye thinges, than after Heauenlye thinges: For they so earnestlye desyre the comming of the Harueſt, that they keepe reckening of

euery

euerye Moneth, and daye: and in the meane tyme, they foreſee we, and neglect the gathering in of the Heauenlye wheate. And daylye experience teacheth vs, that this wickednesse is not onelye naturallye in vs, but also so fast ingrafted, that it can not bee easelye pulled awaye. For when all men gape so greedelye after the earthlye lyfe, what small care or remembraunce haue they of heauenlye thinges? Euen so Christ him selfe in another place, sayeth, You Ipocrites, ye can discerne the face of the Skye, and can ye not discerne the signes of the tymes?

Math.16.3

{Beholde, I saye vnto you, lyft vp.}

M. The purpose of our Sauiour Christ was, to call the mindes of the Disciples from the care of the earthlye Haruest, vnto that which was more principall, and better agreeing with theyr calling and profession. *R.* Therfore hee vseth here a certaine kinde of correction: as if hee should haue sayd, Ye saye, that Haruest is as yet, a farre of, namelye, foure Monethes hence: but I saye, that the same is nighe. I speake not of the corporall Haruest, which is foure Monethes of, but of the Spirituall, which is alreadye come.

{Lyfte vp your eyes.}

That is to saye, behold and see, howe that not the Iewes onelye desyre saluation, but the Samaritanes also aspyre to the Gospell, and thyrst after saluacion. So in like manner hee sayeth in another place, The Haruest is great, but the Labourers are fewe: Praye therefore the Lord of the Haruest, that hee wyll thrust out Labourers into his Haruest.

Mat 9.73.

C. Therefore, euen as sone as the Corne is readye and rype, it maye tarrye no lenger for feare of shedding: euen so nowe the spyrituall Corne being Rype, Christe sayeth, that haste must bee made, because delaye is daungerous. So that we see to what ende the Similitude is brought, namelye, to expresse the cause of making speede.

36. And he that reapeth, receiueth wages, and gathereth fruite vnto lyfe eternall: that both he that soweth, and he that reapeth, might reioyce together.

{And hee that reapeth.}

M. This is an argument taken of the reward of the reapers. By the Reaper hee meaneth, not the Husbandman him selfe, to whome the seede belongeth, but the hyred Labourer. To this man the fruite which hee reapeth, belongeth not, and yet notwithstanding, hee loseth not his labour in reaping the Corne, in that hee receyueth his dewe hyre, and rewarde. C. Therefore by this argument hee prouyeth, how diligent the seruantes of the Lorde ought to bee in the worke of God: because there is a large rewarde layde vppe in store, to requite theyr labour. For hee promiseth fruite, and that neyther corporall nor momentany.

Howbeit, that which hee addeth concerning the fruite, maye bee expounded two wayes; eyther to bee a declaracion of the reward, (and so hee should speake one thing twise in dyuers wordes) or else to commende theyr labours whiche enriche the kingdome of God, euen as hee sayth in another place, I haue ordained you to go and bring forth fruite, and that your fruite should remaine. And truly, both these ought greatly to encourage the Ministers of the worde, that they faynt not at any tyme vnder theyr labour, when they heare that there is a Crowne of glorye prepared for them in the kingdome of Heauen: and knowe also that the fruite of theyr reaping shall not onelye bee precious before God, but also euerlasting.

John.15.16

M. Here

M. Here also is offered to the Godly no small matter of comfort, when they vnderstande that they by the Ministers of the Gospell, the Lordes Haruest men, are gathered not to consumption, and the seruitude of corruption, (as earthlye fruites are) neyther to bee at the pleasure, or to suffer the tyranny of the reapers, but from eternall death, to euerlasting life. Let euery man behold and consider what hee is, and from whence, and wherevnto hee is eyther gathered or dispersed. And concerning the large rewarde of Shæpheardes, reade the fifth Chapter of the first Epistle of Saint Peter, and the fourth Chapter of the first Epistle of Saint Paul to Timothy.

1.Pet.5.4. 1.Tim.4.7.

{That both he that soweth.} *M.*

This is an argument taken of the ioye which the Haruest commonly bringeth with it, and that not onelye to the Reaper, but also to him that soweth. C. For by these wordes Christ teacheth that it shalbe without the complaint and finding faulte of any man, that the Apostles shoulde reape the fruite of other mennes earing, and tyllage. *R.* For it is a comparison betweene the Prophetes of the olde Testament, and the Apostles of the Newe. The Prophetes are the sowers, and the Seede was sowen in the olde Testament. For the sowing was the Doctrine of the Lawe and the Prophetes: for then the seede which was cast into the grounde, laye as it were hyd: but the Doctrine of the Gospell, because it bringeth men to perfect ripenesse, is aptlye compared to the Haruest. For the Lawe was farre from that perfection, which at the length was offred in Christ. *R.* For the Lawe is our Schoolemaister vnto Christ. And, the Lawe hath brought no man to perfection. Wee knowe also the comparison which Paul bringeth betweene the Age of a Childe, and the full and perfect age: the whiche tendeth to the same effect. And yet notwithstanding this letteth not, but that the Fathers might bee gathered into the Lordes Barne: but the manner of teaching was farre otherwise: for as the Childhode of the Church continued vntyll the ende of the Lawe, and the flourishing Youth succeeded the Preaching of the Gospell: euen so then saluation began to ware rype, the which the Prophetes had onelye sowen before.

Gal.3.24. Heb.7.19. Gals.4.1.

37. And herein is the saying true, That one soweth, and another reapeth.

R. Therefore the Prophetes are the sowers, and the Apostles are the Reapers. That which the Prophetes sowed, the Apostles reaped. Also, to sowe, is to Preache the Lawe, and to Preache the Gospell, is to Reape the offered Christ. C. For this was a common Prouerbe, by which was meant, that many oftentimes receyued the fruite of other mennes labours. Howbeit this (namelye, that hee which laboureth, is greeued that another man shoulde take awaye the fruite of his labour) is otherwyse, because, the Prophetes and the Apostles, were partakers one of the others Ioye. And yet neuertheless, it followeth not herevppon, that the Prophetes, are witnesses, or priuye to those thinges, which at this daye are done in the Churche: because the purpose of Christ tendeth to no other ende, than to shewe, that the Prophetes taught with this mind and desyre, that they might reioyce ouer that fruite, which they had not leaue to gather. The comparison which the Apostle Peter vseth, is not much vnlyke this: saving that he generallye exhorteth all the Faithful: whereas Christ speaketh to his Disciples onelye.

1.Pet.1.12.

38. I sent you to reape that whereon ye bestowed no labour: other men laboured, and ye are entred into theyr labours.

By. As if he should saye: The Prophetes by theyr labours, made the fallowes, and by theyr Doctrine prepared the worlde, being as yet vnrulye and stubborne, for the Gospell: yea, nowe succæde them, and enter into theyr Labours, and take a worke in hand, alreadye begonne, the worlde euen now wyllinglye receyuing the Gospell, and mortall men sæking violentlye to enter into the kingdome of Heauen. *R.* In saying, I sende you, hee declareth that they were appointed Reapers, by his mere grace, and not by theyr merite. According to that which he sayeth in another place, I haue chosen you, and ye haue not chosen mee, &c. *M.* But here it may bee demaunded howe the Apostles were sent to Reape, when Paul sayth, I haue planted, Apollo hath watered: but God hath geuen the encrease. Also hee sayth, Ye are Gods husbandrye. Agayne, I haue layd the foundation, and another hath builded thereon. And in another place hee sayeth, If wee sowe vnto you spyrituall thinges, thinke not much, if we reape your carnall thinges. Therefore Paul was sent of the Lorde, rather to Sowe than to Reape. Was then the Apostleship of Paul, differing from the Apostleship of the rest? Surelye, it was differing from the rest, so long as they Preached to the Iewes, and hee to the Gentiles. For that which Christ here speaketh vnto his Disciples, semeth to appertaine chiefly to that first sending forth, in the which the Apostles were sent forth to ỳ lost Sheepe of the house of Israel: as we reade in the tenth Chapter of Mathew: in the which Nation the Prophetes also laboured. It was one thing to preach the kingdome of God among the Gentiles, and another thing to preache the same among the Iewes, for the one knewe not God, and the other were trained vp in the Lawe and the Prophetes.

Joh.15.16.

Question.

1.Cor.3.6.

1.Cor.9.11.

Answere.

By. Moreouer, these wordes of the Lorde ought alwayes to bee before the eyes of all Preachers of Gods worde, that thereby they maye be encouraged to bee faithfull, and dilligent in discharging the office commited vnto them, when as they knowe that the Labour which they bestowe in teaching, shalbe so profitable for them, and so fruiteful to Christ and the Churche.

39. Many of the *Samaritanes* of that Citye beleeued on him, for the saying of the woman, which testifyed that hee tolde her all that she had done.

By. The Euangelist now returneth to the former Historye, and more fullye describeth the prompte obedience, and the growing of fayth, of the Citizens of Sychar, otherwise called Samaria. *K.* And hee declareth howe greatlye the reporte, which the woman made of him preuailed with them. Whereby it appeareth that they had a hope and desyre of the promised Messias. *B.* Moreouer, this soddaine conuersion of the Samaritanes, was a foreshewing of the calling of the Gentiles: and therefore the Lorde would haue the same magnified: as may plainelye appeare, when as at the testimonye of one sillye Woman, scant of good name, many straight way, and that Samaritanes, beleeued the Gospell, and imbraced Christ. *M.* For what had she sayde of Christ? Sayde shee, that by the word of his power, he could cõmaund all thinges, as Pen, Spyrites, Death, Life, Diseases, the Sea, and the Winde: many of the which thinges, the Iewes sawe, and yet beleeued not? Shee neyther saw nor spake of any of these thinges, but this onelye shee sayde, that Christ had tolde her all thinges that euer shee had done. Who therefore seeth not howe sone these Samaritanes beleeued, and the readinesse and maturity of this Harueste? What else maye wee note here, but that when the hartes of mortal men, are made apte by the inspiration of the holye Ghost, to receyue the trueth, the kingdome of God is set forewarde with litle labour, and oftentimes, by such personnes as are verye base.

The calling of the Gentiles foreshewed.

Faith commeth by the holye Ghost.

The

The ripe apple often times falleth from the træ, without much labour, yea, at the onely shaking of the same by a childe: but such as are scant ripe, will scarce fall with the hurling and beating of a Cudgell, and being by violence shaken downe they are so sower, that they were better vntouched. Euen so in like maner, where the spirituall haruest is, there euen a Samaritane woman bringeth many vnto Christe: but where the spirituall haruest is not, there the Apostles them selues sweate and labour in vaine. C. This worde (beléeued) signifieth herein properly, that they were stirred vp by the wordes of the woman, to acknowledge Christe to bée a prophete. For this is as it were but the beginning of faith, when mens mindes are prepared to receaue the profered Doctrine. Such entérance into faith, is here called honourably, Faith, to the ende we might know how reuerently God eſtæmeth of his worde, in making their onely docillity, so honourable, which are not as yet taught, But in this, that Faith of theirs sheweth it selfe, that they haue a desire to profyte: for the which cause they desire to haue Christe abyde with them.

The haruest of the spirite is easy.

40 So when the Samaritanes were come to hym, they besought hym that he would tarry with them: and he aboade there two dayes.

So when the Samaritanes were come.

M. In these wordes is described the quallity of faith, which commeth by the ministery of the preached Gospell. By this the minde of the beléeuer is inflamed, firste to sée him, of whom so great things are published and beléeued. Euen so these Samaritanes, so soone as they had heard the testimony of the woman concerning Christe, and did beléeue, firste of all they wente out of the Citie, to sée him on whom they beléeued. Then hauing so done, and being not contented to haue séene him once, they desyred to abide with him for euer: and therefore, they requested him to tarrie still with them. Thus are they alwaies affected which truely knowe and loue Christe. Phil. 1.23. So Paule desired to be dissolued and to be with Christe. The which Christe also promised to his disciples, saying, I will come againe, and take you to my selfe, that where I am, there may ye be also. Joh. 14.3. Also Paule foresheweth that this shall not be without greate consolation, saying, And so shall we alwaies bee with the Lorde. PAR. Therefore when they had obteyned their desire, and sawe him standing before their face, they were nothing offended at his base and contemptible forme, hauing no manner of kingly shewe, but they rather inuite him as the geuer of greate benefites, & beséech hym that he would vouchsafe to lodge in their Citye. 1. Thes. 4.17.

And he abode there two daies.

M. Being intreated he taried for a time: such is his humanitie and facilitye, by which he willingly receiueth the petitions of the faithfull, specially when they do appertaine to the corroborating and confirming of their faith, euen as this petition of the Samaritanes did.

B. But notwithstanding, hée gaue commaundement to his disciples, that they shoulde not enter into the Cities of the Samaritanes, bécause the time of his full glorification was not yet come. But as the calling of the Gentiles appeared in the Magi or wisemen, and after that in the Centurion, and in others: so in this présent occasion,

The calling of the Gentiles. Actes.8.5.

hæ minded to manifest the calling of the Samaritanes, which were a certaine kind of people betweene the Ethnikes, and the Iewes, & the first that receyued the Gospell after the Iewes. Whereupon he tarryed onely two dayes with them, whereas hæ continually Preached the Gospel to the Iewes. For hæ was the Minister of Circumcision, and was specially sent to the lost Sheepe of the house of Israel. *M.* Hæ woulde not therefore geue any occasion of offence vnto the Iewes.

Rom.15.8 Mat.15.24

41. And many mo beleeued, because of his owne vvorde.

C. Here this word (beleeued) is vsed in another sence, than it was before in the nine and thyrtye verse, because it doeth not onelye signifye that they were prepared vnto faith, but also endewed with a true faith. *M.* Here therefore we sée howe true that is, which the Apostle speaketh of faith, saying: Faith commeth by hearing, and hearing by the worde of God.

Rom.10.17

R. Therefore, as the Samaritanes at the first beléeued because of the womans wordes, but afterwardes are confirmed in the faith, by the wordes of Christ, euen so all the faithfull, at the first beléeue, because of the Apostles wordes, and the wordes of the Preachers, but are not as yet confyrmed in the faith, except Christ by his voyce speake to our hearts, and seale vs by his holye spyrite, which is the earnest and assurance of our heart. For when the spirite of truth shal come, hæ wyll leade vs into all trueth. Also, Paul planteth, Apollo watereth, but God geueth the increase.

Joh.16.13. 1 Cor.3.7.

42. And sayd to the vvoman: Nowe vve beleeue, not because of thy saying, for vve haue heard him our selues, and knowe that this is euen Christ, the sauiour of the vvorld.

{And sayd to the Woman.}

M. These thinges are not therefore spoken, to the ende we might thinke that the ministerye of this Woman, which they had wel vsed, was contemned. God forbyd: but rather to extoll those thinges which they had heard of Christ him selfe, aboue the testimony of the woman. Naye, they séeme to knowe, and ackowledge well inough the Womans Ministerye, by which they at the first beléeued, because they talked with her: then they call to minde her wordes, by which shæ had testifyed of Christ: neyther doe they saye, Wæ neuer beléeued because of thy wordes, but:

{Now we beleeue, not because of thy wordes.}

Bv. As if they shoulde haue sayde, Thou hast not spoken so largelye of Iesus, as hæ hath deserued. For nowe wæ our selues hauing had plaine experience of his Diuine power, knowe what manner of personne hæ is: neyther as perswaded by thy wordes onelye, doe wæ beléeue him to bæ the Messias, but being conuicted rather by his euident Doctrine, wæ knowe, and vndoubtedly beléeue, and truelye confesse, that the same Iesus, is not onelye the Sauiour of the Iewes, but also of the whole world. C. Therefore, the Euangelist here expresseth what their faith was, namelye, suche a faith, as was conceiued, by the worde of God, in so much that they might boast that they had the Sonne of God to bæ theyr teacher, which is bæ alone, vppon whose authoritye we may safelye staye our selues. Hæ is not nowe present before our eyes, that hæ might talke with vs mouth to mouth: but by whome soeuer we shall happen to heare him, yet our faith can bæ reposed in none but in him.

Eph.2.

M. The

M. The Samaritanes which speake here, speake not as doubtfull, but as most assured, and that which they beleeue with the
Rom.10.10 heart, they most constantlye professe with the mouth. For with the heart wee beleeue to righteousnesse, and with the mouth wee confesse to Saluation.
But howe come they to haue this certaine knowledge of Christ? They saye not, wee haue seene his Miracles, but,

Wee haue hearde him our selues.

Therefore, they attaine vnto fayth, not by Myracles, but by the hearing of the verye worde of God. He which is of God,
Iohn.8.47 heareth Gods wordes, sayeth the Lord. The vnbeleeuing and froward Nation, require signes, but the elect doe not so, but by the hearing of the worde of God, come to the knowledge of Christ.
Iohn.6.68 So sayde Peter, Lord, to whom shall we goe? thou hast the wordes of eternal life, and wee beleeue and confesse, that thou art the sonne of the lyuing God.

And know that this is euen Christ our Sauiour.

C. This no doubte they haue by hearing. Whereby wee gather that the summe of the Gospel within these two dayes, was more familiarlye Preached vnto them by Christ, than afore tyme it had beene at Hierusalem: Bv. Also, the prompte & ready faith of the Samaritans shall condemne the inuincible incredulitye and obstinacye of men in our tyme.
For the continuall Preaching of the Gospell amongest vs, not two yeres, but many yeres, can litle or nothing at all perswade many of vs.

Of the worlde. C.

Christ testifyeth that the saluacion whiche hee brought, is common to the whole worlde, to the ende the Samaritanes might the better vnderstande that it appertayned also vnto them. For he called not them to the pertaking of the grace of saluacion, as lawfull heyres, but
Eph.2.17. he taught that hee came, to admit forreyners into the householde of God, and to bring peace to them that were farre of.

43. After two dayes hee departed thence, and went away into Galilee.

After twoo dayes.

B. Hee abode two dayes onely with the Samaritanes, because as yet the houre was not come, for the kingdome of God more magnifycently to bee reuealed vnto them. First it was necessarye that the Gospell of the kingdome should bee offered to the Iewes, and then by the death of Christ, the middle gate, which deuided other Nations from the Iewes, was to be broken downe.

And went awaye into Galilee.

M. The course or iourney of Christ was dyrected by the wyll of God, from Iewry to Galilee, but by the waye as hee went, hee was as it were stayed, abyding two dayes in Samaria: notwithstanding after two dayes were past, hee proceeded in the same. Hereby let vs learne to knowe, the certaintye of the course of the Gospell, which is begonne and ended according to Gods Deuine wyll.

44. For Iesus him selfe testified that a Prophet hath no honour in his owne countrey.

Bv. The Euangelist briefly, and therfore obscurelye telleth the departure of Christ out of Samaria: But if we confer with the other Euangelistes, it shall appeare that hee leaning the Citye of Nazareth, went another waye into Galilee. C. For when he sawe that he was contemned in his countrey of Nazareth, hee thought good to turne out of the way to another place. A. Concerning this contempte, reade in the thirteene chapter of

Mathew, verse fiftye and seuen. Marke the first, verse foure. And in the twentye and foure verse of the fourth Chapter of Luke.

45. Then as soone as hee vvas come into Galilee, the Galileans receyued him, vvhen they had seene all the thinges that he dyd at Hierusalem, at the daye of the feast: for they went also to the feast daye.

Then as soone as he was come.

M. It appeareth that the Euangelist endeuoureth him selfe to shewe how Christ founde more fauour and friendship, among these abiect and rude Samaritanes and Galileans, than among the Iewes, which were instructed in the lawe and the Prophetes, and excelled others in the outwarde shewe of holinesse. Euen so the ignorannt and ruder sort of men, are more readye to imbrace the truth, than they which boast them selues to knowe Religion, and to loue godlinesse. So that hauing made mencion howe the Samaritanes, receyued Christ, hee nowe commendeth the same also in the Galeleans, being a Nation so much contemned, that the Pharisées boldlye sayde, that it coulde not bee founde in the Scriptures, that euer any Prophete came out of Galilee: and for this cause they reiected Christ as a Galilean.

John. 7. 52

C. Moreouer, whether this honour continewed any long time, which the Galileans gaue vnto Christ, it is not perfectlye knowne. For there is nothing more ready, than the forgetting of Gods giftes and benefites.

When they had seene all the thinges.

A. Of these signes it is spoken before in the three and twentye verse of the second Chapter: these thinges wanted not theyr fruite. C. For in seeking to prepare a waye to Doctrine, they bring to passe that Christ maye bee reuerentlye thought of.

For they went also to the Feast.

M. The Euangelist putteth not downe this without cause: for beside that it apertaineth to the purpose it hath also a commendacion of the godlinesse of this people, which so carefullye obeyed the Lawe of GOD, that dwelling farre of, they came to Hierusalem at the feast dayes appointed. *A.* Hereof also wee maye take an example of the obedience and dilligence which is due to the word of God.

46. So Iesus came againe into Cana of Galilee, where he turned the vvater into Wyne. And there was a certaine Ruler: whose Sonne was sycke at Capernaum.

Into Cana of Galilee.

A. Concerning this Citye, and the Myracle there shewed, reade in the second Chapter going before. *M.* The Euangelist maketh mencion of this, in this place, bothe to call to memory, a freshe the Miracle of the water, turned into Wine, & also to declare that Christ came for this cause into that place, that he might as it were, water, and cause that to growe, by shewing his power and

lyght

light agayne, which of late in the beginning of his Myracles he had planted.

Heauenly thinges are soone forgotten.

For such is our nature and corruption, that howe soeuer we haue attained, and gotten heauenlye and good thinges, except they bee afterwarde caused to prosper, of all other thinges they wyl most easylye bee forgotten: But it is not so with those thinges that are euill: and which are agreeable to our corruption, the which, although they bee lightlye gotten, they wyllingly increase and goe forward: insomuch that it is truely sayd,

The first beginninges see thou withstand,
For remeedye to late thou doest prouide:
When euylles haue the vpper hand,
By long delayes styll to abyde.

The which verses certainely cannot be verified of good thinges. *A.* For this cause Christ him selfe a lytle before his death, went to see Bethany, where he had raysed Lazarus from the dead. The Apostles also were wont to see againe the Churches which they had planted by the Gospell of Christ, to confyrme them in the faith which they had receyued.

Iohn.12.1.

Act.15.41.

M. Wherefore by these examples let vs learne to see, and ouersee againe, and by diligent husbandry, to set forward eyther in our selues, or in others, the beginninges of good thinges.

And there was a certayne Ruler.

By. These thinges also which followe pertaine to that which went before: for they proue that Iesus is euen the verye same, whome hytherto he preached him selfe to bee, and whome the Samaritanes acknowledged and receyued, namely, the sonne of God, the Messias, and sauiour of the world, & the Lord of all thinges, euen of lyfe and death: for this thing, he most manifestly declareth by his present acte.

M. It appeareth that this Ruler, was one of the seruauntes and Lieftenaunts of Herode, as maye appeare in the three and twenty of Luke the seuenth verse.

C. And the Euangelist plainely expresseth his state & condicion, because in such a personage the myracle was more notable. *M.* For it commeth very seldome to passe, that suche a one beleeueth in Christ, specially being the Seruaunt of such a King as Herode was. These examples are very rare, and yet notwithstanding, nothing impossible. Wherefore, we must not despayre of such: A. but rather praye that the Lorde wyll bring them to the knowledge of his trueth, euen as the Apostle exhorteth: for great is his mercye.

1.Tim.2.1.

47. Assoone as the same hearde that Iesus was come out of *Iewry*, into *Galilee*, he went vnto him, and besought him that he woulde come downe and heale his sonne: for he was euen at the point of death.

R. The Ruler is here described to haue a rude and a Childyshe fayth. For hee requesteth Christ, that he would goe downe to Capernaum, & heale his sonne: In that hee prayeth Christ to heale his sonne, it belongeth to a fayth conceyued by those myracles which he sawe to bee wrought by Christ: (for he saw him to be suche a one as healed all men that were sicke.) but in that hee prayeth him to goe downe to Capernaum, it belongeth to imbecillity, & a Childishe faith: as though Christ coulde not restore to health by his worde onelye, or by the breath of his mouth. Such weakenesse of fayth wee maye beholde in another place, in the Disciples of Christ.

For when the Shippe was ouerwhelmed with Waues, they beleeued that Christ was able to saue them, but not except hee were awake: for hee slepte, and they awoke him, saying: Lorde saue vs, wee perishe. C. This man therefore had conceyued no other thing, than that hee was a Prophete, sent of GOD with this commaundement, and commission, that hee should proue and declare him selfe to bee the seruaunt of GOD, by shewing myracles. Math.8.

M. Hee requesteth that Christ would goe downe with him, and heale his Sonne.

So Naaman the Syrian trusted that Elyzeus woulde haue come downe to him, and haue touched the place of the Leprosie with his hande, and standing woulde haue called on the name of his GOD, and so haue healed him. And this Fayth whiche imagined Christ to bee a certayne Prophete, in the beginning was in many men, as maye appeare by the aunswere whiche Peter made vnto Christ. This also was the first opinion that the Woman of Samaria had conceyued of Christ: the which notwithstanding, the Lord contempned not, but so increased the same, that not onely shee, but also many of her Citizens, knewe him to bee Christ the Sauiour of the world: Euen so here, hee whiche doeth not quenche the smoking Flaxe, enlargeth and helpeth the Rulers faith. 2.King.5.11. Christ imagined of the people to be but a Prophete. Math.16.14. Math.21.46. Esai.42.3. Mat.12.20.

48. Then sayd Iesus vnto him: Except ye see sygnes and wonders, ye wyll not beleeue.

M. In that the Lorde here vseth the plurall number, saying:

{ *Except ye see signes and wonders, ye wyll not beleeue.* }

C. hee seemeth generallye to reprehend all the Iewes, because they were to desirous of Myracles. *M.* As if hee should saye, Howe long are ye so harde harted to beleeue the trueth, and by a true faith to embrace the kingdome of GOD which is Preached vnto you, that ye wyll not beleeue at all, except ye bee constrayned thereunto by signes and wonders. Theyr fayth and trust is acceptable vnto mee, which beleeue my bare worde confirmed by no Myracles: you beleeue not mee, except ye see signes and wonders. *M.* All they haue this disease of distrust, whiche followe the iudgement and wisedome of humane reason, rather than the Oracles of God. For such is humane reason, that except it bee conuinced by euident signes, and perswaded by vndoubted argumentes, it wyll not beleeue. And this is the very same which Paul sayeth, The thinges that belong vnto God, seeme foolishe to worldlye wisedome, and are not vnderstoode: Wherevppon the Apostle exhorteth vs to become fooles, (that is to saye, beleeuers) to vnderstande them. For except they bee beleeued, they shall not bee vnderstoode. But with this disease, were both Iewes and Gentiles infected. Concerning the Iewes, this place speaketh, and also the thyrtye and nine verse, of the twelfth of Mathew. Concerning both Iewes and Gentiles the Apostle sayth, The Iewes require signes, and the Greekes, wisedome: that is to saye, both are distrustfull, and beleeue not the worde of GOD in the cause of the kingdome of GOD (where fayth is requyred) requyring certayne perswations of signes and argumentes. 1.Cor.1.14. 1.Cor.1.22.

C. But howe commeth it to passe, that Christe is so sharpe nowe, who was wonte, gentlye to receyue others which desyred Myracles: as wee maye reade here and there of diuers blinde and lame personnes? Hee had then verylye some certaine reason which is hydde from vs, why he dealt more seuerelye with this man, than he was wont to doe with others. And peraduenture hee had not so muche respect vnto this man, as hee had to the whole Nation. He sawe that his Doctrine was litle esteemed, and not onely neglected, but vtterlye despised:

sed: all men depending vpon Myracles, and being rather amased, than wondering at them. Therefore, that wicked contempte of Gods worde, which commonly raigned in them, caused him to make this complaint. *M.* For moste detestable is this vice, incredulitye, by which, men refuse to beleeue the worde of God, except they be dryuen therevnto by signes. Verye true it is, that some of the Fathers in old tyme, haue wished a confyrmation by signes, least they shoulde doubte of the trueth of the promises: we see also that GOD was not offended with theyr desyres, as we maye reade of Gedeon, of Ezechias, and of others. *C.* But Christ noteth here a farre greater wickednesse. For so the Iewes depended vpon Myracles, that they had no regarde vnto the worde of God. So that all theyr Religion, all theyr knowledge of God, and all theyr Godlinesse, was in myracles. *R.* But that is no true fayth, which is conceyued, eyther of myracles, of signes, or wonders. For myracles are onely seales and witnesses. Therefore they doe not make him which is vnbeleeuing, a true beleeuer, but they doe confyrme him, which is fyrst a beleeuer, in his fayth. *C.* They therefore at this daye greatlye offend, which crye, saying: Let vs first see miracles, and then wee wyll geue eare to this Doctrine, as though the truth of Christ ought to bee so base in our eyes, vnlesse it haue some other stay. But although god shoulde heape vppon them an innumerable sort of myracles, yet notwithstanding they lye, when they saye they wyll beleeue. There woulde arise a certaine externall admiration, but there woulde followe neuer a whit the more attencion to Doctrine. The which wee may plainely behold in Pharao, and in the Iewes. For the worde of the Lorde abydeth for euer, If they wyll not heare Moyses and the Prophetes, neyther wyll they beleeue, though one should ryse againe from the dead. It is no maruayle therefore, if the Lorde doe first of all seeke to cure the diseased Father with distrust, before hee restore his Sonne to health. For they are more daungerous sicke, which are sicke in mynde, and ought rather to bee healed, then they which are sicke in bodye. *A.* Christ therefore doeth the office in deede, of a Bysshop, of a Pastor, and of the Shepheard of our Soules.

Incredulitye a detestable vice.

Iudg.6.17
Esa.38.22.

Exod.5.
Ioh.12.37.

Luk.16.31.

49. The Ruler sayeth vnto him: Syr, come downe or euer that my Sonne dye.

Because this Ruler was wholye occupyed in minde to delyuer his Sonne from perryll of death, hee aunswereth nothing, but rather vrgeth the Lorde to make haste, before his Sonne geue vp his soule. *M.* We see therefore in him first, an Image of the affection of Fathers towarde theyr Children, by which euerye Father naturallye desyreth the sauing health of his Children, the which the Children verye seldome consider. Thou shalt neuer finde in all the Euangelicall Historyes, any one Sonne, which came vnto Christe and sayde, Lorde come downe before that my father dye. But ye shall often reade of this affection, and care of Parentes for theyr Children, which they haue vttered vnto Christ.

Fatherlye care and affection.

Math.17.14. and.9.18. and.15.22.

M. Howbeit also, it appeareth in this man, what corrupt & preposterous loue, some Parentes beare toward their Children. For hee onelye seeketh the corporall health of his Sonne, neglecting the Spirituall and true lyfe, which the Lorde had begonne to teache. He sayth not, Lord helpe our fayth, and the saluation of our Soules, but as for our bodylye health, let that bee as it seemeth good in the eyes of God: But hee sayeth, and that earnestlye, Lorde come downe before my Sonne dye. And, what Father at any time, came to the Lorde, and sayde, Lorde, my Sonne hath no feare of God: whereby I perceyue that hee is sicke in Soule, and in great perill: helpe him I beseeche thee. Also, they which at this daye desyre the Prayers of the Churche, howe many of them is there I praye you, which desyre the congregation

Loue in many Parentes corrupte toward theyr Children.

gation to praye vnto God for them, that they maye haue fayth, the feare of God, and patience.

50. Iesus sayth vnto him, go thy way, thy sonne lyueth. The man beleeued the worde that Iesus had sayde vnto him, and went his waye.

{*Jesus sayeth vnto him.*}

Bv. The Lorde in verye deede confesseth that hee can doe muche more then the Ruler trusted he coulde do, being the Lorde of lyfe and death, which can both retayne the lyfe when it is departing from the body, and also, when it is cleane gone, call the same againe: For hee sayeth,

{*Goe thy waie, thy Sonne liueth.*}

C. signifying that hee is escaped out of the perrill of death. But seeing this man proceeding and perseuering in intreating and praying Christ, obtained at the leangth his heartes desyre, thou mayest gather that Christ dyd not reprehend him, because he would wholly reiect him, and refuse his praiers, but rather to correct that vice, which staied him from comming to the true fayth. And we sayde alreadye before that this reprehension belonged rather to all the people, than to one man. Moreouer, here the singuler humanitye, and gentleneese of our Sauiour Christ appeareth, in that hee bearing with the mannes rudeneese, extended his power farther than hee looked for. Hee requested that Christ would heale his sonne by comming vnto him. Hee thought that he could heale his sicke Sonne of his disease, but he dyd not beleeue that he could rayse his Sonne being dead, from death to lyfe: and therefore hee vrgeth him to make haste, least death preuent him: R. and by this making of haste, hee declareth his incredulitye.

For vnbeleefe maketh haste, but Fayth wayteth and tarieth the Lordes leasure. And therefore the Prophete sayeth: Hee which beleeueth, shall not make haste. C. Seeing then, Christ beareth with both these infyrmityes, we maye hereby gather, of howe great price hee esteemeth euen the least fayth. This also is worthy to bee noted, that Christ in not satisfying his wil and desire, worketh by meanes which we thought not of to helpe vs, to the ende wee might learne not to prescribe vnto him any thing.

Faith tarieth the Lordes leasure. Esa.28.16.

{*The man beleeued the woorde.*}

R. Therefore by this word of Christ, not onelye the Sonne is healed, but also the Fathers fayth encreased and confirmed. And as the Sonne by this worde, as by a soueraigne Medicine, receyueth health, so also the Father receyueth strength of Faith. For that fayth is strong and firme, which is conceyued by the worde, and not by Myracles.

A. But dyd he not beleeue at the first? Howe had hee come vnto Christ to obtaine any thing at his hande, except hee had beene indued with some fayth? I aunswere. Bv. Hee dyd at the first beleeue the Lorde: for hee had not come vnto him, if hee had not first conceyued some notable hope of his power, and clemencye: but so soone as he heard his worde, and vnderstoode his promise, he beleeued more firmelye.

Therefore hee troubled the Lorde no farther, but went his waye, and as hee beleeued, hee founde his Sonne restored to health. C. For because he came with this perswacion, that Christ was a Prophete of God, therefore hee was so readye to beleeue, that taking holde of one worde, he printed the same in his mynde. And although hee dyd not so reuerentlye esteeme, and thinke of the power of Christ, as it became him, yet notwithstanding, a short promise made him to conceyue sodainelye an assured

hope:

Promptnesse in beleeuing the worde of God.

hope: insomuch that he beleeued the lyfe of his Sonne, to bee included in the onelye worde of Christ. With this promptnesse and readinesse, ought euery one of vs to receyue the worde of God: but sildome or neuer shall suche present effect followe in the hearers. For howe many bee there which profite so much at the hearing of many Sermons, as this prophane man profited at the hearing of one worde? Wherefore, wee must vse the more diligence in shaking of our dulnesse and slouth: and especially wee must praye vnto God, that it wyll please him so to worke in our heartes, that wee maye bee no lesse readye to beleeue, than hee is gentle and readye to promise.

51 And as he vvas nowe going downe, the seruauntes met him, and told him saying: Thy sonne lyueth.

By. That whiche nowe followeth, doeth set forthe as well the power of Christe, as the effecte and nature of Fayth, to the ende the Miracle maye bee more notable and more purelye purged from all euyll suspicion, and also that the force of fayth, maye more and more appeare. *A.* For there is no doubt but that all these thinges were done, by the prouidence of God. *M.* The Lad was healed by the power of the worde of Christ, otherwyse hee had dyed by the contagiousnesse of his sickenesse. But this was knowen as yet to no man. The Seruauntes brought worde that his Sonne was recouered: but howe, and by whose power hee was reayued, that they knewe not. Therefore the meeting of the seruauntes with him by the waye, and the glad tydinges which they brought vnto the sorrowfull Father, serued thus farre to the setting forth of the glorye of Christ, that hee might bee sayd to haue spoken the trueth, concerning the sonne restored to health, though hee were absent: the which is meeth to bee done by the spyrite of Prophesie, and also to bee beleeued of the Father as a Prophetical Oracle.

C. Moreouer, with the efficacye of the worde, here is also described the effecte of Fayth. For as Christ restored the Sonne to lyfe, which was nowe at the poynt of death, euen so the Father by his fayth: in a moment, recouered and receyued againe his Sonne, safe and sounde. Let vs knowe therefore, that so often as the Lorde offereth vnto vs his benefites, his power is euer at hand to performe whatsoeuer hee promiseth, so that our vnbeleefe bee not a let vnto the same.

Wee confesse that this is not alwaies, often, or commonly seene, that the Lord by and by, stretcheth forth his hande to helpe vs: but so often as hee differreth the same, hee doeth it vppon good consideration, and for our profite.

And although it doeth not alwayes, by one manner of meane helpe his seruauntes, yet notwithstanding, no mans Fayth shalbe in vaine, but wee shall know that it is very true, which the prophete teacheth, that the promises of God, when they seeme to tarrye long, do then most spedelye come. Abac.2.3.

52. Then enquyred hee of them vvhen he beganne to amende: and they sayde vnto him, Yesterdaye, at the seuenth houre, the feuer left him.

M. To the ende it might appeare whether his sonne were healed by chance or by the singuler power of Christ, the father enquyred what tyme his Sonne beganne to amende. C. The which hee dyd, being moued therevnto by the secrete impulsion of Gods spyrite, to the ende the trueth of the Miracle might the more euidentlye appeare.

For

For we are to proane and readye by nature to obſcure and darken the lighte and glorie of God, and Sathan alſo ſæketh by all meanes poſſible, to kepe from vs the ſighte of all hys wounderfull worckes. Wherefore, to the ende all his worckes maye haue their deſerued prayſe, it is neceſſarye that they bæ made ſo euident and playne vnto vs, that there bæ no occaſion of doubting lefte. How vnthankefull therefore ſoeuer men be, yet notwithſtanding, this circumſtance will not ſuffer ſo notable a worcke of Chriſte, to bæ aſcribed vnto fortune. *M.* Therefore the truthe and power of the worde of Chriſte is ſuche, that it neuer palleth without a ſure and vndoubted experiment of it ſelfe: and the more diligentlye it is examined, the more manifeſt and certaine it is. The power which Chriſte ſhewed in healing of this childe, had bene bydden, yf ſo bæ the curioſitie of the father, had not enquired after the howre of his healing.

Truth, the more it is examined, the more certaine it is.

Thomas woulde not beleæue them that toulde him of the reſurrection of Chriſte, except he might haue experiment, bothe by ſæing and fæling the ſame. But this kinde of experiment was ſo farre from detracting any thing from the truthe of Chriſtes reſurrection, that it could not be made more manifeſt and certaine by any other waye.

Joh.20.28.

R. This Ruler therefore enquireth the howre, firſte to declare his faithe, which he hadde conceiued before by the worde: and ſecondly, to the ende he might drawe his whole familye vnto faithe.

57. So the Father knewe, that it was done the ſame hower, in the which Ieſus ſaid vnto hym, Thy ſonne lyueth: And he beleeued and al his houſholde.

{*So the Father knewe.*}

A. Let vs alſo learne after this manner to behaue our ſelues, that the truthe of our wordes and actions, may appeare more in dæde than in wordes, yf ſo be they be examined. We ſæ that the Lorde vſed not manye wordes, to ſhewe and commend vnto him the myracle, but lefte the ſame to the truthe of that whiche hæ intended to do, which ſhoulde ſufficiently declare the truthe of his worde.

{*And he beleeued*}

R. Did he not alſo beleæue before? What is it then whiche the Euangeliſt ſayth now? *C.* For this ſæmeth verye abſurde, to make mencion of the beginning of Faith in that man, whoſe faith he commended at the firſte: neither can the worde of beleæuing in this place be referred to the procæding of faithe. But we muſte note that the man being a Iewe, and trayned vp in the doctrine of the lawe, had ſome taſte of faithe when he came vnto Chriſt. And whereas afterward he beleæued the worde of Chriſt, that was a perticuler faithe, which extended no farther then to the life of his ſonne: but now he began to beleæue after another maner, becauſe he hauing imbraced the doctrine of Chriſt, profeſſed him ſelfe to be one of his diſciples. So that now, he doth not onely beleæue that his ſonne is reſtored to health againe by the benefite of Chriſte, but alſo acknowledgeth Chriſte to be the ſonne of God, and geueth his name to the Goſpel.

M. Beholde therefore the fruite of this miracle, namely the increaſe and confirmation of faithe.

{*And all his houſhold.*}

C. This Ruler had his whole houſhold fellow profeſſors with him of the Goſpell, who were witneſſes with him of the miracle. Of the whole houſhould there was not one whiche knewe what aunſwere the Lord had made to the good man of the houſe, but onely he him ſelfe which hearde the ſame: but he toulde

them

them all thinges, and reuealed vnto them the vertue and power of Christe, Bv. to the ende his whole familie might come with him to Christianisme.

The which thing, not onely the maisters of houshoulds, but also their whole families, ought to consider, thereby to learne, what is their duetye yf so bee they wyll lyue godly in Christe: namely, to geue them selues wholly vnto God, and to beleeue in Christe the sonne of God, *M*. and by mutuall conference of the worde of God among them selues, to edifie one another in the faith of Christe.

54. This is againe the seconde miracle that Iesus did, when he was come out of Iurie into Galilee.

Bv. The Euangelist maketh mencion of this, to the ende we might vnderstande, that the Lorde woulde by this meanes builde vp the foundacion of his kingdome, which was layde among the Galileans: and herewithall hee declareth that his purpose is to describe certayne speciall, and notable miracles of our Lord and saviour Christe, to the setting forth of his power, and to the teaching of the trueth of faith.

M. Neither ought it to seeme absurde to any man, that the Euangelist so diligently declareth this thing, seeing one only household or family, was wonne by this miracle: for this is not vnwonted or straunge, yf we waye and consider first of al, how much the Lord estemeth the saluation of one, which is not comparable to so great a household as this was: and also what small beginninges of heauenly thinges, and of the kingdome of God, are wont to growe into a greate masse. One house maye bee to a whole Citie, euen as that litteli leauen of the number of the Appostles was to the whole worlde.

For in what great estimation the faithfull are with God, though they bee fewe in number, and amount to the number of ten, the family of Lot may bee an example for euer.

The

The fyfth Chapter.

1. After this was there a Feaſt day of the Iewes, and Ieſus went vp to Hieruſalem.

After this was there a Feaſt. B v.

THIS PRE-ſent Hiſtorye doeth ſpecialye teache and declare vnto vs, the corporall benefite whiche the Lorde beſtowed vppon the Lame Man, and howe hee toke from him his diſeaſe, which by no arte was Curable, and therefore without hope of recouerye: whereby he declared againe, that hee is the omnipotent Lorde of all thinges.

Notwithſtanding, before the Euangeliſt deſcribeth the benefite it ſelfe, or miracle, he beginneth with certaine things, according to the Hiſtorical manner, by which hee both noteth the time, and alſo the place, when, and where it was done: all which thinges pertaine to the greater confyrmation of the Hiſtorie. C. And although the Euangeliſt doth not plainlye expreſſe what daye this was, of the which hee maketh mention here, yet notwithſtanding, by coniecture it is likelye that it was the Feaſt of Pentecoſt, if notwithſtanding, this which is here declared, were done ſtraight after Chriſt came into Galilee. For hee departing from Hieruſalem, ſtraight after the feaſt of Paſſeouer, and paſſing by Samaria, ſpake vnto his Diſciples of the time of Haruеſt, (as you maye reade in the fiue and thirtie verſe of the fourth Chapter) and comming into Galilee, hee cured the Rulers Sonne: after the which the Euangeliſt ſayeth, that this Feaſt day followed. Therefore the order of time leadeth vs, to vnderſtande the ſame of Pentecoſt. Howebeit, wee ought not greatlye to contende about this matter.

Note here that the Iewes haruеſt was alwayes redy at the feaſte of Whitſontide by reaſon of the whotnes of the countrey.

And Ieſus went vp to Hieruſalem.

For what cauſe Chriſte went vp to Hieruſalem at the Feaſtes of the Iewes, is declared already in the thirtæne verſe of the ſecond Chapter going before.

2. And there is at Hieruſalem, by the Sheepe Markette, a Poole vvhich is called in the Hebrewe tongue, *Bethesda*, hauing fiue Porches.

And there is at Hieruſalem.

C. By the circumſtance of the place, wee gather, that this Miracle was not hidden or knowne to a fewe. For the place where this miracle was wrought,

was

was muche frequented of many men, as maye prowue the fiue Porches, and the nereneſſe of the Temple. Moreouer, the Euangeliſt ſayeth, that there laye many ſicke perſons.

{*Bethesda.*} *M.*

Of this name, there are diuers interpretations, and diuers tranſlations alſo. For according to the Hebrewe worde, it is ſometime called, Betzaida, ſometyme Bethesda, and otherwhile Bethesder: Whereuppon ſome interprete this worde to ſignifie the houſe belonging to the flocke, and otherſome, the place of fiſhing. C. But theyr opinion is more probable, whiche expounde the ſame to bee the place of effuſion: For ſo muche doeth the Hebrewe worde, אשד *Eshed*, ſounde. But the Euangeliſt, hath pronounced, the two laſt ſillables thus, Esda, (as, Beth-esda), according to the Chaldee tongue, which at that time was muche vſed. It is very likely that the water was brought to this place by Conduicte Pipes, that from thence the Prieſtes might drawe of the ſame. It maye alſo bee that this name was geuen to the place, becauſe the water paſſed into the ſame by Conduicte Pipes. Alſo this place or Poole was called in Latine, Probatica, Piſcina, That is to ſaye, The Ponde, where the Prieſtes vſed waſhe the ſheepe that ſhoulde bee Sacrificed: for the Greeke worde προβατον, or Probaton, ſignifieth a Sheepe.

{*Hauing fiue Porches.*}

M. It is lykelye that theſe Porches were erected for the eaſement of the multitude of ſicke perſons, whiche came thyther to recouer theyr health: out of the whiche Porches they might goe downe by a payre of Greeces, or Stayers, into the Poole. So that they, which were but meere Hipocrites, and whoſe deedes had onelye a ſhewe of Godlineſſe, had notwithſtanding this conſideration and care, for thoſe that were ſicke among them, to prouide that they might bee holpen and cured.

3. In which laye a great multytude of Sicke Folke, of Blynde, Halt, and wythered, wayting for the mouing of the water.

{*In whiche laye, a great multitude.*}

C. It maye bee that the Sycke perſons laye in the Porches, to aſke the Almes of the people, which paſſed thereby to the Temple to worſhippe. Alſo the Beaſtes whiche were offered in Sacryfice, were commonlye bought there. *M.* But wee muſt thinke, that there is nothing done in humaine aſſayres, without the diſpoſition of God. God coulde by other meanes haue cured the diſeaſes of his people: but it pleaſed him ſo to order and appoynt this thing, that all manner of Sicke and diſeaſed perſonnes ſhoulde bee gathered togeather from farre, into one place, and that, in the ſame Citye, where there abounded Pryde, and diſdayne, and to the whiche the people reſorted from farre, and from euerye quarter of Iudea: to the ende, they hauing diuers kindes of miſeryes, ſet before theyr eyes, might bee called to meekeſtye, to humillitye of the minde, and to true repentaunce And to this ende and purpoſe, the Spitle houſes, which belong to all Cities, are appointed of God by his prouidence.

The ende of ſpittell houſes.

{*Of Blinde, Halte, and Wythered.*}

C. The Euangeliſt hath reckened vp certaine kindes of the diſeaſes, to the ende wee might knowe that the Lorde vſed not heale the common and meaneſt ſort of the diſeaſes: For mans helpe can not cure the Lame and the blynde.

This vndoubtedlye was a lamentable spectacle, to se in so many men, so great deformitye of members. But notwithstanding, the glory of God did ther more brightly shine, than in the beholding of a great, and well appointed armye. For there is nothing more magnificent, than when the wonderful power of God doeth correct and repayre the defection and decaye of Nature: neyther is there any thing more excellent and pleasaunt, than when God, according to his vnspeakeable goodnesse, helpeth mannes miseryes.

4. For an Aungell went downe at a certaine season into the poole, and stirred the water: who soeuer than first after the stirring of the Water stepped in, was made whole, of whatsoeuer disease he had.

For an Aungell went downe. Bv.

It is vncertaine, when or howe often, the Aungell came downe to the water, whether once in a yere, or oftner. Some thinke that he descended euerye Festiuall daye, and that then some one sicke personne or other was healed. Othersome, thinke that this was done onelye vppon the daye of Pentecost. Notwithstanding, this is most certayne, that the benefite is to be ascribed vnto God, who in working, hath euer vsed the Ministery of Aungelles, of men, and of Elements. For that which the Aungell dyd here, he dyd it as the Minister of God. For it is a worke proper to God, to cure the sicke, but as he hath euer vsed the hande and worke of Aungelles, so he hath committed these partes in charge, to the Angell.

For the which cause the Angelles are called, powers, or vertues, not because GOD resigning his power vnto them, sytteth him selfe idle in Heauen: but because he working mightely in them, mightelye declareth vnto vs his power. Ephe.1.19

Therefore, they doe verye wickedlye, whiche ascribe any thing to Angelles whiche is proper to GOD, or whiche make them suche mediatours betweene God and vs, that they obscure the glorye of GOD: when as we ought rather directlye to come vnto Christ, that by his conducting, ayde and commaundement, we maye haue the Aungels helpers, and ministers of our Saluation. Furthermore, the Lord coulde heale in one moment, all men at once, without any space betweene: but as myracles haue theyr ende, so also they ought to haue their meane. Euen as Christ also teacheth, when he sayth that so many dyed in the dayes of Elizeus, and none were raysed vp, sauing one onely Childe: and that there were so many famished Widdowes, in the time of drought, and one alone was relæued by Elias. 1.King.4.32. 1.Kin.17.4 Luke.4.25

Euen so the Lorde thought it sufficient, to make declaracion of his presence to a fewe sicke personnes. *M.* Moreouer, the Euangelist sheweth that this was a myraculous kinde of healing of sicke personnes, in three thinges: fyrst when he maketh mencion of troubling of the water, to the ende thou mayest knowe, that before this stirring, or troubling, the Poole had no force or vertue at all to heale. Secondlye, he sayeth that he was made whole, which descended first into the water: to declare that after the sayd first, any other whatsoeuer, descended into the water in vaine. Thirdlye, he addeth, that he was made whole of whatsoeuer disease he had: to the ende thou mayest knowe that this vertue of healing was deuine, and most perfect.

C. But the manner of healing which is here described, doeth sufficiently teach vs that there is nothing more vnmete, than that men should make the workes of God subiect to their iudgement.

For what helpe or remedye maye a man hope to haue of troubled water? Faire and cleare water is more apte and mete to restore health, than that whiche is troubled. Wherefore then is it troubled? C. But thus the Lorde doeth make vs to forsake our owne iudgement, and to yelde to the obedience of Faith. We followe to gredelye those thinges, whiche please our carnall reason, without the worde of God. Therefore, to the ende he may make vs obedient vnto him, he doeth oftentimes set before vs those thinges, which are contrarye to our reason.

R. For the Lorde executeth and finisheth his workes vnder a contrarye shewe. He worketh lyke by death, than the which there is nothing more contrarye to life: he worketh ioye by sorrowe, libertye by Captiuitye, the which is most contrarye to libertye.

C. Example we haue in Naaman the Syrian, (whome for the curing of his Leprosie, the Prophete sent to Iordan, who at the first made a Iest of that, which afterward he felte in deede) that God doth so worke contrary to humane reason, that notwithstanding, he doeth neuer frustrate or deceyue vs. R. So 2.Kin.5.10 Elizeus healed the waters of Hierico, in casting salt into them, in which there was death, and barrennesse, the thing being quite contrarye: for otherwise, 2.Kin.2.20 Salt being put into water, bringeth barrennesse and not fertilitye. But as the waters of Hierico were not healed by Salte, euen so in this place, the troubled water, healed not the sicke: otherwise it hadde healed all those that had come into it, at all tymes, without respect of fyrst or last.

C. But he so commendeth the externall signe, that by the syght thereof, all sicke menne might be constrayned to haue respect vnto him, the onelye authour of grace.

Bathes, *B v.* If therefore the Bathes that be in Swicerland, in Iuliers, in Sicilie, in Valeria, in Englande, and diuers other Countreyes, doe helpe those that are diseased, the same is to be attributed to the goodnesse of God. For there are no earthlye thinges which haue in them any force or vertue to helpe men, except they be made effectuall by the power of him that is omnipotent.

without God are of no force or vertue.

Neuertheless, those benefites whiche are geuen to vs by meanes, are not to be contempned, neyther ought we to abuse them. For all the giftes of God ought to be vsed to the glorye of God, to our soules health, and for the necessitye of our bodye. *C.* But we must alwayes beware that we do not ascribe that to creatures, which belongeth onely to God.

5. And a certayne man was there, whiche had beene diseased, thyrtye and eyght yeeres.

B v. After the description of the place, of the time, & occasion of the benefite of Christ, the benefite it selfe is now added, with the circumstaunces, by which it was made more manifest. For the Lord dyd not take at a venture some one sicke person from among the multitude, to heale the same, but he chose out one amongst all the rest, which was most miserable, both for the daunger ousnesse of the disease, and also for the long continuaunce of the same, and finallye, suche a one as especiallye wanted the helpe of others. *R.* So that the Euangelist therfore maketh mention of the continuaunce of the disease, fyrst of all, that the greatenesse of the Miracle might be commended: secondlye, to teache that he was not by chaunse troubled with so grieuous, and languishing a disease, the space of eyght and thyrtye yeeres, and that his griefe was not prolonged by chaunce, neyther that he was without any consideration preuented by others which went into the water before

him, neyther that without cause he wanted a man, which might put him into the Pole, after the troubling of the water. For all these thinges were thus disposed and ordered by the wyll of God, that Christ might bee glorysied.

John.9.1. *A.* The lyke maye bee sayde of him which was borne blinde: And of Lazarus, which was not onelye sicke, but also dyed, and laye foure dayes in the Graue, wayting for Christ: Also of the

John.11.39

Matth.9.20 woman whiche was diseased with the bloodye syxe, for the space of twelue yeres: and of that other woman whiche had the spirite of infirmitye eyghteene yeres, & could not lyft vp her selfe aright, vntyll such time as Christ healed her.

R. Euen so, let vs certainelye beleeue

Luk.13.11. that all our infirmityes, and afflictions doe continue with vs the longer, especiallye by the wyll and pleasure of God, that hee at the length maye bee glorysied. And the name of GOD is glorysied, when as by some deede or other the power, wisedome, or mercye of God is manifested, that thereby the godlye maye beginne to prayse him, and learne to trust in him, and to feare him: according as it is sayde in the

Psal 50.15. Psalme, Call vppon mee, in the daye of trouble, and I wyll delyuer thee, and thou shalt glorifye mee.

R. If therefore thou bee afflicted, not with an hourelye, but with a continuall Crosse, suffer the hande of the Lorde, I beseeche thee pacientlye, which afflicteth thee of good wyll, I woulde not haue thee throughe infidellytye to grudge, or to thinke the time long, but by Fayth abyde his leasure, being assured that although the Lorde tarrye long, yet notwithstanding, when hee commeth, hee wyll come quicklye, and

Habac.2.3 wyll not bee slowe.

M. But concerning the name of this sicke man, there is no mencion made: for hee had no manner of estimation in this worlde, by reason of his miserable state and condition. For suche is the manner of the worlde, that it maketh no accounte of any, but of those alone which excell in ryches, or dignitye.

Whereyppon, among the Hebrewes they were called men of renowne. Also, what maner of disease it was wherwith this man was troubled, there is no mencion here made. CHR. It is verye likelye, that hee had the Paulsey. *M.* But what disease so euer it was, this is euident, that it was incurable, especiallye it hauing continewed so many yeres.

Gen.6.4.

6. When Iesus sawe him lye, and knewe that hee nowe long time had beene diseased, hee sayeth vnto him, wylt thou bee made whole?

{*When Jesus sawe him.*}

BV. Christ asketh not this question as though hee were ignorannt of his desyre: *B.* but by this demaunde, the Lorde went about to styre vp in this sicke man, a desyre of health: to the ende hee might the more thankfullye, and with greater admiration, receyue the benefite: C. to the ende also, hee might make the witnesses which were present, the more attentiue, who being otherwise occupyed, might haue neglected the myracle, as oftentymes it commeth to passe in matters that are sodainelye done.

BV. Furthermore, the purpose of the Lorde was to declare, that no man coulde haue health, excepte hee hated the disease, with the which afore time hee had beene greeued, and vnlesse hee earnestlye desyred health.

R. As Christ therefore preuented the Supplication, and request of the Sycke Man (for hee asked him the question before hee desyred healthe) euen so by his vnspeakeable goodnesse hee preuenteth the Prayers of all

Joh.1

those

thoſe which labour thꝛough fayth, as hæ him ſelfe teſtifyeth, ſaying: It ſhal come to paſſe, that before they call, I
Eſa.45.24 wyll aunſwere, and before they ſpeake I wyll heare. CHR. Hæ ſayeth not, Wylt thou that I heale thæ? Neyther doeth hæ requyꝛe Fayth of him, ſaying: Doeſt thou beleeue that I am able to cure thæ of thy Diſeaſe? Foꝛ Chꝛiſt was altogeather vnknowne vnto him: as ſhall appeare by that which followeth.

7. The ſicke man aunſwered him, Syr, I haue no man, when the Water is troubled, to put mee into the Poole: but in the meane tyme, while I am about to come, another ſteppeth downe before mee.

{*Syr, I haue no man.*}

BV. The ſicke man according to his groſſe vnderſtanding, not perceyuing whereabout the Lorde went, doeth at large declare vnto the Lorde his calamitye, ſignifying neuertheleſſe, that hæ wanteth not good wyll, but rather abilitye, foꝛ that hæ coulde perſwade no man when the water was troubled, to ducke him in the Poole. *M*. In that
Ioh.10.13. hæ calleth Chꝛiſt, Lorde, hæ ſo doeth according to the manner of that Countreye. So Mary called Chꝛiſt, Lord, whome ſhæ ſuppoſed to bæ a Gardiner. This man knewe not the Lord: therefoꝛe hæ ſayde not, Lorde, I woulde be made whole, helpe mee: But ſimplye hæ maketh his complaint, what hath hindered him hytherto from receyuing his health, hoping that peraduenture it might come to paſſe by the meanes of Chꝛiſt, who ſpake ſo friendlye, and familliarlye vnto him, hæ might in conuenient time, bæ put into the water.

C. But this ſicke man behaueth him ſelfe, euen as wæ all are wont to doe, Foꝛ hæ includeth Gods helpe in his owne cogitation, not daring to warrant moꝛe vnto him ſelfe, than hæ could conceyue in his minde. And whereas Chꝛiſt beareth with his infirmitye, wæ haue therein a ſpectacle of his clemency, of the which euery one of vs daylye hath experience, when wæ ſtaying our ſelues wholye vppon thoſe meanes which are nexte vnto vs, he ſtretching out his hande, contrarye to our expectation, out of ſecrete and hidden places, ſheweth howe greatlye his goodneſſe, ſurmounteth the ſtraites of our fayth.

Furthermoꝛe, by this example, wæ ought to learne ſufferaunce. Long was the tearme of eyght and thyꝛtye yæres, all whiche tyme GOD deferred his beneſite of healing this miſerable creature: the which notwithſtanding, hæ had determined to beſtowe vppon him, from the beginning. Patience.

R. Notwithſtanding, hæ doeth not accuſe oꝛ complaine, neither doeth he curſe thoſe which pꝛeuented him: but quietlye and without the repꝛoche of others, hæ telleth that he hath bæne pꝛeuented. Furthermoꝛe, hæ doeth not wiſhe him ſelfe foꝛloꝛne, neyther doeth hæ curſe the daye of his Natiuitye, but patiently he bewayleth his callamitie. *M*. Finallye, we ſæ howe lytle pitye and humanitye there was in this notable Citye, inſomuch that there was not one found, which would any whit helpe this miſerable ſicke man to his health, and yet notwithſtanding, the true woꝛſhippe of God was pꝛofeſſed in this Citye. Wherevpon Chꝛiſt iuſtlye ſayd to the Iewes, I wyll haue mercye and not Sacrifice. And yet notwithſtanding, this inhumanity, and pitileſnes happened not to the ſicke man without Gods diuine counſaile: foꝛ God had otherwiſe appointed foꝛ him. Mercy is pꝛeferred before Sacrifice 1.Sam.15.22. Math.9.13

Let them remember this, which in like maner, are deſtitute of mans helpe, that they murmure not againſt the Lord, and that they accuſe no man but their owne ſinnes, of the which our outwarde calamities, ought to put vs in minde.

8. Ieſus ſayeth vnto him, Ryſe, take vp thy bed and walke.

By. The Lorde minding to ſhewe him ſelfe to bee euen the verye ſame, whome Angelles ſerue, by whoſe force the water is troubled and the ſicke healed, and to bee the verye ſame in lyke manner, which at his becke onelye taketh awaye the diſeaſes, both of bodye and Soule, ſayeth vnto the ſicke man,

Riſe, take vp thy bed, and walke.

M. The ſicke man for this cauſe, ſayd that hee was myſerable, for that he had not a man to put him into the water, by and by, after the troubling of the ſame: but the Lorde going about to declare vnto him by his Vertue and Grace, that hee is not miſerable whiche wanteth mannes helpe, if ſo bee he maye haue the helpe of God, ſayeth, Ryſe, take vp thy Bed and walke. He might haue ſayde, Bee thou whole, and free from this Diſeaſe, but hee thought it better to commaunde him to doe that, which might bee a manifeſt ſigne vnto him of true and vndoubted health: and alſo a manifeſtacion of Gods power, in the eyes of all men. So, to the Ruler of the ſynagogues Daughter, which was dead, hee ſayde not, Daughter liue, nor to Lazarus, Lazarus liue: But he ſayde, Daughter aryſe, and hee commaunded meate to bee geuen her: Alſo, Lazarus come foorth: and againe, loſe him, and ſuffer him to come foorth. So alſo he ſayde to the man ſicke of the Palſey, Ryſe, take vp thy bed, and goe home to thine owne houſe.

Mar.c.42. Joh.11.42 Math.9.6

Theſe tokens toke awaye, all ſuſpicion of falſe and counterfaite health and lyfe, and gaue teſtimonye of the trueth without all contradiction.

9. And immediatelye the man was made whole, and tooke vp his bed, and walked: and the ſame daye was the Sabboth.

And immediately the man.

R. Here the efficacye of the worde is declared, to the ende that wee might know for a ſuerty, that the worde of the goſpel, is the power of God to ſaluation to all that beleeue, howe contemptible ſoeuer it appeare in outwarde ſhewe, and ſuffereth perſecution of the worlde. Rom.1.17.

M. Here the ſicke man is not onely healed without all delaye, but by the power of the worde of Chriſt, he is ſo reſtored to health, that without all helpe of man he ſtandeth boult vpright on his feete, taketh vp his Bed on his ſhoulders, and ſtoutlye goeth forward on his waye. By which tokens the power of the worde of Chriſt was ſufficientlye declared. Otherwyſe, if hee had abode ſtyll in his Bed, how whole ſoeuer he had beene, the reſtoring of his health had beene obſcure. But when hee roſe vp in the ſight of all men, and went on his way with his Bed on his necke, there appeared a moſt euident declaration of the power of Chriſt.

And the ſame daye was the Sabboth.

C. Chriſte was not ignorant how great offence woulde follow, when the man ſhoulde be ſeene to carrye a burthen on his necke. For the lawe expreſſly forbideth Jer.17.21.

deth to carry any maner of burthen vpon the Sabboth daye. B. But Christe intended to shewe by this miracle, that he is the Lord of the Sabboth, and of al thinges els: whereuppon he did this vpon the Sabboth daye: and to the ende it might be the more openly knowne, he commaunded him which so long tyme was carried of his bed, to take vp the same now, and to carie it in like maner on his shoulders. The which being such impietie as was not wonte to bee shewed, it moued the mindes of the multitude very much to enquire of the cause of so great bouldnes: and so to learne the power and authoritye of the Lord, who setting forth the glorye of his Father so greately by that miracle, did a worke belonging to the Sabboth daye.

C. Therefore, he commaunded the bed to be caried, that the miracle might be the more generally known: secondly, that occasion might be geuen & as it were a way prepared to that notable sermon whiche he made afterward. And, of so greate waight, was the knowledge of that miracle, that he ought not to regarde the offence of the people, especially, seeing hee hadde so iust a defence in a redines, by which although hee pleased not the wicked, yet notwithstanding, he mightely refuted their cauils.

Therfore, we must holde this for a generall Rule, That although the whole worlde shall rage against God, yet neuertheless, we must publish the glory of God, and must preach forth his workes, so far forth as it shall be meete to make his glory knowne. And we must not be wearye and discouraged, although this our endeuour haue not good successe, so that we seeke onely the glory of God, and goe not beyonde our boundes.

10. The Iewes therefore sayde vnto him, that was made whole: It is the Sabboth daye, it is not lawfull for thee to carrye thy bed.

M. Hitherto the Euangelist hath made mencion of the power, and also of the goodnes of Christe declared by the miracle, and now consequently he declareth the blindnes and malice of the Iewes, by which reprobate and obstinate persones, did caluminate and slander the deede of Christe, bothe in the man healed of the Paulsey, and also in Christe hym selfe. R. For in these Iewes, thou shalt fynd neither faith nor charitie. For at the sight of so greate a miracle, they should haue confirmed their faith, and wondered at the power of God, glorified his name, and also haue reioyced through loue with the man which was healed: but the wicked are made more obstinate by the wonderfull workes of God, as we may se by the example of Pharao. Exod.5. 7.and.9.

M. These miserable men went about to obscure and hide the miracle of Christ: the which to doe, they take occasion of the circumstance of tyme. It is (say they) the Sabboth daye, it is not lawfull for thee to carry thy bed. C. The which thing they seeme rightly & iustlye to condemne, for so much as the lawe expresly forbad the same. But when the excuse which hee brought would not satisfie them, they began then to offend in that: for the cause being knowne, hee ought to haue ben borne withall. The bearing of a burthen as is alredye sayde, was the breaking of the Sabboth daye: but Christ which layde the burthen vpon his shoulder by his authoritye discharged him.

11. He aunswered them, Hee that made me whole, sayde vnto mee, Take vp thy bed, and walke.

M. Hee coulde not haue aunswered better, nor more briefelye.

he doth not diſpute eyther about the obſeruation or breaking of the Sabboth, neither doth hee alleage any thing to excuſe him ſelfe: B. but goeth about to declare, that he doth of right obeye him which had healed him by his deuine power, in carrying his bed, yea though on the Sabboth daye: as yf he ſhould ſaye, that he cannot commaunde anye thing againſt God, whiche hadde declared ſo greate power of God to bee in him.

CRY Therefore, hee referreth all the whole matter vnto him which had made him whole, and ſeemeth to affirme ſtoutly, that he is rather to be honoured then the ſabboth, in whome there is ſo greate vertue and grace, that hee coulde heale this ſo olde a diſeaſe with his worde onelye. For it belongeth onelye to God and not to man to doe ſuche a deede.

Rashe iudgement. C. We are taught therefore by this example to beware of raſhe Judgement, vntill the reaſon and conſideration of euery facte do fully appeare vnto vs. Whatſoeuer is contrary to the worde of God, deſerueth without all controuerſie to be condemned: but becauſe we are here often times deceiued, let vs firſt modeſtly and quietly ſearche out the matter that we may haue a ſober and ſound iudgement. For, becauſe the Iewes were euill affectioned, they make no enquirye, but fall to raſhe iudgement. Whereas yf they hadde ſuffered them ſelues to bee taught, the offence had not onely been taken away, but they hadde been brought with much more profite to the knowledge of the Goſpell.

12. Then aſked they him, what man is that which ſayd vnto thee, Take vp thy bed and walke.

{*Then aſked they him.*}

Bv. It is likely that the Phariſees, vnderſtode the plainneſſe of his ſpeache, and perceiued that Ieſus was the authour of this matter, whom they knewe well inough hadde done hitherto greate miracles: notwithſtanding, diſſembling the ſame with wonderfull ſubtilty, and couering their poyſoned ſpite, they demaunded what manner of man hee is, which commaunded him to carrye his bed. By which wordes there ſeemeth to be included an oppoſition betweene God and man. *M.* As yf they ſhoulde haue ſayde, ſeeing God hath ſo ſerioullye commaunded the obſeruation of the ſabboth, and hath playnly forbidden vs to do anye manner of worke vppon the Sabboth daye, what man is he that dare preſume to ſet him ſelfe ſo raſhly againſte God? They ſay not, what is he that hath made thee whole? becauſe this ſerued not their tourne to caluminate, but they ſaye,

{*What man is he that.*}

Thus blinde and malicious fleſh and blood is wont to deale. That which ſerueth their turne to cauill, they take: but that which toke away all occaſion of cauill, they let alone. *A.* So in the cauſe of the blinde man, the Phariſees make mention onely of the claye which Chriſte made on the Sabboth daye: but of ſo greate a miracle, they ſpeake not one worde.

13. And he that was healed, wiſt not who it was: for Ieſus had gotten him ſelfe away, becauſe there was preaſe of people in that place.

{*And he that was healed wiſt not who it was.*}

M. A wonderful thing. Chriſt was vnknowne to this ſick man, which was the authour of his health. He remembred nothing

nothing concerning Chriſt, but theſe two thinges: namely the woꝛde which he had harde, the which he obeyed, and the health which he recouered by the vertue thereof: but he was, he knewe not, no, not ſo much as his name. C. Herebye therefoꝛe we gather that it cannot bee attributed to this mans faith that hee was made whole, who beeing made whole, knewe not his Phiſition: and yet notwithſtanding in that hee toke vp his bed at the commaundement of Chriſt, it ſeemeth to be done by the directrix faith. In very deede, as we muſte confeſſe that there was ſome impulſion of faith in him, ſo by the oꝛder of the terte it euidentlye appeareth that he was wholly expert of ſound doctrine, and of the pure light, vpon the which hee ſhoulde haue ſtayed him ſelfe.

Bv. Therefoꝛe at this time he aunſwereth nothing to their queſtion, but deliberateth with him ſelfe, and conſidereth of moꝛe diligent enquirie and examination. But the Euangeliſt Iohn addeth the cauſe why many knew not the aucthour of ſo greate a miracle, ſaying,

For Ieſus had gotten him ſelfe away.

C. Chriſt woulde not haue the gloꝛye and pꝛaiſe of ſo notable a woꝛke to vaniſh away, and to bee quite out of remembꝛaunce, but would haue the ſame knowen, beſoꝛe that he pꝛofeſſed hym ſelfe to be the aucthour thereof.

Therefoꝛe, he got him ſelfe out of the way foꝛ a littell while, that the Iewes might Iudge of the matter it ſelfe without hauing any reſpect of the perſon.

M. And alſo that he might not ſeeme to deſyꝛe the common pꝛaiſe of the people, thinking it better to ſuffer the matter it ſelfe, to pꝛayſe and extol the diuine power. Thus they alwayes behaue themſelues which ſeeke not their owne gloꝛy, but to do good. Otherſome ſay that he went apart leſt he might pꝛouoke the malice of the Iewes to bee moꝛe vehement againſt him by his pꝛeſence.

Vaine glory auoyded by Chriſte.

R. Therefoꝛe, although he could haue deſtroyed his aduerſaries with the breth of his mouth, yet he abaſed him ſelf, euen to extreame impotencie, and went aparte pꝛiuily from among the multitude: not becauſe his nature feared death, but to the ende we might learne by his example not to tempte God, but to ſhunne the madnes of ſuch as are angry vntil their anger be ſomewhat aſſwaged. Foꝛ, Heauie (ſaith Salamon) is a ſtone, and the ſande waighty: but a fooles wrath is heuier then them both.

14. Afterwarde Ieſus found him in the temple, and ſayd vnto him, Beholde thou art made whole: ſynne no more, leſt a worſe thing comme vnto thee.

Afterward Ieſus found him in the temple.

Bv. Hitherto the truth of the miracle hath been diligently diſcuſſed: and now Ieſus ſhalbee declared manifeſtly to be the aucthour of the miracle. Foꝛ Ieſus offereth him ſelfe againe to the man that was healed, moꝛe fully inſtructing him, that he is euen the verye ſame of whom he receiued his health. C. It appeareth therefoꝛe that Chriſte did not hyde him ſelfe foꝛ a time, that the remembꝛaunce of his benefite might periſhe: foꝛ now of his owne accoꝛde hee openly ſhewed him ſelfe. In the foꝛmer place, he ment to haue the woꝛke onely knowne, and now hee would haue him ſelfe pꝛoclaimed to bee the aucthour. B. leſte the deuine woꝛke ſhoulde bee oppꝛeſſed thꝛough enuy, but being receiued (as it was meete) it might pꝛoue vnto the godly that he is the ſonne of God, and ſo they

might

might be confirmed in the faith: but the wicked, to whom al thinges turne to the worst, might be the more blinded.

M. Let vs note here into what places the Lord got him selfe, when he was come to Hierusalem vppon occasion of the feaste dayes. Before, it is saide that hee came to that famous Lazarhouse, in which laye a great multitude of sicke persons. Here also we see that he entred into the temple: of the which is spoken before in the fourtæne verse of the second chapter. The Temple was the house of God, the house of faith, and the house of worship. To this place he came, not to offer according to the lawe, but to aduance the kingdome of God: nevertheless, we are taught by his example, to come into Ecclesiasticall places with reuerence, that in them with the rest of the members of the Church we may exercise those things which belong to piety, and to faith, and to charitie towardes our neighbour. Also it semeth that the man which was restored to health, went straight way after he was healed, into the Temple, to geue thankes to God, (from whome he knewe all good thinges, to come) for his health.

The temple is the place of worship.

A. Let vs also therefore learne to geue condigne thankes for those benefyts which God bestoweth on vs, lest the same ingratitude which was found in the nine Lepers that were cleansed, do make vs altogether vnworthy of the fauour of God.

Thankes geuing for Godes benefites.

{ *And said vnto him, Behold thou art nowe made whole.* }

M. He which hath cured the sicke, admonisheth these whome he hath healed (after the manner of Phisitions) to preserue their receiued health by good diet, lest by sinning, they lose that which they haue receiued through grace. What is the meaning of this els, then to desire that we may constantly and firmely retaine that benefite which we haue receiued at his handes?

And in very deede Curates haue nede to be verie vigilant, lest the grace receiued, be lost againe by negligence.

C. Christe therefore declareth by these wordes, that we do abuse the benefits of God, vnlesse we be thankful for them. For Christ doth not cast the man in the teth with that which he had geuen him: but doth onely teach that hee is therefore healed, that being mindfull of the grace receiued, he may worship God his deliuerer, all the daies of his life. And to this ende God hath redæmed vs, and bestowed an infinite nomber of other benefits vpon vs, that we might be thankfull vnto him. Bv. Furthermore, let vs learne by these wordes of our sauiour Christe, that the vices of the minde, are the cause of the diseases of the bodye for the moste parte. For the Lorde doth often times scourge our sinnes with the whip of sicknesse and corporall griefes.

Sinne is the cause of sicknes.

C. What euyl soeuer therefore we suffer, we must impute the same to our sinnes: for the calamities which are incident to men, come not by chance, but are the stripes of chastisement, as affirmeth the Apostle Paul. B. For although some haue diseases euen from their birth, which they sæme not as yet to haue deserued, yet notwithstanding that naturall sinne which cleaueth so fast vnto them is the cause thereof. For those diseases which God sendeth vnto his children, he layeth on them, not onely to bring them into the waye by chastisement, but also often times to kæpe them within the compas of their duety, and also to driue them from hainous offences. C. First of all therefore, when we are sicke, we muste acknowledge the same to be the hande of God, and not the stroke of blind fortune: secondly, we must knowe that he is our most merciful father, who delighteth not in our miseries, and therfore he dealeth not with vs extremely, except our sinnes prouoke him therevnto.

1. Cor. 11. 30

Bv. Moreouer, hereby we gather that the Lorde Jesus doth not onely take away the diseases of the body, but also cureth the sicknes of the soule. As may appeare in the curing of another man sicke of the paulsey in the nienth of Mathew.

Christ is a Physition of body and soule. Math. 9.5.

C. When

C. When Christ forbydeth the man here to sinne, he doth not require that he shoulde be free from all sinne, but it is a comparison of the former life. For the Lorde exhorteth him euer after to repente, and not to continew styll in sinne. *Bv.* Wherein is declared the vse of Gods benefyts: for mortall men are not restored to health, to riot and surfet in eating and drinking, but to serue God more deuoutly.

{*Lest a woorse thing.*}

C. Yf so be God cannot preuaile any thing with vs by stripes, by which he doth gently chastise vs as a most louing father doeth his tender children, he is constrained to deale with vs after another manner of fashion. Therefore, he taketh the rod and scourge in hand, to tame and bridel our wildenes, euen as he prononceth in the lawe. Therfore, when we are dayly corrected anewe, we ought to attribute the cause therof to stubbornnes. For we are not onely like to vnbroken horses and Mules, but we are also more then vntamed beastes.

Leuit.26.14
Deut.28.15
Psal.32.9.

R. The Lorde complayneth by the mouth of the Prophete saying, The people turneth not vnto him that smiteth them, neither do they seeke the Lorde of hostes.

Esay.9.13.

C. Wherefore, it is no marualle if the Lorde do vse more sharpe punishements, and do bruise them as it were with Iron Maules, which will not be conuerted by meane punishment: for it is meete that he be broken like a potters vessell, which will not suffer him selfe to be corrected. To be shorte, this is the vse of punishments, namelye, that we may be made more ware afterwarde.

M Also this is to be noted, that the life of this manne was not vnknowne to Christe. Yf this mans life were not knowne vnto him, being a straunger, what shall we thinke of our life, which are vnder the profession of his name?

A. Let vs learne therefore, to walke in the feare of the Lorde, euen as if we were alwaies before his eyes, as we are in deede. For he is a searcher of the harte and reines.

Psal.7.10

15. The man departed and tolde the Iewes, that it was Iesus which hadde made him whole.

B. This man went to the Iewes no doubt, to commend Iesus as a man of God, and as a prophete of all men to be reuerenced.

Bv. For he thought it to be verye necessarye that he should be knowne vnto many, which could with his woord heale a disease incurable, because others which were also afflicted, might peraduenture come vnto him.

C. Therfore, by this his act he intended nothing lesse then to cause Christ to be hated, ¶ he little thought that men would haue borne so outragious against Christ:

Cyr. but he manifested the Phisition to the Iewes, not to the ende they imagining any euyl of him, should burthen him with impietie, but to the ende they shoulde not be ignorant of the Phisition, if so be anye of them hadde nede to be cured.

C. So that this his acte proceeded of a godlye affection, when he woulde haue the Phisition to haue his due honour.

B. But they, the more they felt and perceiued the Lordes deuinity, the more they raged againste him, Sathan Godes enemie prouoking them thereunto.

M. Last of al, we must note that they which haue tasted of the grace and power of Christe, and haue knowne the heauenly sauiour, are of this mind, that they cannot chuse but to set forth hys glory by whome they are saued: also they seeke through loue to helpe their neighbours, being in misery and afflicted, in shewing vnto them the Phisition and sauiour by whom they may be healed.

Let vs also follow this example, that we may declare his power which hath called vs into his wonderful lighte: and let vs seke the profite of our neighbour.

1.Pet.2.9.

16. And therefore did the Iewes persecute Iesus, and sought the meanes to sley hym, because hee hadde done these thynges on the Sabboth daye.

Bv. Here the prepostorous & counterfeit deuocion of the Iewes is touched, who thought that Iesus had broken the Sabboth daye, because he hadde healed the man of the paulsey, and had commaunded him to take vp his bed, for which cause they conspire to murder him, and burst forth into extreme madnes.

M. But seing by order men ought to consider what is done, rather then when any thing is done, they should first haue considered what the Lord had done, and then afterward of the time when he had done it. But their hipocriticall disposition doth here appeare: for they take it in very euyll parte that Christe hadde done such thinges. Therefore, when they could not condemne the dedes of Christe as they were done, they obiected, the breaking of the Sabboth: by which pretence they wente about to extinguish the light of Christes miracles. Thus malice persecuteth, and goeth about to extinguish righteousnes & honesty, and the enemies of the glory of God, seke the death of the Sonne of God. So he which is borne after the flesshe, persecuteth him which is borne after the spirite. But why did they not kil him? Because his houre was not yet come. In another place he saith, I was dayly with you in the temple and ye tooke me not: but this is your houre and the power of darcknes. Whatsoeuer the wicked Iewes went about before this houre, was altogether in vaine. Euen so in like maner our life is not in the hand of the wicked, but in the hande of God, insomuch that what soeuer they practise they cannot preuaile, but do onely bewray their malice, and trouble themselues with vaine counsailes. Herevpon the Prophete saith, The vngodly seeth the righteous, and seeketh occasision to slea him: but the Lorde will not deliuer him in to his hande.

Gala.4.29

Mat.26.55

Our life is not in the handes of the wicked.

Psal.37.

B. To conclude, it appeareth what it is to be a captiue to Sathan. Let vs not then marueyle, yf so bee the worlde at any time doe persecute vs for our well doing. Sathan is the enemie of God: and where he perceiueth most godlynes, there he most rageth.

17. And Iesus answered them, My Father worketh hytherto, and I worke.

M. Thus farre forth the Euangelist hath noted the Superstition, malice, and cruel dealing of the Iewes: and now he commeth to the Appollogie of Christe: in the which it is wonderfull that the most meke and gentle Lorde woulde vouchsafe to answere these blind and peruerse men to so vnhonest and shamefull a Cauill, and not onely to answere vnto it, but also to reueale vnto them the misterye of the dispensation, and of his diuine power. But this was not done for the wicked cauillers sake to satisfie them, but for the peoples sake, which attended vppon him to be taught. Furthermore it was done, that we might learne truth out of the mouth of the Lord to confirme and stay our faith.

C. Let vs therfore se what kinde of defence it is which Christe vseth. He doth not answere, that the Lawe concerning the obseruation of the Sabboth was tempozall, and now to be taken awaye: but rather denieth that he hath broken the lawe, because that which

he

hée had done was a diuine woꝛke. That was a shadowed Ceremonye, the which Chꝛist ended by his comming (as the Apostle teacheth) but the whole state of the cause doeth not consist in this point. Foꝛ men are commanded to ceasse from their woꝛkes onelye: and therefoꝛe Circumcision whiche was a diuine woꝛke, and not of men was not against the Sabboth. Chꝛist standeth vpon this point that the Sabboth, oꝛ holye rest, which Moyses commaunded, was not bꝛoken by diuine woꝛkes. And by this reason hée doeth not onelye excuse his owne déede, but him also, which toke vp his bed on his necke: foꝛ it was an appendix, oꝛ as it were a part of the Myracle, because it was nothing but an appꝛobation of the same.

Ioh.5.16.

Furthermoꝛe, if so hée the thankesgeuing bée reckened among the woꝛkes of God, and the setting foꝛth of his gloꝛye also, then it was not the pꝛophanation of the Sabboth, to testifye the grace of God by féete oꝛ handes. Notwithstanding, Chꝛist speaketh speciallye of him selfe, whome the Iewes enuied moꝛe than any other.

Neuertheless, hée testifyeth that the health which hée had restoꝛed to the sicke person, was a pꝛoofe of his diuine power. Hée pꝛeacheth him selfe to bée the sonne of GOD, and that his Father and hée woꝛke all one manner of waye: PAR. as if hée shoulde saye, As the Father because of the obseruation of the Sabboth, on the which hée is sayd to rest from the woꝛkemanshippe of the woꝛld, ceasseth not to doe good daylye to moꝛtall men, and to all other creatures: euen so I which am his sonne, hauing power and example from him to woꝛke those thinges which pertaine to the health of mankind, am not let by the obseruation of the sabboth, to finishe those thinges which my Father hath commaunded.

CYR. Foꝛ because the sonne is of the same nature that the Father is of, and differreth nothing from him in vnitye of substaunce, therefoꝛe hée cannot wyll any thing contrarye to the wyll of his father. Foꝛ he is the lyuing counsayle, and the subsisting power of his Father, and therefoꝛe hée woꝛketh all thinges with the father. By. If therefoꝛe the father by pꝛeseruing, gouerning, and blessing, doeth not bꝛeake the reste of the Sabboth, neyther dyd Chꝛist violate the Sabboth in doing good to the miserable man. C. In sixe dayes the creation of the woꝛlde was finished, but the gouernment thereof is perpetuall, and GOD doeth continuallye woꝛke in pꝛeseruing and maintaining the oꝛder thereof. C. Euen as the Apostle teacheth saying, In him we lyue, moue, and haue our being.

Act.17.28. Psal.104.29.

By. So that place commendeth vnto vs Gods diuine pꝛouidence. Therefoꝛe when thou séest the Sunne rysing, the course of the Moone, and of the Starres, Welles, Ryuers, the foꝛce of nature in séedes, and the increase of our bodyes, and of the bodyes of bꝛute Beastes, consider then the pꝛouidence of God, and the continuall woꝛking of the father and the sonne. C. Neither doeth God by his generall pꝛouidence onelye defende the nature which hée hath created, but doeth oꝛder and frame euerye parte thereof. But especiallye hée defendeth and pꝛeserueth the faithfull, whome hée taketh into his pꝛotection. When he sayeth,

{ *And I worke.* }

Hée chalengeth vnto him selfe that whiche is pꝛoper vnto the diuinitye: euen as also the Apostle sayeth, that hée sustayneth all thinges by his mightye power.

Heb.1.3.

CH. Therefoꝛe to the ende thou mightest vnderstand the sonne to bée the creatoꝛ, and not the creature, hée bꝛought not an example of the woꝛking creature, but of the father which hath created al thinges. C. And therefoꝛe he affyrmeth him selfe to bée God, that being manifested in the fleshe, hée might perfoꝛme the office of Chꝛist: so hée affyrmeth that hée came from Heauen, because hée woulde haue men pꝛincipally to knowe wherefoꝛe he descended into the earth.

18. Therefore the Iewes sought the more to

kyll him, not onelye becauſe he had broken the Sabboth, but ſayde alſo that God was the Father, and made him ſelfe equal with God.

Therefore the Iewes ſought.

By. The mindes of the Iewes were ſo farre from being mitigated by the Apology or defence of Jeſu, that they were the more craſperate and outragious, laying vnto his charge not onely the breach of the Sabboth, but alſo blaſphemy, for the which cauſe they thought him worthy to bee put to death, becauſe he compared his workes with the workes of God, and boaſted him ſelfe to be the ſonne of God, and ſo equall with GOD in all thinges. C. But Chriſt was not ignoraunt of their malignaunt and diſhoneſt dealing, and of their ſtiffe and ſtintye obſtinacie: but he principally ſought for this, that he might profite that ſmall number of the Godly, which were there preſent, then, that he might bewray vnto all men their incurable malice.

And he hath taught vs by his example that we ought neuer to geue place to the furor of the wicked, but to ſtrike to maintaine Gods trueth, ſo farre forth as neceſſitye ſhall requyre in deſpight of the whole worlde. Neyther is there any cauſe why the ſeruantes of Chriſt ſhould be grieued, if ſo bee they profite not all men, when as Chriſt him ſelfe the onelye begotten ſonne of God, obtayned not thus much.

By. This is, alſo to bee noted that the Iewes well vnderſtoode that Jeſus dyd not ſo call God his father, as we men call God our father. For ỳ Iewes themſelues ſay afterward, we haue one Father, euen God, neyther doe they thinke that they offended any thing at all therein. And in another place it is ſayde, I am Iſraels Father, and Ephraim is my firſt begotten ſonne. But Jeſus called God his Father after a certayne ſingular faſhion, namelye, becauſe hee was naturally begotten of the Father from euerlaſting, to bee the proper, naturall, and onlye begotten Sonne of God, coequall with the Father in all thinges, of the ſame eſſence, glorye, and power, and not his adopted ſonne, as all the Saintes are called the ſonnes of God. Av. Whereupon it is added. John.8.

Jere.31.

And made him ſelfe equall with God.

Otherwiſe wee ſaye all, Our Father which art in heauen. Wee reade alſo that the Iewes ſayde, Seing thou art our Father. Therefore they were not angerye, becauſe hee ſayde that God was his Father, but becauſe hee dyd ſo call him after a farre other maner than men doe. Beholde the Iewes vnderſtande that which the Arrians vnderſtand not, who ſo confeſſed Chriſt to bee GOD, that they dyd not acknowledge him to be equall with his Father: as though there coulde bee founde any inequallitye in one ſimple eſſence of God. Av. Therefore hee being in the forme of GOD, thought it no robberye to bee equall with God, that is to ſaye, but hee was in that, in the which he was borne, becauſe the Father had begotten him equall. Matth.6.

Eſa.63.16.

Philip.2.6

19. Then aunſwered Ieſus and ſayde vnto them, Verylye, veryly, I ſaye vnto you,

the

the ſonne can doe nothyng of hym ſelfe, but that he ſeeth the Father doe: for whatſoeuer hee doeth, that doth the ſonne alſo.

{*Then aunſwered Ieſus, and ſaide:*}

C. That which the Iewes obiected, though it were ſclaunderous, yet notwithſtanding, Chriſte is ſo farre from confuting the ſame, that he openly affirmeth it to be true. Bv. For he proueth by ſtrong argumentes, that hée is the naturall ſonne of God, equall to the Father in all thinges. M. affirming that his woꝛkes are none of his, but the woꝛkes of his father, and that therefoꝛe the Sabboth is not bꝛoken by them. Neither doth he ſimplye affirme this, but that which is moꝛe, namely that it cannot be that the Sonne ſhould do any thing that the father doeth not.

C. And firſt of all, he ſtandeth vppon this poynte, that the ſame was a diuine woꝛke which the Iewes founde fault withall, to the ende they might knowe that they muſte contende with God, yf ſo be they condemne that, which of neceſſitie muſt be aſcribed vnto him.

B. And nowe theſe woꝛdes, The ſonne can doe nothing of him ſelfe, I ſeeke not mine owne will. Alſo, If I beare witneſſe of my ſelfe, my witneſſe is not true, are ſpoken by imitation. Hitherto the Loꝛde imitated the Iewes, who thought him not to be all one with the father, and yet notwithſtanding he was of ſome ſubſtaunce with the father, & made man after the wil of his father, inſomuch that he neither thought noꝛ did any thing, which was not both the wil and woꝛke of his father. Alſo this place the Arrian hath abuſed, ſeking to pꝛoue hereby that the ſonne is leſſe then the father. But thére is no mencion here made of the bare diuinitie of Chꝛiſte: neyther doth that which followeth ſymplye belong to the eternall woꝛde of God: but doth onely belong to the ſonne of God, in that he was manifeſted in the fleſhe. And his purpoſe is to declare by theſe woꝛdes, that they doe greatlye erre, which thinke that they haue to do with a moꝛtall man, when they accuſe Chꝛiſte concerning diuine woꝛkes. Foꝛ this cauſe he ſo vehemently affirmeth that he and his father wꝛought this woꝛke ioyntly togeather. Bv. And, leſt any man ſhoulde imagine anye other infirmitie oꝛ imbecillitie in the ſonne, he addeth by interpꝛetation, ſaying:

{*For whatſoeuer hee doth, that doth the ſonne alſo:*}

to the ende that nothing might be left to the woꝛking father, which the ſonne in like manner woꝛketh not.

M. This place ought well to bée wayed and conſidered of vs, to this ende that we might heare and waye whatſoeuer our ſauiour Chꝛiſt hath ſaid oꝛ don, not as the woꝛdes and déedes of a man, but as the woꝛdes of God the Father, that we maye knowe that the Father doeth ſpeake and woꝛke in Chꝛiſte.

John.5.38.

20. For the father loueth the ſonne, and ſheweth him all thinges that hee him ſelfe doth: and hee wyll ſhewe him greater thinges then theſe, becauſe yee ſhoulde marueile.

{*For the Father loueth.*}

M. Hæ speaketh after the manner of men of Diuine matters, the which notwithstandingcan neuer be properlye, and fullye set forth by humane thinges. For who is so senceleſſe, that hæ knoweth not howe weake, imperfect, and corrupt fatherlye loue is, in humane nature, nor lyke in any point almost to that deuine loue which GOD beareth towarde his sonne: and yet notwithstanding, hæ hath taken an argument from the same of his Fathers loue toward him: euen as in another place speaking of the vngodly, sayeth: If ye, being euyll, knowe howe to geue good thinges vnto your children, howe much more shall your heauenlye Father geue his good spirite, to those that aske the same? C. But Christ speaketh here as a mediatour, least any man should referre it to that internall loue of the diuinitye. For it agræth verye wel, that Christe hauing taken vpon him our flesh, should bæ loued of his father. Yea, wæ knowe that hæ was discouered as wel from Angels, as from men by this notable title, This is my beloued sonne. &c. For wæ knowe that Christ, in whome the whole loue of God should rest, was elected, that from thence, as from a flowing well, it might flowe vnto vs. For Christ is loued of the father, as hæ is the head of the Churche. Hæ teacheth that this loue is the cause why the father bringeth all thinges to passe by his handes. For when hæ sayeth here that the father sheweth all thinges vnto him, he meaneth that hæ doth communicate all thinges with him. As if hæ shoulde saye, As the father hath made mæ partaker of his minde, so also hæ hath powred vppon me his power, that in my worckes, the glorye of GOD may shine: yea, & to the ende that men might sæke for no Diuine thing, which they shoulde not finde in mæ. And verylye without Christ, Gods power shall bæ sought in vaine.

Luk 11.13.

Mat.3.17. Mat.17.5.

Gods loue commeth to vs by Christ.

CYR. Therefore the father sheweth vnto the sonne those thinges which hæ doeth, not as paynted or written in Tables, or as teaching him being ignorant: (for the sonne knoweth all thinges as God) but so expressing him selfe wholye in the nature of his sonne, that whatsoeuer hæ hath in him selfe, hæ sheweth the same in his sonne. Therefore it is sayde, No man knoweth the Father but the Sonne: and no man knoweth the Sonne but the Father.

Mat.11.27

R. Therefore, if thou wilt knowe and vnderstande the secretes of the father, make haste to the Sonne, who is the lyuelye and expresse Image of the father. For the iudgementes of God are vnsearcheable, and his wayes can not bæ founde out: but yet in Christ, and by Christe, his iudgementes are knowne, and his wayes manifest vnto vs.

Heb.1.3.

Rom.11.33

{*And he wyll shewe him greater thinges.*}

M. This is to be vnderstoode of those thinges which Christ dyd at that time, and which hæ intended to doe afterward vntyll his ascention. C. For he declareth by these wordes, that the miracle which hæ had shewed in healing the sicke man, was not the chæfest of those workes which the father had committed vnto him. For we must note that he had geuen there a taste onelye of that grace, of the which he was properly both a Minister and the authour, namelye, that he might restore lyfe vnto the worlde.

B. Therefore, where he speaketh here of greater thinges, he meaneth, the rayſing againe of men from death to life: the which was a liuely Image, both of the generall resurrection of all men, which should be in the latter day, and also of the internal iustification of the elect by faith: both which we shal enioye by his power, as hereby he hath declared: What greater workes than these, can the father do?

{*Because ye should maruaile.*}

Here he doth geue a secrete nyp, to their ingratitude, because they despised that so manifest a shewe token of the power of God: As if he should say, Although ye bæ

dull and senceleſſe, yet thoſe things which God ſhall doe hereafter by mæ, ſhall make ye to maruayle, whether ye wyll or no. Notwithſtanding, this ſæmeth not to bæ fulfilled, ſæing yæ knowe that in ſæing, they ſawe not, according to the ſaying of the Prophete. Anſwere is made, that Chriſt ſpake not here of theyr affection, but onely noted howe magnificently hæ would within a while after declare him ſelfe to bæ the Sonne of God.

Esay.6.9.

M. Wherefore hæ ſayde not, That yee might beleeue, but he ſayde, That yee might maruaile: becauſe the wicked, of whome hæ ſpeaketh here, would eaſylye bæ cauſed to wonder, but would not in any wyſe bæ brought to fayth. They maruayled when Lazarus being rayſed vp, they ſayde, This man doeth many ſignes: but they dyd not herevpon by and by, beleeue on him, but conſulted the more to kyll him.

Ioh.11.47

AVG. They maruailed therefore, but they were not conuerted. *M*. But this kinde of admiration brought to paſſe that they had no excuſe for theyr malice and impietye, as wæ ſhall ſæ in the two and twentye verſe of the fiftæne Chapter following.

21. For lykewyſe as the Father raiſeth vp the dead, and quickeneth them: euen ſo the Sonne quickeneth whome he wyl.

{*For as the Father*} {*rayſeth vp.*}

B v. By euident actes, or by operation hæ proueth, that the Father, and the Sonne, doe all one thing, and are therefore equall in the vnitye of ſubſtannce, being one true God.

C. Therefore, briefelye hæ here declareth, what office was committed vnto him of the Father. For although hæ ſæmeth to chooſe one kinde, yet notwithſtanding, his Doctrine is generall, in the which hæ Preacheth him ſelfe to bæ the authour of lyfe. For it contayneth in it, Lyfe, Righteouſneſſe, all the gyftes of the holye Ghoſt, & al the partes of our Saluation. Bv. As if hæ ſhoulde ſaye, It is proper to the higher ſubſtance, to rayſe from the dead, to preſerue, and to quicken: but I rayſe from the dead, preſerue, & quicken: I differ nothing therefore from the ſubſtance of the Father. Yea, by what meanes and power ſoeuer the Father doeth quicken, by the ſame doe I make alyue alſo. But wæ muſt note howe Chriſt bringeth lyfe vnto vs: for hæ founde vs all dead, therefore we muſt nædes beginne at the reſurrection. Neuertheleſſe, it is not ſuperfluous, that hæ ioyneth theſe twoo woordes, to rayſe, and to quicken, togeather: becauſe it is not ſufficient that wæ are deliuered from death, except Chriſt fullye, and perfectlye reſtore vnto vs, lyfe. M. Furthermore, wæ ought not to gather out of theſe woordes, that the father rayſeth vp ſome, and the Sonne otherſome from death, when as they are not onelye equall, but alſo doe worke alyke, as is ſayde afore. Wherevpon, when hæ rayſed vp Lazarus, he lyfting vp his eyes towarde Heauen, gaue thankes to his heauenly Father, to the ende wæ maye beholde in that worke, not onelye the power of the ſonne, but the power of the Father alſo. Bv. This Parcell,

John.11.41

{*Whome hee wyll,*}

doeth chalenge vnto the Sonne, not onelye full and fræ power, but alſo noteth the order of redemption and Saluation. C. For hæ maketh not this life appertayning to all men, but ſignifieth that he doth ſpecially beſtow this grace vpon the elect. *B* v. And they are the elect and choſen of God which beleeue. *A*. Therefore as Chriſt when hæ was vpon the earth, coulde haue rayſed all the dead to lyfe agayne, if it had ſo pleaſed him, and yet notwithſtanding, is read to haue rayſed onelye a fewe (as Iairous Daughter, the Widdowes ſonne,

Thoſe beleeuing are the elect.

Math.9.

Luke.7. John.11.

and Lazarus): euen so, although hee hath free and full power in him selfe, to quicken, yet notwithstanding, he vseth the same onely towarde the elect: for the Sonne quickeneth whome hee wyll.

22. Neyther Iudgeth the Father any Man: but hath committed all Iudgement to the Sonne.

C. Nowe hee more plainlye expounded the whole, affyrming that the Father in the persone of the Sonne doeth gouerne the worlde, and by the same ruleth all thinges. B. For it is meete that as God made all thinges by his worde, euen so also he doth iudge, rule and gouerne all thinges by the same.

C. For the Euangelist taketh iudgement for Rule, and Power, according to the Phrase of the Hebrewe tongue. Nowe wee haue the same, namelye, that Christe hath receyued the kingdome of Heauen, of the Father, to gouerne and rule Heauen and Earth at his pleasure. A. For all thinges are geuen to him of the Father. Also, all power is geuen to him in Heauen, and in earth. C. But this is not spoken so muche in respect of GOD, as of menne, least any man shoulde Imagine that the Father hauing resigned his imperiall ryght, should bee idle as a priuate man in Heauen. But there is nothing chaunged in the Father, in that hee hath made Christ, King, and Lorde of all: for hee is in the Sonne, and worketh in him. But so sone as we seeke to ascende vnto GOD, all our sences fayle vs: Christ is set before our eyes, as the liuelye inuisible Image of God: in whose face GOD the Father, (who otherwyse is farre from vs) appeareth vnto vs, least the bare Maiestye of GOD, by his exceeding brightnesse shoulde ouercome vs.

Mat.11.27

Mat.28.18

not

Christ Lorde of Heauen and earth, with the Father. Colo.1.15.

not

M. But the Bishoppe of Rome, that Antichrist, the Sonne of perdition, doeth not without blasphemye, chalenge to him selfe this power, of iudging all men; and with great impudencye, being a sinnefull man, neyther Judging iustlye, nor being exempted iustlye from the iudgement of other men, sayth that hee ought to bee iudged of no man. A. This is his Sacrilegious Tyrranny, by which hee is not ashamed, to take that to him selfe, which belongeth onely to the Sonne of God. As though Christ ascending into Heauen, had vtterlye forsaken this office, and ought not rather to raygne vntyll hee haue put all his enemies vnder his feete.

The Bishoppe of Rome a blasphemer

M. If therefore Christe bee appointed of the Father, to bee the Iudge of all menne, hee must needes bee most wyse, and suche a one as no man can deceyue. Herevppon hee is sayde to bee a knower of secretes, and a searcher of heartes, M. that wee hauing gotten suche a Judge, maye learne to walke before him all the dayes of our lyfe, in sincerityе of the heart, euen as if wee were alwaye before his face, and in his sight.

Psal.139.1

1.Cor.15.28

23. Because that all men shoulde honour the Sonne: euen as they honour the Father, Hee that honoureth not the Sonne, the same honoureth not the Father, whiche hath sent him.

{ *Because that all men.* }

R. As the father hath geuen all power of Iudgement to the sonne, so he will be honoured in the person of his

sonne.

sonne. C. For he doth not so raigne in the person of Christe, as though hee him selfe liued idelye in heauen, as slouthfull kinges are wount to do, but because he might declare his mightie power & presence in Christ. For what other thing signifieth these wordes, Because that all men shoulde honour the sonne, then that the father would bee knowne and worshipped in the Sonne? Therefore, it is our parte to seeke God the father in Christe, there to beholde his power, and there to worship him. For the father hath wholly poured him selfe into the sonne. To what ende? Surely to the ende that al men might honour the Sonne: that is to saye, that whosoeuer will attaine to saluation in God, worship God, and beleeue in God, hee might do this by his sonne Christe. For no man can obtaine saluation in God, without Christe, because Gods sauing health is placed wholly in Christ.

In like manner, no man can worship God, but by Christe, because Christe is the wisdome, and power of God. Moreouer, no man can beleeue in God, but by Christ, because Christ is the Doore, the waye, the truth, & the life. Wherefore,

He that honoreth not the sonne, the same honoreth not the Father.

C. All men will confesse that God ought to be worshipped: insomuch that we haue this feeling and vnderstanding ingraffed in vs by nature, there is no man that dare deny this honour vnto God. Yet neuertheless mens minds erre and go astraie in seking after God.

Hereuppon come so many false Gods: hereuppon commeth such abhominable Idolatry. Therefore we shall fynde the true God no where else then in Christ, neither shall we otherwise rightly worship him then in kissing his deere sonne, as the Prophet Dauid teacheth.

Bv. Therefore if any man woulde worship the father without the Sonne, (as do the Iewes and Turkes) as though he hadde not a sonne like and coequall with him in all thinges, he misseth the worship of the father. For he cannot be a father, which wanteth a sonne.

R. We must note therefore, that the name of God, when it is separated from Christ, is nothing else but a vaine fantasie and Imagination. Wherefore, whosoeuer he bee that desireth to haue his worship acceptable vnto the true God, let him not depart from Christe.

R. For whosoeuer reiecteth Christ by infidelitie, reiecteth God. The Ethnicke also affirmeth that he worshippeth God the creator of heauen & earth: the Iewe also saith the like of him selfe, and the wicked man which is a Christian onely in name, braggeth of the same: but because Christ to the Ethnike is folishnes, to the Iewe an offence, and to the wicked contempte, none of them do truely beleeue in God, neither truely worship God: for he will not be worshiped but by Iesus Christe. c. Whereuppon the Euangelist Sainct John saith in his Epistle, The same is Antechriste which denieth the father and the sonne.

And the Apostle Paule writeth that it is the will of God that euery tongue shal confesse that the Lorde is Iesus Christe to the glory God the father. C. Neither was the condicion of the fathers otherwise vnder the Law. For although they had an obscure sight of Christ vnder shadowes, yet notwithstanding, God neuer reuealed him self without Christ. But now, so sone as Christ was exhibited in the flesh, and was appoynted to bee our King, all the world ought to haue submitted it selfe vnto him, as vnto God the Father. For seing the father hath commaunded him to sit on his right hand, whatsoeuer he be that imagineth a God without Christ, he maymeth one halfe of him. R. But what honour is that which appertaineth to the sonne? It followeth.

24. Veryly, Verylye, I saye vnto you, He that heareth my

worde,

1. of God the Father in Christe.

Saluation onely in Christe.

John.10.9. John.14.9

Psal.2.12.

1.Cor.1.23.

1.Joh.2.22.

Philip.2.11

woorde, and beeleeueth on him that sent mee, hath euerlasting life, and shal not come into Iudgement, but is escaped from death to life.

Verily, Verilie, I saye vnto you.

C. Here is expressed what manner of honour is required, lest any manne shoulde thinke that the same consisteth in some external right only, or in vaine ceremonies. R. For Christ seeketh not externall honour, which superstitious men geue vnto him: but hee seeketh for faith, because to beleeue, is to geue the greatest honour that maye bee to the father and the sonne.

The Gospel is the the Scepter of Christ.

C. Whereuppon, the doctrine of the Gospell is as a Scepter vnto Christ, by which he gouerneth the faithfull whome the father hath made subiect vnto him. And this definition is firste of all worthy to bee noted. Nothing is more vsuall and common then the false profession of Christianisme. For the Papistes which are the moste sworne enemies vnto Christe, doe notwithstanding so impudently bragge and boast of his name, but here Christe requireth of vs no other honour, then that we shoulde obey his Gospel. Whereuppon it followeth, that what honour soeuer hipocrits geue vnto Christ, it is nothing els but a Judas kisse. How often tymes soeuer they call him a king, they do nothing but spoile him of his kingdome and power, so long as they beleeue not the gospell.

M. Therefore, hee which heareth not the woorde of Christe (that is to saye, which receiueth it not as the woorde of the sonne of God sent into this worlde, of the father for our saluation) he it is which greatly dishonoureth the sonne and the Father. He said that a Prophet was not without honour sauing in his owne country. It is a Discredite to the Prophet sent of God, yf so be his word be not beleeued. And in another place this discredit is said to be vnbeliefe, the which happened to the sonne of God among the Nazarites. Joh.4.44

R. Moreouer, because to beleeue seemeth to many to be a thing so easy, (In somuch that they thinke they beleeue when they only heare this name, thinking that to beleeue, is nothing else then to vnderstande, to remember, to knowe, and to thinke). *M.* we muste note that to beleeue Christe, is by fayth to receaue his woorde: and to beleeue the father, is to beleeue that hee sente his sonne into this worlde to bee the redeemer of the same. Therefore, we must beleeue God, not symplye as God, (of the which faith the Iewes bragge) but as the father in the sonne, and as the sender in him that sent. He which wanteth this faith, may bee reckened among the blinded Iewes, & not among Christians. Mar.6.6. Faith is not an opinion.

He that heareth my woorde,

By. Therefore, the firste thing in the order of saluation & iustification is to heare the woorde, but not euery ones woorde, but the woordes of Christe onely our Iustifier & saviour. And herein is required preaching. For how shal they heare with out a preacher? It is necessary therefore, that the woorde of Christ doe make vs redy to heare: when as the Inuentions of men, and the constitutions of the fathers are excluded. For faith cleaueth to the word of God, & not to the woorde of men. C. Christ afterward commendeth the fruite of obedience, saying, Ro.10.14.

Hath euerlasting life,

to the ende we might be the more readye and willing to perfeurme the same. Life eternall the fruite of faith.

For

For who can be so flinty harted, but that he can be contented willingly to submit him selfe vnto Christe, when hee seeth the rewarde of euerlasting life set before him? And yet notwithstanding we see, howe fewe he winneth vnto him by this clemencie. Such is our wickednes that we hadde rather willingly perishe, then to geue our selues to the obedience of the sonne of God, that through him we might bee saued. Furthermore, the authoritye of the Gospel is confirmed by these wordes of our sauiour Christ. For Christ testifieth that he came from God, and not from man. Euen as in another place he affirmeth that hee speaketh not of him selfe, but that which the Father hath committed vnto him.

Joh.14.10

M. And it ought not to deminish anye thing of the sonnes honour, that hee is sent of the father: (as the Ambassadour of the Emperour is inferiour to him that sent him) Bv. But in that the sonne is sent, it belongeth rather to dispensation then to Imbecillitie. *M.* The Ambassadour hath deseruedly lesse honour then the Emperour, because he is neither the Sonne, nor the Lorde, nor yet of suche power as the Emperour is, but a Minister and a seruant. But Christ was sent into this worlde not as a seruant of his Lorde, but as a sonne of his father: not as one of lesse power, but as his equal in al thinges: not as of another nature and substaunce, but as coequall and coeternall with him in euery condition, and therfore worthy to be no lesse honoured then the father, yf the father hadde taken vppon him our flesh, and descended from heauen, as he hath done.

Christe equall to the father touching the Godhead.

Bv. For therfore the father sent the eternal word, that in him he might manifestlye declare him selfe vnto vs. For the sonne is a most proper Character of the Fathers substance.

Heb.1.3.

AVG. Therefore, the Sonne is sent of the father, but not separated from the father.

And shall not come into iudgement.

M. Because God hath not sent his sonne into the worlde to Judge the worlde, but that the worlde might bee saued through him, Christe here confirmeth the sentence going before concerning eternall lyfe. For he came to saue his people from their sinnes. And sinnes being taken awaye, the power of death is at an ende, because the rewarde of synne is death, and the sting of death is sinne.

Iohn.3.17

Math.1.21

Rom.6.23. 1.Cor.15.56

C. We therefore are out of the perill of death, because we are deliuered by the benefite of Christe: Bv. as the Apostle teacheth in the eight chapter to the Romanes.

But is escaped from death to lyfe.

Our sauiour Christe doth not without deepe consideration affirme, that we are alredye escaped from death because the seede of life by which we are called, is incorruptible in the Sonnes of God, and because they are already through hope with Christe in the heauenlye glory, and also haue within them the kingdome of God. For although their life is hidden with God in Christe, yet notwithstanding, they ceasse not to possesse the same through faith: and in that they are deliuered from death, and do knowe them selues to bee in safetye through the protection of Christ, they do not therfore, ceasse to be in peace. Neuertheless, let vs remember that the faithful are so in life in this present worlde, that they alwaies carrye about with them the matter or cause of death. But the spirit which dwelleth in them is life, which at the length shall abolishe the reliques of death. For that saying of Paul is most true, The last enemy that shalbe destroyed is death. And yet in this place the full deliuerance from death, or the perfite exhibition of life is not handeled. But although that lyfe is but begon in vs, yet neuertheless, Christ pronounceth the same to be so certaine to the faithful, that they ought not to be afraid of death: no marualle, they being ingrafted in him which is the bottomlesse wel of lyfe.

1.Pet.1.23.

Ephe.2.6. Luk.17.21

Colos.3.3

1.Cor.15.26

M. This place also maketh verye

much

much to the confuting of their opinion, which most impudently affirme, that the soules of such as dye, dye togeather with their bodies: and of their opinion also which say that they slepe after death vntil the day of iudgement. For that which Christe speaketh here, cannot be vnderstode of the body, (because it passeth from death to the graue) but of the soule, which passeth from the death of the body to life. The soule passeth frō death to life.

Euen as Christ in plaine wordes sayde to the Theefe, This day shalt thou bee with me in Paradise. And the Apostle Paul saith, I desyre to be dissolued and to bee with Christ: euidently shewing that it will come to passe, that he should be in spirite with Christe, so soone as hee should be discharged and losed from the bondes of the body. Otherwise Christe lyued in him, insomuch that he had no nede so greatly to desire the dissolution of the body to this thing, except he had beleeued that his spirite, being entered after death into euerlasting life, shoulde spedyly come vnto Christe. Luk.23.43 Philip.1.23 Galat.2.20

A Howbeit, this place ought properlye to be vnderstode and expounded of that escaping and passage from death to lyfe, which is by faith, as we haue declared alredye. *B*v. For so soone as a man truelye beleeueth the word of Christ, he passeth from death to life: Christ beginneth to liue in him, which is the life of the soule.

R. Therefore death in the faithful shal be swallowed vp, and made the gate to lyfe.

25. Verylye, Verylie I saye vnto you, the houre shall come, and nowe is when the dead shal heare the voyce of the Sonne of God: and they that heare shal liue.

{*Verilie Verilie I saie vnto you, the houre shall come.*}

M. Now againe the thirde tyme he vseth this earnest affirmation, whiche greatly expresseth his minde: first of all speaking not onely seriously, and constantly, but also of serious, certaine, and and waighty matters: secondly, requiring of the hearers an vndoubted faith also. *C*. For the Euangelist so often times setting before vs the sonne of God swearing in the cause of our saluation, we may thereby perceiue fyrst of all, howe carefull he is for vs: and secondly, how nedefull it is that the credit of the Gospel be established and confyrmed.

The effect of faith, of the which Christ here speaketh, seemeth to be incredible.

Therefore, by an othe hee affirmeth that the voice of his Gospell is of such quickening power, that it is able to raise vp the dead. *B*. There are some whiche vnderstand this worde of Christe, of the resurrection or life of mens bodyes, & go about to proue the same by the example of Lazarus, & of the widdowes sonne: *C*. but it is euident enough by ỹ text, that Christe doth speake of spirituall death. Fyrst of al, Christ admonisheth vs that we are all dead, before he doth quicken vs. And hereby it appeareth what the whole nature of man is able to dwe, concernyng the attaynyng to saluation. It is verye true that there remayneth in the soule of man, some remnant of lyfe (for vnderstanding, iudgement, will, and all the sences are partes of life) but because there is no part which may aspire to life eternall, it is no maruaile yf the whole man, so farre forth as appertaineth to the kingdome of God, be counted deade. And of this death the Apostle speaketh in more wordes, when he saith, that we were farre from the pure and sincere reason of the mind, and in the cogitacion of our hartes enemies to God, and his righteousnes, and being blind, erred in darcknesse, & were geuen to euyll concupiscence. If this corrupt nature haue no strength to at-

tayne

The grace of Christ is resurrection from death

tayne to righteousnesse, it foloweth that the life of God is extinguished in vs. And so the grace of Christ is the true resurrection from death. Also this grace is giuen to vs by the Gospel. Not that the eternall preaching of the same is of suche force, (which often times goeth in at one eare, and commeth out at the other) but because Christ speaketh within to our hartes by his holy Spirite, that we may by faith receiue the lyfe offered vnto vs. *R.* Therefore to heare the voyce of the Sonne of God, is not onely to heare those carnall wordes with our bodilye eares, but to beleeue with ỹ hart. Wherfore, they that beleeue are iustified. For to beleeue with the heart maketh a man righteous. Also it is sayde, Abraham beleeued God, and that was imputed to him for righteousnesse. Againe it is sayd the iust shall liue by faith. For Christe doth not speake here of dead men, but he only vnderstãdeth the elect, whose eares God doeth open, that they may receiue the voyce of his Sonne, which can restore them to life. Yea Christe distinctly in his wordes commendeth vnto vs two kyndes of grace, when he sayth, that the dead shall heare the voyce of the sonne of God, and liue. For it is no lesse against nature for the dead to heare, then to be restoared to lyfe from which they were fallen. Therefore both these belong to the secrete powere of God. *A.* Forexperience teacheth vs that the Reprobates haue eyes, bnt yet they cannot see, they haue also eares, but yet they cannot heare: and the Gospell of Christ is to thẽ a sauioure of death vnto death. When he sayth, The houre shall come, and nowe it is, he speaketh as of an vnwonted and straunge thing. And verily the preaching of the Gospell was the new and sodaine resurrection of the worlde. *A.* Wherevppon when Christ taught, many sayde, What newe doctrine is this? And Paul Preaching the resurrection of the dead, some sayde, This man seemeth to bee a tydinges bringer of newe Deuilles.

Faith iustifieth. Rom.10.10 Gen.15.6. Abac.2.4.

Two kyndes of grace.

Esay.6.9.

1.Co.2.16.

Mar.1.17.

Acts.17.18.

C. If any man demaund whether the word of God hath not alwayes geuen lyfe to men, aunswere maye bee made, that the Doctrine of the Lawe and the Prophetes, being ordayned for Gods people, had rather this propertye and office to maintaine those in lyfe which were begotten to GOD, then to reduce from death. But the office of the Gospell was to bring the Gentiles, which before were banished menne from the kingdome of God, enemies to God, and voyde of all hope of saluacion, into the society of life: R. as also the Apostle teacheth in his Epistle to the Ephesians.

The office of the lawe and gospel.

Ephe.2.11.

26. For as the Father hath life in him selfe: so lykewise hath hee geuen to the Sonne to haue lyfe in him selfe.

M. In these wordes hee geueth a reason, why he sayd that the dead should bee raysed vp and quickened by the voyce of the Sonne of God, C. and wit hall he sheweth whereof it commeth that his voyce hath so great efficacye: namelye, because he is the well of lyfe, and poureth the same into men, by his voyce. For lyfe coulde not flowe vnto vs out of his mouth, except the cause and originall thereof were in him. Neyther is God sayde to haue lyfe in him, onely because hee alone lyueth by his owne proper power and vertue, but because he contayning in him selfe the fulnesse of lyfe, quickeneth all thinges. And this belongeth properlye to God alone, euen as it is sayde, With thee is the well of life. Whereby wee gather that this title is properlye ascribed vnto Christ, in that hee was manifested in the flesh, *M.* and this hee receyued of the Father, when the worde was made flesh. Therefore in that hee is the sonne of God, hee hath all thinges of him selfe: but in that hee is the sonne of man, he hath receyued all thinges from the Father.

Psal.36.9.

John.1.14.

27. And he hath geuen

him

him power alſo to iudge, becauſe he is the ſonne of man.

{And he hath geuen him power.}

C. Againe he repeateth that power is geuen to him of the father, that he might haue full power of all thinges both in Heauen and in earth: for this woꝛde (Iudge) is taken foꝛ rule and empyꝛe, as beforе. But wе muſt pꝛincipallye note the reaſon which hе nowe addeth,

{Becauſe he is the ſonne of man.}

M. To bе the ſonne of man, accoꝛding to the phꝛaſe of Scripture, is nothing elſe than to be a verye man, euen as in that he is ſayde to bе the ſonne of God, is meant that he is verye God: foꝛ euery one is that naturallye which he is, when hе is boꝛne. *C.* The meaning of Chꝛiſt is, that he came foꝛth vnto men, adoꝛned with ſuch power, that he might communicate and beſtowe that vppon them which hе had receyued of his Father. And in that hе is man, he was oꝛdained by the Father, to bе the aucthour of lyfe, leaſt we ſhould ſeke him a farre of. Foꝛ Chꝛiſt hath not receyued any thing whereof he him ſelfe ſtode in nede: but rather to make vs ritche with his abundaunt treaſure.

The ſumme and meaning is, that in the man Chꝛiſt, the ſame is reuealed vnto vs which was hidden in God: and the lyfe which men beforе could not attaine vnto is nowe at hand. M. Alſo it is woꝛthy to be noted, that when he might haue ſayde, Becauſe he is man, he choſe rather to ſaye, Becauſe he is the ſonne of man. Let this ſerue our faith againſt thoſe which teach that Chꝛiſt toke fleſhe, not of the vyꝛgin Mary, that is to ſaye, of the ſede of Abraham, (whiche the whole Scripture teacheth) but that he bꝛought the ſame with him from heauen. But Chꝛiſt here plainelye calleth him ſelfe the Sonne of man, and not man onely.

28. Maruaile not at this: for the houre ſhall come, in the which all that are in the graues, ſhall heare his voyce.

{Maruaile not at this.}

B. It was great and wonderful which Chꝛiſt arrogated to him ſelfe, the admiration whereof that he might somewhat diminiſhe, and might cauſe the ſame to bе beleeued, hе affyꝛmed that he would do that which was much moꝛe wonderfull, namelye, that he woulde with his voyce, that is to ſaye, with his power, raiſe all the dead to lyfe in the laſt daye.

R. Beforе hе ſpake of the reſurrection which is by fayth, which is by iuſtification, and nowe he ſpeaketh of the fleſhe.

Reſurrection by fayth and the reſurrection by the fleſh

C. But hе ſeemeth to reaſon verye vnfitlye, when he bꝛingeth the confirmation of that which he had ſpoken beforе from the laſt reſurrection. Foꝛ it is no greater woꝛke to rayſe mennes bodyes, than it is to rayſe theyꝛ ſoules.

Obiection.

To this, aunſwere maye be made, that there is not here of the matter it ſelfe compariſon made which is greater, and which is leſſe, but of humane ſence and vnderſtanding. Foꝛ men (as they are carnall) doe wonder at nothing but that which is erternall and viſible. Hereвppon it commeth that they careleſlye omit the reſurrection of the ſoule, but haue the reſurrection of the fleſhe in great admiration. Moꝛeouer, this our groſſe deſire bꝛingeth to paſſe that thoſe thinges do make moꝛe to the confirmation of fayth, which are ſeene with the eye, than thoſe thinges which maye bе conceyued by fayth onelye. Becauſe hе ſpeaketh nowe of the laſt daye, hе

Aunſwere.

addeth

addeth not this restraint, And nowe it is, as he doeth before, in the fine and twentye verse: but doeth simplye pronounce that the tyme shall come.

{In the which they that are in the graues.}

M. This is not so to bee stretched, that wee should understande that they onely shalbe rayled vp in the latter day, whose bodyes are buried in Graues and Sepulchers: and to exclude those, which eyther are drowned in the water, burnt to Ashes in the fyre, or devoured of wyld Beasts, as we have read of diuers Christian Martyrs, who have thus ended their lyues.

C. But because the dead are commonly for the most part buryed, by a figure called Synecdoche, hee vnderstandeth all which were dead, and this is of greater force, than if hee had sayd the dead onely.

{Shall heare his voyce.} *M.*

By these fewe wordes the faith of Christians is deserned from the faith of the Iewes. For the Iewes beleeue the generall resurrection of our bodies: but they doe not beleeue that the same shalbe by the power of the voyce of Christ the sonne of God. But this is here plainely affyrmed in these wordes, when he saith, Shal heare his voyce. This voyce the Apostle attributeth to the Archangel, as to the Minister of Christ, saying: For the Lorde him selfe shall descende from heauen in a shoute, and in the voyce of the Archangell, and in the Trumpe of God: and the dead in Christ shall ryse first. For this worke he shall bring to passe and finishe by his power, but yet hee wyl vse the Ministerye of Aungelles, as appeareth in Mathew: And the Apostle maketh mencion of the last Trumpe, at the sounde whereof the dead shall ryse. Therefore the voyce of Christ is that Angelicall Trumpet, which by the name and power of Christ shall raise vp the dead. Euen as that is the voyce of the King which is proclaimed by the Harold in the Kinges name, so is that the voice of Christ, which by the Gospell of grace is preached throughout the whole world in the name of Christ.

1.Thess.4 16.

Mat.12.30. Mat.24. 31

M. Also this is not slightly to bee passed ouer, that the houre of the last Iudgement is sayde to come. This Iudgement, while we are seeking to enioye the vanitye of this world, and spend the time, commeth on a pace. Let vs therefore bee careful and vigilaunt in the exercise of godlynesse, first because wee heare that the houre of Iudgement shall come, secondlye, because wee knowe not the time thereof. *A.* The which two thinges are to bee considered, that wee maye learne howe wee ought to stande before the sonne of man. For wee must all bee brought before the Tribunall seate of Christ, that euery man may receyue the workes of his body according to that he hath done, whether it be good or bad: as Christ consequently sheweth saying.

The last day of iudgment.

Luk.21.36.

29. And shal come forth, they that haue done good vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation.

{*And shall come forth.*}

R. Because the resurrection of the flesh is common to all men, as well to the vngodlye as to the Godly, Christ nowe maketh a difference, speaking of the state of both in this resurrection: and hee pointeth out the faithfull by theyr good workes, euen as hee teacheth in a nother place that

Mat.7.7.

him power alſo to iudge, becauſe he is the ſonne of man.

And he hath geuen him power.

C. Againe he repeateth that power is geuen to him of the father, that he might haue full power of all thinges both in Heauen and in earth: for this worde (Iudge) is taken for rule and empyre, as before. But wee muſt principallye note the reaſon which hee nowe addeth,

Becauſe he is the ſonne of man.

M. To bee the ſonne of man, according to the phraſe of Scripture, is nothing elſe than to be a verye man, euen as in that he is ſayde to bee the ſonne of God, is meant that he is verye God: for euery one is that naturallye which he is, when hee is borne. *C.* The meaning of Chriſt is, that he came forth vnto men, adorned with ſuch power, that he might communicate and beſtowe that vpon them which hee had receyued of his Father. And in that hee is man, he was ordained by the Father, to bee the authour of lyfe, leaſt we ſhould ſeeke him a farre of. For Chriſt hath not receyued any thing whereof he him ſelfe ſtode in neede: but rather to make vs ritche with his abundaunt treaſure.

The ſumme and meaning is, that in the man Chriſt, the ſame is reuealed vnto vs which was hidden in God: and the lyfe which men before could not attaine vnto is nowe at hand. M. Alſo it is worthy to be noted, that when he might haue ſayde, Becauſe he is man, he choſe rather to ſaye, Becauſe he is the ſonne of man. Let this ſerue our faith againſt thoſe whirh teach that Chriſt toke fleſhe, not of the virgin Mary, that is to ſaye, of the ſeede of Abraham, (whiche the whole Scripture teacheth) but that he brought the ſame with him from heauen. But Chriſt here plainelye calleth him ſelfe the Sonne of man, and not man onely.

28. Maruaile not at this: for the houre ſhall come, in the which all that are in the graues, ſhall heare his voyce.

Maruaile not at this.

B. It was great and wonderful which Chriſt arrogated to him ſelfe, the admiration whereof that he might somewhat diminiſhe, and might cauſe the ſame to bee beleeued, hee affyrmed that he would do that which was much more wonderfull, namelye, that he woulde with his voyce, that is to ſaye, with his power, raiſe all the dead to lyfe in the laſt daye.

R. Before hee ſpake of the reſurrection which is by fayth, which is by iuſtification, and nowe he ſpeaketh of the fleſhe.

Reſurrection by faith and the reſurrection by the fleſh

C. But hee ſeemeth to reaſon verye vnfitlye, when he bringeth the confirmation of that which he had ſpoken before from the laſt reſurrection. For it is no greater worke to rayſe mennes bodyes, than it is to rayſe theyr ſoules.

Obiection.

To this, aunſwere maye be made, that there is not here of the matter it ſelfe compariſon made which is greater, and which is leſſe, but of humane ſence and vnderſtanding. For men (as they are carnall) doe wonder at nothing but that which is erternall and viſible. Herevppon it commeth that they careleſlye omit the reſurrection of the ſoule, but haue the reſurrection of the fleſhe in great admiration. Moreouer, this our groſſe deſire bringeth to paſſe that thoſe thinges do make more to the confirmation of fayth, which are ſeene with the eye, than thoſe thinges which maye bee conceyued by fayth onelye. Becauſe hee ſpeaketh nowe of the laſt daye, hee

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addeth not this restraint, And nowe it is, as he doeth before, in the fiue and twentye verse: but doeth simplye pronounce that the tyme shall come.

{In the which they that are in the graues.}

M. This is not so to bee stretched, that wee should vnderstande that they onely shalbe rayled vp in the latter day, whose bodyes are buried in Graues and Sepulchers: and to exclude those, which eyther are drowned in the water, burnt to Ashes in the fyre, or deuoured of wyld Beasts, as we haue read of diuers Christian Martyrs, who haue thus ended their lyues.

C. But because the dead are commonly for the most part buryed, by a figure called Synecdoche, hee vnderstandeth all which were dead, and this is of greater force, than if hee had sayd the dead onely.

{Shall heare his voyce.} M.

By these few wordes the faith of Christians is deserned from the faith of the Iewes. For the Iewes beleeue the generall resurrection of our bodies: but they doe not beleeue that the same shalbe by the power of the voyce of Christ the sonne of God. But this is here plainely affyrmed in these words, when he saith, Shal heare his voyce. This voyce the Apostle attributeth to the Archangel, as to the Minister of Christ, saying: For the Lorde him selfe shall descende from heauen in a shoute, and in the voyce of the Archangell, and in the Trumpe of God: and the dead in Christ shall ryse first.

1.Thess.4 16.

For this worke he shall bring to passe and finishe by his power, but yet hee wyl vse the Ministerye of Aungelles, as appeareth in Mathew: And the Apostle maketh mencion of the last Trumpe, at the sounde whereof the dead shall ryse. Therefore the voyce of Christ is that Angelicall Trumpet, which by the name and power of Christ shall raise vp the dead. Euen as that is the voyce of the King which is proclaimed by the Herald in the Kinges name, so is that the voice of Christ, which by the Gospell of grace is preached throughout the whole world in the name of Christ.

Mat.12.30. Mat.24. 31

M. Also this is not sleightly to bee passed ouer, that the houre of the last Judgement is sayde to come. This Judgement, while we are seeking to enioye the vanitye of this world, and spend the time, commeth on a pace. Let vs therefore bee careful and vigilaunt in the exercise of godlynesse, first because wee heare that the houre of Judgement shall come, secondlye, because wee knowe not the time thereof. A. The which two thinges are to bee considered, that wee maye learne howe wee ought to stande before the sonne of man. For wee must all bee brought before the Tribunall seate of Christ, that euery man may receyue the workes of his body according to that he hath done, whether it be good or bad: as Christ consequently sheweth saying.

The last day of iudgment.

Luk.21.36.

29. And shal come forth, they that haue done good vnto the resurrection of lyfe, and they that haue done euyll, vnto the resurrection of dampnation.

{And shall come forth.}

R. Because the resurrection of the flesh is common to all men, as well to the vngodlye as to the Godly, Christ nowe maketh a difference, speaking of the state of both in this resurrection: and hee pointeth out the faithfull by theyr good workes, euen as hee teacheth in a nother place that

Mat.7.7.

the Tree maye be knowne by his fruite.

Also he commendeth their workes in the which they began to exercise themselues from the time of their calling. For the Theefe, to whome Christ promised lyfe, which all his life time was giuen to wickednesse aspired at the last call to godlinesse. But because he is become a newe man, and beginneth of a bondeslaue of sinne to be a seruaunt of righteousnesse, God calleth not the whole rase of his former life to an account.

Moreouer those sinnes which the godly dayly committe, are not imputed to the. For without pardon and forgiuenesse, there was neuer any man in the whole worlde, which can be thought to haue liued well. Naye, there can be no good worke reckened to be in any man, but in him alone, whose sinnes GOD hath forgiuen: forasmuch as our best deedes are lame and corrupt.

Good workes without grace, are euill workes.

Therefore they are here called the doers of good workes, whome Paule calleth zealous and louers of good workes.

Titus2.14

But this estimation and iudgement dependeth vpon the fatherly clemency and acceptation of our God, who alloweth that fraelye for good, which deserueth to be reiected as euill and vnperfect.

M. Moreouer here shal appeare a double ende of humaine things in the resurrection, euen as also the very wordes of Christ doe sufficiently declare: and not without cause: for there is a diuersitie among mortall men, some are elated, othersome are reprobated, to the ende that euerye parte might haue his right ende.

Elect and reprobate.

Therefore Christ sayth that when he hath gathered togither all Nations before him, he will seperate them as a shepheard deuideth the shepe from the Goates, and will place the shepe on his ryght hande, and the Goates on his left hande. Wherefore let it not trouble any man if he shall se in this life Tares mirt with good seede, and the stincking Goates mingled among the shepe.

Mat.25.33.

When that houre of iudgement shall come, that is to saye, when these endes that are appoynted from the beginning of the worlde shall come, euery man shall be seperated and appoynted to his proper ende. For the reprobate shall go into euerlasting paine, that is, to the resurrection of iudgement or condemnation, and the Just into eternall lyfe, that is to saye into the resurrection of life. For the Angels shall go forth, and shall seperate the wicked from amonge the Just, and shall throw them into the furnace of whot burning fyre, where shalbe weping and gnashing of teethe. *Bv.* All men therefore enioy the common, naturall, and sensible life, as well good as euell, and they shall all rise from the same againe, notwithstanding by the iudgement of the Just Iudge Christ Iesus, the condition and state of theire lyfe to come shall not be a lyke. *M.* For seeing he is a God which is not pleased with Iniquity. *A.* When he hath gathered the wheate into his barne (that is to say when he hath called and receyned the faithfull which imbraced Godlynes to possesse his kingdome for euer) he shall burne the chaffe, that is, vnfrutefull men and workers of iniquity with vnquenchable fyer. The whiche Saint Iohn expressed in these woordes, He which ouercommeth shall possesse all thinges: and I will be his God, and hee shall be my sonne. But the fearefull and vnbeleeuing, and abhominable, and murtherers, and whoremongers, and sorcerers, and Idolaters and all lyers, shall haue their parte in the lake which burneth with fier and brimstone: which is the seconde death. For there shall enter into it no vncleane thing, neyther whatsoeuer worketh abhomination, or maketh lyes, but they which are written in the Lambes booke of lyfe. The which also the scripture setteth forth in other wordes, saying: Their worme shall not dye, and the fier shall not be quenched.

Mat.13.41

Psal.5

Mat.3.12.

Apoc.21.7

Iere.17
Esa.66.24
Mar.9.44

M. The which manifestly maketh against those which pronounce generally all men to be saued. For as euerlasting life is layde vp for the elect, euen so there wayteth for the reprobate that eternall fier whiche is prepared for the Diuell and his Angels.

Mat.25.41

C. And wheras the Papistes of these places gather that euerlasting life is gotten

Merites deserue not euerlasting lyfe.

by merites, they may easely bee refuted: for Christ speaketh not only here of the cause of saluation, but also putteth a noate and difference betweene the elect and the reprobate, the which he doth to wyn and bring his seruauntes to holynesse and innocencye. And wee truelye doe not deny but that faith ioyned with a desire to lyue well and vprightly iustifieth: but do onely teache that we cannot repose our trust and confidence in any thing else, saue in the mercy of God. *A*. But concerning this wee haue spoken more at large, in our exposition of Mathew.

Mat.16.27 and.25.34.

30. I can of my owne selfe doe nothing: as I heare I iudge, and my iudgemen is iust, because I seeke not my owne wyll, but the wyll of the Father which hath sent mee.

{I can not of my owne selfe}

B v. After the confirmation and probation of his diuinitie, and that he was the sonne equall to the Father, in all thinges, hee returneth to the proposition and occation of the disputacion, from the which hee was digressed, and gathereth all thinges into a certaine particular Epiloge or conclusion. *M*. And because hee had arrogated to him selfe many thinges, hee sheweth that he hath done the same iustlye, and vppon good consideracion. As if hee should saye, *B*. I haue declared vnto you what I am with the Father, and what I haue receyued of him, that I worke all thinges with the Father, and that with him I raise the dead to life. By these thinges you see that I am farre from doing any thing which is contrary or against him, eyther by breaking the Sabboth, or else by orrogating to my selfe, that which is proper to him alone. I confesse that of my selfe, I can do nothing, being a man as you see: these thinges are genen to me of the Father, hee bringeth all thinges to passe in mee. As I heare of him, and as I knowe by experience, so I iudge in all thinges: there is nothing in mee, I saye nothing, I doe nothing which belongeth not to the Father. I knowe no part of my wyll which is not agreing to the wyll of my Father: I desire nothing, I goe about nothing which is not according to the good pleasure of my Father: so farre I am from prophaning the Lords Sabboth, and that which is more, from blaspheming him: the which falselye ye obiect against me.

C. Therefore Christ speaketh not here of his bare diuinitie: but as hee is endewed with our flesshe, he admonisheth vs not to esteeme of him according to the outward shewe, because there is more in him than there is in a man. Secondlye, we must see and consider with whom he had to do. His purpose was to refell the Iewes which sought to oppose or set him against God. Therefore he doth deny that he doth any thing as man, because God which dwelt in him was his guide & moderator. This alwayes we must remember that so often as Christ speaketh him selfe, he doeth onely assume or take to him selfe that which is proper to a man, because he had respect vnto the Iewes, which wickedly sayd that he was a priuate person, and no better than one of the common sort of people. After the same manner, he referreth to the Father whatsoeuer is aboue man. This word (Iudgement) as it doeth properly belong to Doctrine, so also it doth appertaine to the whole administration: as if he should say that he hath the Father his authour in all thinges, whose wyll is to him a rule in all thinges.

{And my iudgement is iust.} *M*.

This is not to be vnderstode as though

the Father had one by him selfe, and the Sonne another, as we haue also shewed before in the nineteene verse. C. For he doth not compare his will and the will of his father together as one contrary to the other, but onely confuteth that which they falsely imagined, as, that he was rather caried by humayne boldenesse, than led by deuine authority. He doth deny this to be his owne proper affection, and contrary to the commaundement of his Father.

31. If I testifie of my selfe, my testimonye is not true.

M. By these wordes our Sauiour preuenteth that which his aduersaries might haue obiected against him, to trouble the mindes of simple and ignorant men: the whiche also they went about when they sayde, Thou giuest testimony of thy selfe, but thy testimony is not true. Therefore hee sheweth that hee doth not leane to his owne testimonye, nor to the testimonye of any other man: but to the testimonye of his heauenlye Father, which cannot lye, and which in truth far exceedeth all other testimonye. To this ende doth those thinges appertaine, which are spoken in this parte of the Apology. So that when he sayth, If I testifie of my selfe, my testimony is not true, he doth not diminishe the credite of his owne testimony (the which mightely hee defendeth in an other place) but it is a certayne manner of concession or graunting. Because Christ was sufficiently instructed from heauen, not to bee credited he is contented. As if hee should saye, If my testimonie be suspected of you according to the common maner of men, let it be so, I make no account of it.

We knowe that nothing is counted true and lawfull which a man speaketh in his owne commendation, how truely soeuer hee spake: because no man may be a sufficient witnesse in his owne cause. And although it is wicked to deale thus with the sonne of God, yet notwithstanding, he was content to departe from his right, that by the authority of God he might conuince his enimies.

32. There is another that beareth witnesse of me: and I am sure the witnesse which hee beareth of me is true.

A. There are some which by this other witnesse bearer vnderstand Iohn the Baptist, making this to be the sence of Christes wordes, It seemeth to you that if I beare witnesse of my selfe, that the same is not true: but now there is another which beareth witnesse of me, the which I know to be true: but as for you ye saye that ye will not beleeue the same. But it is better by this other witnesse bearer to vnderstande God the Father, that it may agree with that which is sayd in another place, I am one which beare witnesse of my selfe, and my father which hath sent me beareth witnesse of me also. John.8.18.

B. So that the same which he sayth here is thus muche in effect: My wordes are far otherwise than ye take them to be. It is God and not this poore Carpenter, which beareth witnesse of me, and which doth acknowledge his onelye begotten and welbeloued sonne: the which testimonye is so sufficient for me, that I care not what men think of me. *M* Neither doth he saye simply, His testimonye is true, But he sayth that hee knoweth his testimonye is true. By which words hee doth not onely declare that the testimony of his Father is true, but also that he himselfe doth know for a suertie, that he doth arrogate nothing to himselfe, which of right, and by the testimonye of the Father, appertained not vnto him.

John.8

33. Ye sent vnto Iohn, and he bare witnesse of

of the trueth.

M. Because hée had made mencion of the testimony of the Father, nowe to extoll the same, and therewithall to shew that his aduersaryes are reprehensible, and blameworthye, to the consolation and staye of simple mindes, hée bringeth in the testimony of Iohn concerning him, the which although it were verye notable, yet notwithstanding it was contemned and neglected of the Rulars of the Iewes. And this maketh verye muche to conuict them, that hée sayth not simplye, Iohn bare witnesse to the trueth, But, Ye sent vnto Iohn. C. For hée vrgeth them with the aunswere of Iohn, the which they coulde not without shame discredite. For to what ende shoulde they haue sent vnto him, except they meant to stande and geue credite to his sayinges? For they sent vnto him, as to a Prophete of GOD, and séemed to make account of his voyce, as of some diuine Oracle.

And although Christ here after a sort yelded vnto his enemies, yet neuertheless, verye notablye hée reproueth them, and casteth in theyr téeth that nothing stayeth them from beléefe, but malice. Therefore we sée that this circumstance doeth make verye much to the matter that they sent vnto Iohn, and as it were with a minde desirous to learne they went vnto him, to knowe who was the Messias, and yet notwithstanding, regarded not his aunswere.

M. Hée sayeth not, And he bare witnesse to mee, but he sayth, Hee bare witnesse to the truth: the which is more certaine and farthest from suspicion.

And hée calleth the dispensation of the redemption of mankinde, which hée had taken in hande, the trueth, for the which dispensation, the sonne of God was sent to take vpon him our flesh: of the which he sayeth in another place, I am the way, the trueth, and the life. But this trueth is alwayes condemned in the worlde for a lye.

John.14.

34. But I receyue not the

recorde of man: neuertheless, these thinges I saye that ye might be safe.

{I receyue not the recorde of man.}

M. What meaneth these wordes: If hée receyue not any mans testimony concerning him selfe, wherefore was Iohn sent of God, to beare witnesse of the trueth? Also the testimonyes of the Apostles, were they not the testimonies of men? of whome hée saieth, You also shall beare witnesse of mee because ye haue beene with me from the beginning. Also hée sayeth, Ye shall be witnesses vnto me, in all Iewrye, and in Samaria, and to the vtmost partes of the earth. To this we aunswere: Christ vseth the testimony of Iohn, not that hée stoode in néede of the same: but because it was néedefull for vs thereby to be confirmed. They which séeke theyr owne glorye, do not onely testifye of them selues notable and excellent thinges, but do also much esteéme and bragge of the testimonies of suche others as they them selues are. But Christ, to the ende hée might teache that he sought not his owne glorye, euen as before he said he had no néede to beare witnesse of him selfe, euen so here hée sayeth that he doth not stande or depend vppon the testimony of Iohn howe great soeuer he be, nor of any other man, séeing hée hath testimony far greater than the witnesse of man. As if he should say. *B* v. I doe not therefore bring forth the testimony of Iohn concerning my selfe, as though he had made me any whit the better thereby, as that I might bée such a one as I was not before he gaue testimony of me, that is to say, that I should not haue béene God, except hée had sayd, that I am the sonne of GOD: (for I am that naturally that which hée sayde I was) but for your sakes rather do I

Question.

Joh.15.27.

Actes.1.8.

Aunswere.

bring his teſtimonie. For, becauſe hee was of great auctoritye among you, I thought that ye woulde the more readily haue beleeued his wordes, and ſo thorow fayth in mee haue obtayned euerlaſting lyfe. C. Therefore Chriſt here declareth that he hath not ſo much reſpect vnto him ſelfe, as he hath to profite men, when hee rayſeth vp Preachers of his Goſpell, by whome hee maye certifie vs of his wyll. In the which alſo his wonderfull goodneſſe doeth greatlye ſhyne, in that he ſeeketh to frame all thinges to our ſaluation. Wherefore wee alſo muſt endeuour our ſelues to ſee, that hee bee not carefull in vaine for our ſoules health. *M.* Chriſt ſayth not, I ſpeake theſe thinges to make you aſhamed, and to defend my Innocencye againſt your blaſphemie, the which vndoubtedlye, of all other he might moſt iuſtlye haue ſpoken: and thoſe thinges whiche hee dyd ſpeake, might of them ſelues haue made them aſhamed. Hee rather deſyred to ſpeake that, which both onely appertayned to him, and alſo ought iuſtly to haue taken from them all outragious furye and deſyre to deſtroye him. For what man wyll ſeeke his deſtruction, whome hee knoweth to be ſo friendlye vnto him, that he ſeeketh nothing more than his profite and ſafetye? Let this bee an example for all the Miniſters of Chriſt to folowe, that in ſpeaking they neyther ſeeke theyr owne glorye, or reuenge, but the ſaluation of their hearers. If this minde were in all thoſe that take vpon them the office of teaching, the Churth of Chriſt at this daye ſhould be free from a number of contencions and perrilles. And it were neceſſarye that they ſhoulde practiſe this not onely in wordes (as a number of Hipocrites doe) but alſo in theyr converſation, and fatherly affection towarde the faithfull ſeruauntes of Chriſt, and alſo to inſtructe thoſe that reſiſt the trueth, with all meekeneſſe, if it maye pleaſe God at any time to geue them repentaunce, that they maye bee converted and beleeue.

Miniſters ought not to ſeeke theyr owne glorye.

M. Furthermore we muſt yet a litle farther diſcuſſe theſe wordes of our ſauiour Chriſt: for they doe nothing derogate from the teſtimonye of Iohn which he bare to the trueth: but Chriſt ſayeth that hee hath no neede of mans teſtimony, ſeeing he hath the teſtimony of his father, which farre excelleth all other. Wherevppon hee ſayeth not, And ye ſhall not receyue any mans teſtimony concerning mee. For that which Iohn, and which the Apoſtles after Iohn, dyd teſtifye concerning the trueth, was ſo directed by GOD to this ende, that all mankinde might bee brought to the knowledge of the trueth and bee ſaued. So that they haue nothing here for their purpoſe, who to cloake their vnbeleefe, do derogate from the wrytinges of the Prophetes, Apoſtles, and Euangeliſtes, vnder this pretence, that the Prophets, Apoſtles, and Euangeliſtes, were men, and that Chriſt him ſelfe doeth not alow the teſtimonye of men concerning him. Theſe vngodlye men do not conſider what is the vſe of thoſe teſtimonyes which are geuen to the trueth by the inſtinct of the holy ghoſt in men.

35. Hee was a burning and a ſhining light: and ye woulde for a ſeaſon haue reioyſed in his light.

{*He was a burning.*}

By. Leaſt any man ſhoulde thinke that this teſtimony of Iohn was eleuated and depreſſed by theſe wordes of the Lorde, hee commendeth Iohn him ſelfe to the ende hee might make his teſtimony commendable alſo.

R. For hee was not that true lyght, yet notwithſtanding, hee was a bright Candell, geuing teſtimonye concerning the true lyght, hee was a famous preacher of the trueth, being zealous in fayth and trueth, mightelye ſeeking to aduaunce the glorye of the Goſpell. Iohn.1.8.

M. There-

A. Therefore by this metaphoricall speache he greatly praiseth and commendeth the holines of Iohn, and therewith all also declareth what was his office. For not onely this belongeth to a burning light, that the same shoulde be bright and cleare of it selfe, but also, that it should with the brightnesse of the same illuminate all that is round aboute it. So, it was not sufficient for saint Iohn to be a holy man hym selfe, but this also speacially appertayned to his office, to bring the hartes of the Israelites by the preaching of repentaunce and the kingedome of God, and by geuyng testimony to Christe, to the knoweledge of the trueth. After this manner a faithfull minister of Christe ought to bee a burning candell, whiche is lightned in a darke place, to the end that they which are in the same might see. Not only this is required, that the minister be an honest and Innocent man, but also that he be suche a one as will shew forth the light which he hath receyued, to those whiche are committed to his charge. So sayeth oure sauioure Christ, No man lighting a candel putteth the same vnder a Bushell. But if the light be darknesse howe great is the darknesse? C. Moreouer whereas our sauioure calleth Iohn a burninge light, he doth thereby the more reproue the Ingratitude of the Iewes: for it followeth that they were willingly blynd, when they refused the candel of God which was set before their eyes As if he shoulde saye, God would not haue you to erre for he appoynted Iohn to be a Candel, that by his light he might direct you in the right way. Therefore in that ye do not knowe me to be the sonne of God, your voluntary errour is the cause therof. A. Euenso they which at this day are willyngly blynde in the midest of the lyght of the gospell, haue no excuse For the Lorde seketh by the preachinge of his worde, to bring men out of darknesse into light (in consideration whereof he called his apostles the light of the worlde) that the darkenesse of ignorance being driuen awaye, the harts of mortal men may be illuminated with the knoledge of god, and true piety.

John Baptist a Candell.

Ministers ought to be burning lightes.

Luk.8.16.

Mat.5.14.

{ *And ye would for a season haue reioysed* }

C. Nowe followeth the other reproche, in that they dyd not onelye shut theyr eyes against the trueth which was offered to them, but also sought all the meanes they could by abusing the same to oppresse Christ. For in that they were so readye to extolle Iohn aboue his proper degree, that proceeded of an euyll and wicked purpose, that the sonne of God might haue no place. Christ very notablye compareth this wicked abuse of the heaueulye light to lasciuiousnesse: euen as if the good man of the house should light a Candle in the night for his seruantes to do that which hee hath commaunded them to do, and they then to vse the same to banquetting, and to wantonnesse. By this place wee are admonished, not to abuse Godlye teachers, whome God hath appointed to guide vs in the right waye, to wander at our leysure whether we lust. Bv. For many are well affected in the beginning of Preaching for the loue of noueltie, but within a while after do forsake the gospel againe, following pleasures and corrupt affections, which they esteeme more than the loue of godlynesse.

{ *For a season.* }

C. By these wordes hee reproueth theyr foolishnesse, because they thought that the eternall light of God might bee extinguished by vaine waywardnesse, and vnconstant follye. Euen so at this daye the Papistes abuse all those godlye teachers and Doctours, which the Lord hath geuen to his Church as bright Candelles, as though they went about to dasell theyr eyes by beholding the light. And they doe not onelye abuse the Candelles to obscure the light: but they dos also oftentimes reioyce in darkenesse.

36. But I haue greater wytnesse, than the witnesse of Iohn: for

the workes whiche the Father hath geuen me to finishe, the same workes that I doe beare witnesse of me that the Father hath sent me.

But I haue greater witnesse.

C. After hee had shewen in the person of Iohn, that the Iewes had wickedlye corrupted the gift of God, nowe secondlye hee repeateth that which hee had spoken, as, that he hath no neede of the testimony of man, his owne witnesse being sufficient for him selfe. Howebeit, because hee sawe that he was despised, hee citeth them according to his manner before his father. As if he shoulde saye,

B v. Thus farre forth ye haue heard great thinges: but ye shall heare greater thinges. Ye haue Iohns testimony concerning me: but nowe beholde a greater testimony, namelye, the testimony of my workes. For there can not bee a more certaine testimony than the deedes them selues: the which I doe, not in my owne name, but in my fathers name.

M. Let vs note here howe circumspectlye and wiselye he saieth not, I haue a testimony much more certaine and true than the testimony of Iohn, but he sayth, Greater than the testimony of Iohn: least he might so extoll the testimony of the Father, concerning him selfe, that the testimony of Iohn thereby shoulde bee quite discredited. For whatsoeuer Iohn did testifye concerning Christ, the same was of God, neyther was it any whit contrarye from that which the Father by his workes testified of him. But if ye compare the testimony of the workes of Christ which he had receyued of the Father, with the testimony of Iohn, ye shal finde that it is much more excellent and notable. For as that Lucifer or morning Starre, though it be a true testimony of the rysing of the Sunne, yet notwithstanding, is inferiour, and nothing so euident as the Sunne beames it selfe which shine throughout the whole world. euenso Iohn, though his testimony were true concerning Christ, yet notwithstanding, it was far inferior, & more obscure than the bright shewe of Christes workes.

For the workes which the father hath geuen me.

R. The second thing whereby Christ proueth that he was sent of the Father, are workes or Myracles. *M* The vse wherof are here declared vnto vs, when Christ sayeth,

They testifye of me.

Therefore they are not dumbe signes, but lyuelye signes, and therefore not simplie to be beholde, but effectuallye to be hearde, according to thys place, The heauens declare the glory of God. &c. These speake not, and yet notwithstanding, their sounde hath gone forth into all landes, and their wordes into the vtmost partes of the earth. *A.* Euen so the wonderfull workes of Christ, though they seeme to bee dumbe, yet notwithstanding, most euidentlye they set forth his mightye vertue and power, but to them, to whome he hath geuen eares to heare. *M.* Euen as appeareth in Nicodemus, who being moued by the power and testimony of Christes workes, acknowledgeth that Christ is come a teacher sent from God.

Psal.19.1.

John.3.

For as a good Tree is knowne by his good fruite, euen so the Lorde Iesus hath sufficientlye by his workes proued him selfe to bee the sonne of God. R. The workes (sayth hee) which I do in my Fathers name, they beare witnesse of me.

John.10.25.

C. It may here be demaunded whether miracles are sufficient ynough to proue Christ to be the sonne of God, when as the Prophetes haue done the lyke.

Question.

M. Further-

M. Furthermore neyther the Iewes nor the Turkes doe denye the myracles of Christ: but yet neyther of them doe acknowledge the testimonye, whereof the Lorde here maketh mention.

Aunſvvere. C. We aunswere, Those signes and myracles which the Lorde wrought by the handes of his Prophets, went not beyonde that ende, for the which they were appoynted to be wrought, which was, that they might declare them to be the Ministers of God, who otherwise coulde haue had neyther authoritie nor credite. But God ment more highlye to extoll his sonne. And this purpose of God in miracles must be taken for the ende and scope. Therefore if the Iewes through malice had not willingly shutte their eyes, the vertue of Christes signes might sufficiently haue declared, who, and what maner of person he was: euen as he himselfe sayth, Ye I had not done among them the workes which no other man hath done, they had no sinne: but now they haue seene and hated, not onlye mee, but also my Father. Ihō.15.24.

M. As touching the Turkes, although after a sorte they doe acknowledge some deuine power to be in the myracles of Christ, yet notwithstanding they wyll in no wise acknowledge him to be the sonne of God, being vtterly blinded and deceiued by the false prophet Mahomet. The Turkes denye Christ to be the sonne of God. They say that God cannot haue a sonne, seeing he hath not a wife. So foolish and blind they are that they wil not acknowledge the Image of the fatherly goodnesse & power in Christ the sonne of God, the which notwithstanding his workes haue made him more euident and clere than the Sonne.

37. And the Father himselfe which hath sent me, hath borne witnesse of me. Ye haue not heard his voyce at any time, nor sene his shape.

And the Father himselfe which hath sent me } Bv.

Some restrayne this to the voyce which was heard in the Baptisme of Christ: but it ought to be farther extended. C. For in the preterperfect tence, or time past he sayth, The Father hath testified, to declare that he commeth not forth vnknowne, because aforetime in the lawe and the Prophets, the Father had made him manifest by tokens, that he might bring his notes & markes with him wherby he might be knowne.

For God did testifie of his sonne, so often as he promised saluation to his people the Iewes, or the full restoring of the kingdome of Israell. So it became the Iewes to haue the perpetuall substaunce of Christ out of the scriptures before he shoulde be manifested in the flesshe. Whereas they contemne him he being present, and doe reiect him, thereby they doe manifestly declare, that they haue no taste of the Lawe: the whiche also Christ casteth in their teeth. And yet they bragged of the knowledge of the Lawe, euen as if they had come out of Gods owne bosome.

Ye haue not heard his voyce. } *M.*

Because the Iewes chalenged to themselues a certaine singuler and peculier knowledge of God, aboue all other nations that were in the worlde, because their forefathers had hearde his voyce, and because Moyses had talked with him face to face, and had receyued the Lawe from his mouth: and for the opinion which they had conceyued of these men, they did not onely despise all other nations in respect of themselues, but also carelesly reiected the doctrine and admonition both of Iohn and also of Christ: the Lorde by these wordes most aptlye

taketh

taketh away the opinion of diuine knowledge, which they thought they had, and plainelye affirmeth, that they are nothing but plaine Atheistes, that is to say, without minde and feeling of God, and haue no fellowshippe at all with him. C. For here are three Metophoricall kind of speaches, by which he meant to teache that they were far from the knowledge of God.

For as men make them selues knowne by countinaunce and by worde: euen so God sendeth forth his voice vnto vs, by the voyce of his Prophetes, and hath in the Sacramentes as it were taken vpon him a visible forme, that we may know him according to our capacitye. Bv. For as God by his nature is inuisible (for God is a spirite) so he is neyther seene with corporall eyes, not yet clarefied nor yet hearde with these corporall, and corruptible eares. Neuertheless he geueth vnto his seruauntes certaine signes of his presence, and speaketh vnto men in such manner of speache, as maye be vnderstode. For so he appeared and spake to the Prophetes. *M.* Wherfore that which we reade in Deutronomy, concerning the voice of God, which the Israelites heard, is no otherwise to be vnderstode, than that they hearde the voyce of an Aungell, and not the proper voice of God.

A. But when Christ was made manifest in the flesh, we had after a sort, in him a visible Image of the inuisible Father, he him selfe saying, He which seeth me, seeth my father also. C. He therefore which doeth not acknowledge God in his liuelye and erpresse Image, doeth sufficientlye thereby declare, that he worshippeth no God at all, but a God of his owne imagination. Therefore the Apostle sayeth, that the Iewes haue a vaile before their eyes, least they should behold the glorye of God in the face of Christ.

Ioh.4.24

Deu.4.10.

John.14.9

2.Cor.3.14

38. His worde haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

M. That is to saye, Ye neyther vnderstande his minde nor meaning: neyther haue you grafted and rooted in your heartes, his worde which was geuen to your forefathers. Neyther doeth he simplye saye, And ye haue not his worde, But he addeth this, In you: for otherwise they had the worde of God in Bookes, in their mouthes, and in theyr eares: but in their heartes, they had it not C. But this is the true profite, when the worde of God hath roote in vs, and abideth in our heartes for euer. Christ sayeth that the heauenly doctrine had no place in the Iewes, because they receyued not the sonne of God, whome the same commended euerye where: and rightly he obiecteth this vnto them. For God had not spoken by Moyses and the Prophetes in vaine. And the purpose of Moyses is nothing else but to cal al men vnto Christ the right waye: wherevpon it is manifest, that they are not the Disciples of Moyses which reiect Christ.

M. Therefore Christ speaketh here to the Iewes, as he dyd in another place, Ye neyther knowe me, nor my Father. *A.* Also he sayeth, Ye seeke to kyll me because my worde hath no place in you, C. For how can he haue the word of lyfe abiding in him, which repelleth the life it selfe? Howe shall he imbrace the Doctrine of the same, which seeketh all that he can to destroye the soule of the lawe. For the Lawe without Christ is imperfect, and voyde. The nerer therefore that a man commeth to the knowledge of Christ, the more he hath profited in the worde of God. Wherefore, howe much soeuer the Iewes, Turkes, Heretiques, and Papistes, doe boast of the worde of God, yet notwithstanding, because they reiect him whome the father hath sent, and doe not beleeue him, their boasting is in vaine: because they haue not the worde of God, abyding in them.

John.8.44

John.8.37

39. Searche the Scriptures,

tures, for in them ye thinke ye haue eternall lyfe : and they are they which testifye of me.

R. The fourth testimony is brought from the Scriptures. *M.* The Iewes had the Scriptures, namelye the Lawe, the Prophetes, and the Psalmes, of the whiche they did not a lytle bragge : as though it were sufficient to euerlasting lyfe, simplye to haue, and to reade the Scriptures diuinelye inspired, and not more necessarye dyligently to reade the same, and to know and imbrace by faith Christ the sonne of GOD promised in them, in whome alone all saluation, and lyfe consisteth. *C.* Therfore Christ here reproueth theyr folishe boasting, because they professed that they had lyfe in the Scriptures, when as they toke hold onelye on the dead letter. For he doth not simplye reprehende vs, because we seke lyfe in the Scriptures : seing they are prouided and appointed to vs for the same purpose : for the word of the Lord is called the worde of lyfe, and saluation, because they which reade the Scriptures by fayth in Christ, are instructed to saluation, & shal find in dede in them euerlasting life but he commendeth this, that the Iewes thought that the Scripture was able to quicken them, when as they were farre from the true sence and meaning thereof: maye when they seke to suppresse the light of lyfe contayned in them. For howe coulde the Lawe bring lyfe without Christ, who alone bringeth the same ? They therefore whiche reade the Scriptures without fayth in Christ, shall finde nothing in them but the killing Letter : as the Apostle Paul teacheth.

The scriptures ordained of all men to be red.

Rom.7.7. 2.Cor.3.9.

Moreouer, we are taught by this place to seke the knowledge of Christ, out of the scriptures. For they which Imagine of Christ what they lyst them selues, shal haue at the last nothing, but a vayne phantasye. First of all therefore let vs noate that Christ can be truly known by no other meanes, than by the scriptures. The which being so, it followeth that we must reade the scriptures with this minde, that we maye finde Christ there. Whosoeuer declyneth from this scope and ende, howe so euer he spendeth his whole lyfe, and wearyeth him selfe in reading, he shall neuer attaine to the knowledge of the trueth. For what can we knowe and vnderstande without the wisedome of God. *M.* The Scriptures are geuen to vs from aboue, not to the ende we might haue them onely in Bokes, and so layd vp as our treasure, as we see many men doe : neyther yet are they geuen, that we might simplye and sleightlye reade them, as though it were sufficient to reade : eyther that by a superstitious opinion, the reading of them might be in stede of worship and diuine seruice, as we se the Papistes do, and as the Iewes continuallye doe on the Sabboth dayes : but they are geuen to this ende, that they might be read with diligence, and with a minde desirous to finde out those thinges which belong to true knowledge, and true godlinesse. The readers of the Scriptures must be searchers, and not corrupters, wresters, dreamers, or superstitious murmurers. And the Scriptures do not require any searching, but that whiche is godlye, humble, and desirous to knowe and imbrace one trueth onely: otherwise a man maye finde some which reade the Scriptures, but not to searche out Gods truth, but rather to hinder the same. Euen so, Herode inquired out the truth out of the Scriptures concerning the place where Christ should be borne, not to the ende he might worshippe him, but rather to destroye him. Also the Pharisees sayde to Nicodemus, Searche the Prophetes, and see howe that a Prophete commeth not out of Galilee. They sayd not, And see what is written in the Scriptures concerning Christ. So in lyke manner, wicked and vngodlye men do search the scriptures, to corrupt the same to theyr owne destruction. *C.* By this worde Scripture, is vnderstode the olde

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Howe the scriptures ought to be read.

Mat.2.4.

John.7.52

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1.cor

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olde Testament. For Christ dyd not first of all beginne to bee manifested in the Gospell, but hauing testimony out of the lawe and the Prophetes, he openlye exhibited him selfe in the Gospell. Therfore that which Christ sayeth here, agreeth with that which he spake vnto his Apostles after his resurrection, saying, These are the wordes which I spake vnto you, when I was yet with you: that all must needes bee fulfilled whiche were written of mee in the lawe of Moyses, and in the Prophetes, and in the Psalmes. But nowe it were an infinite labour, to gather into one those testymonies of Scripture, which pertaine to the manifesting of Christ: notwithstanding, we maye beholde some of them in the foure and twentye of Luke.

Luk.24. 44.

40. And yet wyll ye not come to me, that ye might haue light.

A. Hee meaneth that men labour in vaine in reading of the Scriptures, except their onelye byrst bee to finde out Christ in them. *M.* He sayth not, And ye come not, but, And ye wyll not come to mee, that ye maye haue lyfe: C. in which words hee againe casteth in their teeth, that nothing staye them from obtayning that lyfe which is offered in the Scriptures, but their owne malice. For in saying, that they wyl not, hee assigneth the cause of their ignorance and blindnesse, to their owne wicked obstinacye. And verylye, seeing he so wyllingly offered him selfe vnto them, it must needes bee that they were wyllinglye blinde. And, seeing they dyd seeke by all meanes to shonne the lyght, nay, seeing, they dyd seeke to obscure and darken the bright sonne, with the darknesse of their vnbeleefe, Christ doeth iustlye more sharpelye reprehend them.

M. And beholde here what a false perswacion can doe. They would not come vnto Christ that they might haue life by him. And wherefore? Because they thought that they had euerlasting lyfe alreadye. Therefore, so many as dyd thinke that they had already obtayned saluation, come not vnto Christ the saviour. He which thinketh him selfe whole and sounde, commeth not to the Physition. So it happened to the Disciples of Iohn, who for the opinion of saluation whiche they had conceyued of Iohn, were against Christ, when as Iohn sent all men vnto Christ. After the same manner also, we see that the Papistes at this daye reiect the Doctrine of Christ, which is the power of God to saluation to euery beleeuer, through the opinion of saluation which they haue conceyued in them selues, in that they thinke them selues to bee in the Church of Christ, but out of the which no man can bee saued: but the same Church doeth not drawe awaye men from the Gospell of Christ, but rather sendeth all men to his Doctrine. Let them take heede which boast and bragge of the Gospell and word of God, least conceyuing the lyke opinion, they doe not truely beare Christ, the Lorde of lyfe, nor so truelye follow him as they ought.

41. I receyue not praise of men.

B. In these wordes our sauiour preuenteth the slaunder wherewith the Iewes might haue slandered him to bee ambicious, because he had cast them in the teeth with their contempt of him, who was so manifestly commended in the Scriptures. *R.* As if he should say, I would not haue you to thinke that I cal you vnto me, and that I wyll you to beleeue my word, because I am ambicious, and desirous of praise. Bee it far from me that I shoulde seeke the praise and commendacion of men. For if I were any thing desirous of glorye, I woulde neuer haue so abased my selfe, as to haue taken vpon me humayne flesshe: but I speake these thinges being desirous of your saluation: I seeke not my selfe, but you: C. neyther am I greeued that I see my selfe contemned, but I seeke the glorye of God the Father, and the safety of you all. And so he goeth forwarde in

refelling the sclaunder that he extolleth him selfe aboue all men. For in deede hée is so great and mightye that he ought not to depende vppon the Iudgement of men, when as the wickednesse of the whole worlde, can detract nothing at all from him, nor diminisshe one heeres breadth of his power.

42. But I know you, that ye haue not the loue of God in you.

M. Hée nowe manifestlye declareth, whereof hée gathered the originall of theyr Incredulitye, namelye, hereof that they had no loue of God in them. As if hée should saye, It is not hidden or vnknowne to mée, for what cause ye come not vnto me. Yée faine that ye haue the loue of God, and ye wyll séeme to persecute me, because I am against the commaundement and glorye of God, as a wicked man, and a breaker of the Sabboth daye, a blasphemer of God, and a séeker of vaineglorye. But howsoeuer ye deceyue and blinde simple and ignorant men, with this hipocriticall pretence, ye can not deceyue mée.

Yée are not vnlyke your Forefathers. For as they honoured GOD with theyr Lippes, and despised him in their heartes: euen so ye through Hipocrisye, woulde séeme to loue GOD with your mouthes, whome notwithstanding, ye loue not in your heartes: with your mouth ye speake of God, but with your heart ye séeke your selues. For I knowe you throughlye, who and what ye are, what ye do, and whereunto also ye haue respect.

B. For whosoeuer haue any manner of loue or fséling of GOD, do also receyue his worde, so farre they are from reiecting the Sonne of God.

Joh.6.40. C. The loue of God is here taken for the whole fséling of Godlynesse. For no man can loue God, but hée must also honour him, and must submit him selfe wholye vnto him, euen as where there is no loue of God, there is no obedience. In consideration whereof Moyses maketh this the summe of the Lawe, that we loue God with our whole heart. Deu.6.5.

M. Let vs here noate that all Hipocrites, howe subtile soeuer they be, are knowne well inough to the Lorde, although mortall men can not espye them, they hauing in their mouthes continuallye, God, the loue of God, the zeale of God, the glorye of God, the honour of God, the Churche of GOD, and suche lyke: none of the which thinges they haue in theyr heartes, but séeke onelye vaineglorye and their bellyes. Hipocrites are known to God.

43. I am come in my Fathers name, and ye receiue mee not: If another come in his owne name, him wyll ye receyue.

I am come in my Fathers name.

R. Hée sheweth what great ingratitude it is to reiect him, whome God the Father hath sent to saue. To come in the name of the Father, is to séeke the glorye and wyll of God, and in his office to haue respect to the common profite of all men, and not to his owne profite or gaine.

A. And this is the wyll of the Father, that euerye one whiche saith the Sonne, and beléeueth in him should haue euerlasting lyfe.

C. In this title, false Prophets brag and boast them selues, as doth the Pope at this day, who braggeth that he is the Vicar of Christ, yea, Satan hath not deceyued mysterable menne from the beginning, but by this pretence: who subtillye transformeth him selfe into an Aungell of lyght: But Christe noateth the matter it selfe, and not the coul-

lor or pretence. For he testifieth that he came therefore in the fathers name, because he doth both testifie of the Father, and doth faithfully performe that whiche he hath commaunded. And by this marke he doeth discearne and noate lawfull teachers in the Church, from those that are false and Counterfeyte. Whosoeuer therefore do extoll them selues, and do raigne in the consciences of men, are boldly to be reiected, as this place teacheth. For he whiche desyereth to be the seruaunt of God, must be in nothing contrary to God. Nowe if we examine the whole doctrine of the Pope, the very blynde also shall see that he is come in his owne name.

The Pope commeth in his own name.

M. Herebye we maye noate that it ought not to seeme straunge to the minister of Christe, if although he be a true teacher, suche a one as seketh the glory of God, Innocent, and faithfull, be be not receyued of all men, specially of the mightyer sorte, seeing hee heareth the Lorde hym selfe the sonne of God, whiche came not in his owne but in his Fathers name, and declared him selfe to come from Heauen by mighty signes and wonders was not receyued of those whiche were the moste myghtie and principall in in Israell. The seruaunt is not greater then his Lord. *A.* Also, we are of God: he whiche knoweth GOD heareth vs, he whiche is not of GOD heareth vs not.

Joh.15.20.

1.Joh.4.6

{Yf an other come in his owne name.}

M. It commeth to passe by the iuste Judgement of God, that they whiche receiue not the true Christe whiche the Father hath sent into this worlde, shall receyue false Christes, comming not in the Fathers name, but in their owne name, neyther seeking the glory of the father, but their owne prayse and glory. The whiche happened to the Iewes according to the wordes of Christe here. For they receyued false Christes boath before and also after the comming of Christe. Concerning the false Christes whiche came before Christe, Galmaliel speaketh in the Actes of the Apostles: concerninge those whiche came after. Christ himself speaketh in the Gospell after Mathew. And Iosephus maketh mencion of a certayne Ægiptian a Coniurer, whiche drew after him thirtie thousand men. Also in the Actes of the Apostles wee maye reade of Simon magus, whome such as were seduced called the mighty power of God. C. If any man obiecte and saye that this commeth to passe often tymes rather by error, then by mallice, we aunswere that none are subiect to the deceites of Sathan, but suche as by a certayne wicked desyre, prefferre lyes before the trueth. For how commeth it to passe that Sathan fyndeth those prompt and apt Disciples to whome the Lord is fayne to crye as to deafe men, but onely because wee hauing forsaken righteousnesse, willingly followe Iniquitie? Howbeit we must noat that Christ speaketh properly of those whome God hath specially illuminated, as he had done the Iewes who being taught in the lawe, knewe the right waye to saluation. It is most certayne that suche doe not harken vnto false Prophetes, but because they desyer to be deceiued.

Acte.5.36.

Mayth.24.24.

Therefore saith Moyses that the Lord vseth the rysing of false prophets as a meane to trye and prowe his people whether they loue hym or no.

Deut.13.3.

But there seemeth to be in many guiltlesse symplicity: but there is no doubt but that hipocrisie daseleth their eyes, whiche lurketh within their myndes.

For it is most certayne that God shuttethe not the Gate against those that knocke, and that they are neauer disapoynted of whome he is sincerely sought.

Truelye therefore dothe the Apostle Paul ascribe this vnto the vengeaunce of GOD. when that the

Mayth.7.7

False Christes receiue of the which reiect the true Christe

the Apostle Paule ascribe this vnto the vengeance of God, when that the power of illusion is giuen to Sathan, that they which reiecting truth, and approuing vnrighteousnesse might beléeue Lies: and hée sayeth that they perishe, which haue not loued the trueth, that they might bée saued. Euen so at this daye the Hipocrisie of many is discouered, who being addicted to the deceites, and wicked superstitions of the Pope, rage most furiously against the Gospell. For if there were in their mindes the feare of God, the same feare would bring forth also obedience: *B*v. But when they will not receyue the Doctrine of Christ, they are wrapped in errors, and perishe in their sinnes. False Prophetes deceiue, robbe, and spoyle them, to whome they are a verye scorne and derision: euen as the Apostle very notablye hath discribed their disposition, in the person of the Corinthians. The Iewes would not haue the most meeke, gentle, and louing Christ to raigne ouer them: but they would haue Cesar, saying: VVee haue no King but Cesar. And hée stoutlye plagued and slewe them, aunswering his name in all thinges.

A. Euen so they which at this day refuse to beare the swéete yoake of Christ, are miserablye in subiection and thraldome, to the tyranny of the Pope.

1.Tim.2.10

1.Cor.11.13

John.19.

44. How can ye beleeue which receiue honor one of another, and seeke not the honour whiche commeth of God onely?

{*Howe can ye beleeue.*}

Bv. Here he openeth the originall and cause of their vnbeléefe. *C*. Because it might séeme very harde that they which were domesticall Disciples of the Lawe and the Prophetes from their Childhode, should bée condemned of such grosse Ignorance, and appointed to bée enemies of the trueth: naye, it might séeme a thing incredible: Christ sheweth what dyd hinder them from beléeuing, namely, Ambicion which possesseth their whole minde. For properly he speaketh vnto the Priests and Scribes, who swelling with Pride coulde not submit themselues vnto God. *B*. They which beléeue, giue all glory vnto God: for they séeke for all thinges at his hande. The which thing they can not doe, which séeke and receyue glorye of men. For they séeme to be somewhat, and attribute much vnto themselues. And this is a notable place teaching all men that the gate of Faith is shutte vp against those whose mindes are desirous of terrene and vaineglorye. For it must nédes be that he which wyll be some body in the worlde, must bée a vacabonde and ronne awaye from God. But a man commeth to the obedience of heauenlye doctrine, when he thinketh that he ought to séeke all his life tyme to bée in the loue and fauoour of God. *A*. Herevppon it is sayde, Hee which wyll be a friende of this worlde, is an enemye to God. If any man loue the worlde, the loue of the Father is not in him.

Vaine glorious mindes are voyde of fauth.

James.4.

1.Joh.2.15.

M. Christ doth not in this place condempne Ciuill honestye, when one man honoureth another, but he speaketh against suche as are vaine glorious, and séeke after honour. The Apostles commaundeth the faithfull to goe one before another in honour. Also Peter sayth, Honour all men. But there is difference betwéene honouring of other men, and séeking to bée honoured of other men.

Rom.12.10

1.Pe.2.17.

For the fyrst belongeth to Christian faith, the other not so. But howe doth these wordes agrée with those which the Euangelist hath in that which followeth, where he saith, Neuertheless, among the Rulers many beleeued on him: but because of the Pharisees they dyd not confesse him, least they should bee excommunicate. For they loued the prayse of men, more than the prayse of God.

Question.

Joh.12.24.

Aunswere. Faith of two kinds.

We aunswere, that there are two kindes of fayth: the first is that which commeth by Miracles, or by a manifest declaration of the trueth: the other is that whiche commeth by hearing the worde of God, through the grace of the holy ghost. Concerning these thinges, reade that whiche goeth before in the ende of the seconde Chapter.

Vers.23.

Faith that commeth by hearing iustifyeth.

The first kinde of faith doeth not iustifye the heartes: but the latter kinde doeth both iustify, and also bring lyfe. Concerning the first of these the Euangelist speaketh: but of the latter faith the Lorde speaketh here, the whiche Fayth they can not haue, which seke more the prayse of menne, than they doe the glorye of GOD. For this Fayth as it beleueth, so it bothe speaketh and lyueth. I beleued (sayeth the Prophete) and therefore I spake.

A. He therefore which wylbe a true Disciple of Christ, must of necessitye both heare and followe the Apostle which speaketh thus, Let no man deceyue him selfe. If any man among you seeme to him selfe to bee wyse in this worlde, let him bee a foole, that hee maye bee wyse. And in another place, If any man seeme in his owne eyes to bee somewhat, when in deede he is nothing, he deceyueth his owne minde. To bee shorte, if so bee we wyll bee capable of Diuine and Heauenlye wisedome, wee must be litle children, not in vnderstanding, but in mallice: because God hath hidden his secrete misteryes from the wise and prudent of this world, and hath reuealed them to Babes. For where Ambicion is, there can not bee Faith.

1.Cor.3.18

Galat.6.3.

1.Cor.14.10

Mat.11.24

45. Doe not thinke that I wyll accuse you to my Father: there is one that accuseth you, euen Moyses in whome ye trust.

Do not thinke that I wyll accuse you.

*B*v. He concludeth his demonstration with a commination or threatening, the which he prosecuteth in fewe wordes, but yet most effectuall, threatning to the Iewes eternall dampnation, if so bee they goe forewarde in their vnbeleefe and hardnesse of heart. C. For towarde the obstinate and stubborne, this waye must bee vsed, when Doctrine and friendlye admonitions wyll not preuaile.

There are very fewe which openlye deryde GOD: but there are verye many, which being sworne enemyes vnto GOD, doe dallye and trifle with him in theyr heartes, fayning to them selues that hee is mercifull and fauourable to them. Euen so at this day Gods enemies, which wickedly treade the Doctryne of Christe vnder theyr feete, are notwithstanding, as proude as if they were Gods dere friendes. For who can perswade the Papistes that there is Christianisme, any where, but amongst them? Such were the Scribes, with whom our sauiour Christ disputed here. When they were notable contemners of the lawe, yet they greatly bragged of Moises, insomuch that they did not let to holde him out against Christ as a buckeler. If hee had threatned them that hee him selfe woulde haue beene to them a heauye and an intollerable enemye, hee knewe that they woulde haue contempned it. Therefore hee sayeth, that Moyses wyll accuse them: the which they much more esteemed than the other. For, because they litle regarded the Doctrine of Christ, and affirmed that they obserued the discipline of Moises, saying, VVe are Moyses Disciples: wee knowe that God spake to Moyses, But as for this fellowe, wee wote not whence he is: necessarilye, nowe he affirmeth, that Moyses of whome they boasted, was of them despysed also, and that they neded no other accusar, for that all other holding theyr peace, the lawe of Moyses was sufficient to condemne all the Iewes which

Threatning ought to be vsed when gentle admonitions wyll not serue.

Ioh.9.28.

beleeued

beléued not in him.

Bv. But neuertheleſſe wé muſt not here imagine a groſe manner of accuſation, by which Moyſes nowe being in eternall bliſſe ſhoulde be vered. For, becauſe the Iewes did not beléeue their Moyſes teſtifyng of Chriſt, and threatening euerlaſting deſtruction to them which beléued not Chriſt, they are ſayd to be accuſed of Moyſes, whoſe owne conciences doe accuſe them. C. For Chriſt hadde no other reſpect than that he might quayle the truſt of hipocrites, which falſely gloried in the reuerence of Moyſes. Euen as if a man at this daye ſhoulde ſaye vnto the Papiſtes that they ſhoulde haue no greater enimies vnto them than the holye Fathers of the Churche, whome ſo falſely they haue alleaged. *M*. So it maye be ſayde to thoſe which falſely bragge of the Apoſtle Peter and of his authoritie, that they ſhal haue Peter, whoſe doctrine they little regarde, a bytter accuſer before God.

A. And to be ſhorte, ſo it maye bée ſayde to all thoſe that worſhippe deade ſaintes as Gods, that in time to come they ſhall haue no greater enimies than thoſe to whome they preſume to giue that glory that belongeth to Chriſt.

C. And hereby let vs learne that wé muſt not glory in the Scriptures: becauſe except we worſhip the Sonne of God in true obedince of Fayth, there ſhal ariſe in the latter day againſt vs ſo many accuſers, as God hath rayſed vp witneſſes vnto him.

{ *In whome ye truſt.* }

Yée doth not accuſe them of ſuſpition, as though they aſcribe the cauſe of their ſaluation vnto Moyſes, but he meaneth that they leaned vnto Moyſes amis, as though they ſhoulde haue him a patrone and defender of wicked obſtinacie: For after this maner they are ſayde to repoſe their truſt in Moyſes.

46. For if ye had beleeued Moyſes, yee woulde haue beleeued me: for he wrote of me.

{ *If ye had beleeued Moyſes* } B.

By the holy Ghoſt onely wé beléeue the worde of GOD. Therefore if they had beléeued Moyſes, they had had the holy Ghoſt no doubt the ſearcher of the profounde miſteries of God, by whiche they hauing boldeneſſe coulde not chooſe but know and acknowledge God offering himſelfe to be knowne, muche more playnely in Chriſt, than in Moſes.

C. Yée ſheweth therefore why Moyſes ſhall be their accuſer, namelye, becauſe they reiect his doctrine. And we knowe that there can be no greater iniury done to the ſeruaunts of God, than to haue their doctrine contemned & ſlaundered.

Furthermore loke what Miniſters the Lorde hath appoynted for his worde, of the ſame worde alſo they muſt be reuengers. Therefore the Lorde hath made his Prophetes to repreſent two perſonages: as to be mayſters and teachers of the godly to ſaluation, and ſleyers of the reprobate by their teſtimonye,

Miniſters are techers to ſaluatiō and witneſſes to damnation.

{ *For he wrote of mee* }

Bv. Chriſt verily was the onely ſcope of Moyſes, as they which knowe that Chriſt is the ende and the life of the law, can well ynough teſtifie alſo. But if any man being not content therwith, deſireth to haue probation hereof, let him firſt of all dilligently reade the Epiſtle to the Hebrues, to which alſo agréeth the ſaying or ſermon of Steeuen: than let him noate what teſtimonies the Apoſtle Paule applyeth to this purpoſe. Act.7.2.

A Let him alſo ſée thoſe thinges which are noated in the xxiiii. Chapter of Luke beginning at the .xxvii. verſe. C To be ſhorte without Chriſt the whole miniſterye of Moyſes vaniſheth away.

47. But if ye beleeue not his wrightings, how shall ye beleene my wordes.

M. What? was then the auctoritye of Moyses greater than the auctoritie of Christ? *C.* For Christ seemeth here to ascribe more credite to Moses than to himselfe, and yet we knowe that by the voyce of the Gospell heauen and earth were shaken. But Christ frameth his speache to those with whome he had to doe. For the Iewes without all controuersie greatly estemed the authority of the Law: So it coulde not be but that Christ shoulde be inferiour to Moyses. To this ende pertayneth the Antithesis or secret comparison in this verse, of wrightinges and of wordes: for hereby he doth eragerate and amplifie their infidelitie, that the truth of God being as it were written in tables, had notwithstanding no fayth nor credite among them. *M.* Therefore Christ being compared with Moyses: had scarce in the eyes of the Iewes the place of a shadowe. *A.* But if we haue respect to the condition and dignitie of them boathe, there shall appeare great difference. For lyke howe muche honour he hath that buildeth the house more than the house it selfe: so muche more glorye was he worthy of than Moyses. Also Moyses was faythfull in that house, as a trusty seruaunt for to giue witnesse of those thinges which were afterwarde to be spoken: but Christ ruled the whole house as the sonne himselfe. And he is not onely by right preferred before Moyses but also before all other creatures.

Christ is to be preferred before Moses.

Heb.3.3.56.

M. Howbeit here is no question of the person, but of the doctrine.

Wherevpon Christ sayth not, If yee beleeue Moyses: But, If ye beleeue not his wrightinges, least anye man shoulde thinke that this ought to be referred to the personne of Moyses, and not rather to the doctrine which he sent forth by the commaundement of God.

So when Paule sayde to Agrippa, Doest thou beleeue the Prophets O king Agrippa. I know that thou beleeuest: the whiche is not to be referred to the Prophets themselues, but to their doctrine. Act.27

Moreouer let vs learne to seeke Christ and to know him by the scriptures, and diligentlye to studye and trauayle in them: not to follow the deade letter as the Iewes did: much lesse to persecute Christ as Herod did: but to seeke to come to the knowledge of God through Iesus Christ, as did they of whome we maye reade in the Actes of the Apostles. Act.17.11

As touching the blindenesse of the Iewes, which receyued no fruite or profite at all, by the often reading of the Lawe and the Prophetes, because they reiected Christ the end of the Lawe, let vs noate what great wickednesse and ingratitude it is willinglye to reiect the profered light, & to contemne the sonne of God, sent of God to saluation. *B.* Howbeit there is yet another cause of their ignorance, namelye because it seemed good to the Lorde to preferre the blindenesse of the Iewes, vntill the fulnesse of the Gentiles came in: of the which we may reade in the eleuenth chapter to the Romaines. They which were elected and truely beleeued Moyses, they vndoubtedlye beleeued the Lorde, the vale being then remoued with the whiche their mindes are nowe couered. Rom.11.25.

For this is most certaine, that they beleeue not Moyses that beleeue not Christ. 2.Cor.3.16.

The syxt Chapter.

1. After these thinges Iesus went his waye ouer the Sea of Galile, which is the Sea of Tiberias.

{*After these thinges.* }Bv.

When the Lord Iesus had so faithfully, diligentlye, and plainelye expounded the principal point of our religion, and had declared himselfe to be the natural sonne of God, the sauiour of all that beléeue: the Citizens and hearers of Ierusalem, shoulde vpon iust consideration haue receyued the truth: but because they doe reiect it, the Lorde also reiecteth them, leauing them to their errours and to their darknesse, and getteth him into Galile, as hée had also done before.

C. But whereas Iohn hath vsuallye gathered those actes and sayinges of Christ, which the other Euaungelistes haue passed and omitted, here in this place hée repeateth, contrarye to his maner, the history of a miracle, which the other Euangelistes haue declared: but he doeth it vppon good consideration, namely, that from the same he might passe to the sermon of Christ, which was made the daye following in Capernaum, because they were matters so nere ioyned together. Wherefore, all this narration doth agreée with that whiche the other thrée Euangelistes haue, yet notwithstandinge in this it differeth from that which they declare, namely that it tendeth to an other ende, as wée shall sée.

But it is not necessarie that wée vnderstande the histories of this present Chapter, to be done straight after those thinges which are declared in the Chapter going before, and which were done at Ierusalem at the feast of Penticost: séeing that those thinges which follow in this Chapter, were done when Passouer was now at hande, insomuche that there was a whole yere, lacking seauen wéekes or there aboutes betwéene, at which time, as may appeare by the other Euaungelistes, hée went rounde about Galile after he had left Ierusalem: from thence he came to Genazereth, and after that, to the partes of Tyre, and Sidon and returning againe into Galile, he sent forth his Apostles by two and two to preache the Gospel, and then last of al after theire retourne and the beheadding of Iohn the Baptist, he went ouer this sea of Tiberias. C. For the other Euangelistes saye that this was done after the death of Iohn the Baptist, by which circumstance of tyme, they note the cause of the departure of Christ. For tyrauntes, when they haue imbrued them selues with the blood of the Godly they are inflamed to greter cruelty no lesse then immoderate drinking maketh the dronken man more thirstie. Therfore Christ by his absence ment to pacefye the fury of Herode.

{*Ouer the sea of Galile.* B.

This is a lake which is called in the Scripture the sea or Lake of Cinnereth

which

(which ſome interpret the ſwete ſea) and is called of the Grækes Genezar, or Genazareth. *M.* Of this Ioſephus maketh mencion in his third booke of the warre of the Jewes and xviii. chapter. B. Saincte Iohn calleth it the ſea of Tiberias, becauſe the citty of Tiberias (ſo called of Herod the Tetrache for the honor of Tiberias Cæſar) bounded vpon the Eaſt parte of the ſame. C. Wherfore by this portion the Euangeliſte doth more playnly deſcribe the place whether Chriſt went: for the whole lake was not called, the ſea of Tiberias but onely that part which laye nere to the ſhoare, vppon which Tiberias was citnate. B. The Euangeliſt Marke, beſide that which is ſpoken before concerning the cruelty of Herod, maketh mencion of another cauſe of this cut ouer the ſea, namely, That Chriſte might take reſt and be at quiet: for he was much oppreſſed of the people howbeit they did not ſuffer him to reſt any longe time: for ſtraight waye they folowed hym, and that not ſo much for to heare the worde of God, as to ſee the ſignes which he wrought, as Saincte Iohn teſtifieth here ſaying.

2. And a great multitude followed him, becauſe they ſawe his miracles whiche he did on them that were diſeaſed.

M. The Euangeliſt maketh mencion of this, becauſe of that parte of the Hiſtory which foloweth, in which he wil declare what a great multitude of people were ſatified & moſt miraculouſly fed: leſt if there ſhould be no mencion of this before, a man might doubt how ſo great nomber of people could be, aſſembled together in a wildernes & deſert place, He addeth alſo the cauſes which moued this great multitude to forſake the cities and to come into this deſert place, from farre and to followe the Lord. C. For they were thus deſirouſe to follow Chriſt, becauſe they beholding his power in the miracles, were perſwaded that he was ſome greate Prophet ſent of God. Wherevppon they had ſo earneſt a deſier to heare Chriſt, that forgetting them ſelues aboad til night in a deſart place, voyd of all care. How can we nowe excuſe our ſlouth and negligence, in that we do not preferre the heauenly doctrine of Chriſt, before the care for the ſatiſfying of honger, but are drawne away from the meditacion of euerlaſting lyfe by euery ſmall entiſement: yea very ſeldome it commeth to paſſe that Chriſt findeth vs frée and vntyed from obſtacles and lettes of this worlde. All men for the moſt parte are ſo farre from folowing Chriſt to the deſart mountayne: that ſcarce the tenth man can receyue him when he offereth hym ſelfe to come home to his houſe in in the midſt of his commodities. *M.* But in that ſo great a multitude followed Chriſt becauſe of the miracles whiche he wrought, it might be ſo for diuers cauſes. For part, (as it is lykely) becauſe they gathered by theſe ſignes that this man was ſent of God, followed him that they might heare the doctrine of God at his mouth: part, being curiouſe, deſiered to ſee and heare newe and ſtraunge thinges: part, ſought eyther for their frendes or for them ſelues corporall health. And thus this multitude was diuerſly affectioned, although this which the Euangeliſt heare ſpeaketh concerning the ſeing of the Lordes miracles belonged to all. This concourſe and flocking of the commen people to Chriſt, is lyke vnto the comming of thoſe which in the beginning of the Goſpell, grædelye imbrace the Doctrine of the ſame, whoſe ſondrye affections are harde to bée diſcerned.

Care for eauenly thinges is to be preferred before a worldly care.

C. Moreouer, here the Euangeliſt omitteth that which the other thrée Euangeliſtes haue, namely, that Chriſt ſpent part of the daye in teaching, and in healing the ſicke: and nowe that the Sunne was readye to ſet, his Diſciples prayed him to ſende awaye the people. For hée

thought,

thought it sufficient briefly to handle the same, that by this occasion hee might bring vs to the rest of the text, which followeth hereafter.

3. And Iesus went vp into a Mountayne, and there hee sate with his Disciples.

M. There is no doubte but that hee went a part into a desert place, to recreate also, and to refreshe his Disciples: for the which purpose this mountayne semed a very fitte place, both for the shadowe which was in the same against the heate of the Sunne, and also for the conuenient places of rest. Reade the first of Marke, in our exposition vpon the one and thirtie verse.

4. And the Passeouer, a Feast of the Iewes was nighe.

Bv. At this Feast the Iewes dyd celebrate the memorye of those benefites which theyr forefathers had receiued in olde time at the handes of God in the Land of Egipt. *M.* Therefore it may here bee demaunded, If the Passeouer were at hande, why the Lord went vp to Hierusalem (according to Moyses Lawe) rather than to this desart mountayne: Or, if he woulde not goe vp to Hierusalem, because of the crueltye of the Scribes and Pharisees, wherefore he exhorted not the people which followed him to ascende thyther for the obedience sake which they ought to the Lawe. As touching that which concerneth the person of Christ, we maye easylye aunswere. Hee had oftentimes ascended thyther, lest he might seeme to contemne and breake the Lawe of God: but when the Iewes began to abuse the feast daies as an occasion of crueltie, he dyd verye well to absent him selfe from them, least hee should by his presence, prouoke his aduersaries before the time. As touching the people, it maye bee that they had yet time and space inough to ascend thyther: for the feast day was not alreadye come, but was at hande. Furthermore it was not meete that the Lorde should sende the people which followed him from the Sunne to the shadowe, and from the trueth it selfe to the figure.

Question.

Deu.16.16

Aunswere.

Moreouer in this matter, there was no offence committed against the Lawe of GOD: naye, that which the Lawe required was fulfilled. For, if according to the most true saying of the Apostle, Christ bee the ende of the Lawe, that is to saye, all thinges which are in the Lawe leade vnto Christ, howe dyd they any thing contrary to the Law of GOD, and dyd not rather fulfill the same, who leauing that shadowed and figuratiue Passeouer, followed the true Passeouer Christ.

Christ the ende of the Lawe. Rom.10.4

Let vs learne therefore by this example what we ought to doe, if so be shadowed and figuratiue constitucions bee corrupted, and are rather against the trueth, than for the trueth, which they ought to serue, and doe rather appeare to be the constitucions of men, than the ordinaunces of God. If the Lawe of God ought to geue place here, how much more ought that to bee despised and auoyded, which is established not by Gods lawe, but by the Lawe of man? What, and from whence these Festiuall dayes are, which are celebrated in the Church with Idelnesse and wantonnesse, it is euident inough to bee seene. Bv. Moreouer Iesus him selfe, which at this appointed time declared his power, doeth shewe him selfe to be the true Paschall lambe, whose blood spiritually sprinkled vppon the faythfull, delyuereth them from the stryking Angell. The very selfe and same Lambe is the foode of our soules, which being eaten by faith, saueth.

5. When Iesus then lift vp his eyes, and

sawe

sawe a great company come to him, hee sayeth to Philippe: whence shall we bye bread, that these may eate.

M. Mathew and Marke haue, So soonne as he went forth he saw the multitud: This going forth doth sufficiently declare that the Lorde had hidden himselfe and his disciples as it were in certayne Caues of this mountayne, out of the which these two Euangelists wright that he came to se the people: and then they adde that he was touched with compassion towardes them. And the cause hereof Marke sheweth, saying, Becausse they were as sheepe not hauing a sheepheard. Thirdlye, Luke saieth, that hee receyued them: that is to saye, he gently went forth to meete them, and entertained them. Fourthlye, Marke addeth, that he beganne, to teache them many thinges: Luke sayth, that these thinges concerned the kingdome of God. Fifthly both Mathewe and Luke adde this also, that he healed all those that had neede to be cured. Al these things went before the worcking of the Miracle of ỹ fiue Loaues and two Fishes. Wherfore, that which our Euangelist sayth here, VVhen Iesus then lyft vp his eyes, and saw a great company come to him, hee sayeth to Philip, whence shall we bye, &c. is not so to bee vnderstode as though so soone as hee saw the multitude, he talked with Philip concerning the feeding of them, seeing the same was done about the Euening (as we shall see) after al those thinges which we haue repeated out of the rest of the Euangelistes.

Luke.9.11.

{*Hee sayeth to Philip.*}

C. That which we reade here to be spoken to Philip aloane, other affirme was spoken to all the rest: but in this there is no absurditie. For it is likelye according to the Iudgement of all men, that Philip spake vnto Christ: and therfore Christ specially, maketh aunswere to Philip. Euen as straite after hee bringeth in Andrewe, speaking, whereas others assigne the speache to all at once. He proueth his Disciples in the person of Philip, whether they loked for the Miracle which afterward they should see.

A. And wyllingly (such is his clemencye) he taketh care of them, which forgetting them selues folowed him: Reade concerning this matter the exposition vpon the fiftene verse of the fouretene Chapter of Mathew.

6. (This hee sayde to proue him: for hee him selfe knew what he would doe.)

{*This he sayde to proue him.*} *A.*

Concerning the manifolde kinde of temptacions, reade our exposition vpon the fourth Chapter of Mathewe, beginning at the third verse.

{*For he him selfe knewe.*}

M. This clause containeth in it a noate of diuinity, which belongeth to no man though he bee a Saint. And in these daylye matters there is no man whiche knoweth certainely what he wyll doe. We doe many thinges vnaduisedlye by occasion, the which thinges we knewe not we shoulde doe, before we dyd them: and againe we purpose many thinges, the whiche thinges notwithstanding, whether wee shall doe or no, we are ignorannt, and oftentimes, eyther our minde being chaunged, or else being let from our purpose, we doe them not. And verylye he hath done nothing in the dispensation of our redemption, by humaine counsaile, but by diuine counsaile, neyther was he ignorannt of any thing before he dyd it, nor yet dyd he leaue any of those thinges vndone which he purposed before to doe.

The foreknowledge of God.

Neuerthe-

The purpo-ses of the wicked are oftentimes let.

Neuertheles the purposes of the wicked are vnsertayne, and are oftentimes let by God. For the Lord is in Heauen which bringeth the counsailes of Princes to nought, and maketh the deuises of the people to be of none effect. *A.*

Psa.33.10.

The Lorde therefore knew not only what he would do, but also what Phillip would answere, before he demaunded the question of him. But this purpose was by this question, to prepare his mind and the myndes of the reste, to wonder at the miracle to come, that theire faith might thereby increase, and be confirmed.

7. Phillip answered him Two hundered penniworth of bread are not sufficient for them, that euery man might take a lytle.

C. To this ende tendeth all those things which the Disciples bring, namly to dehort Christ, retaining the people. And it may be that they had some priuate respect vnto them selues leste parte of the inconuenience might redowne to them. R. For they knewe what had happened to Moyses and to Aaron the Captaines of the Hebrues. For when they had brought them out of Ægipt into the desart, and there lacked bread and water, they murmured against them, and had well nigh stoned them with stoanes. For it is a harde matter to talke and perswade with the belly which wanteth eares: For honger and delay cause coller to aryse.

Exod 17.4.

And forasmuch as these two hundred pence are seuerally in vallue (according to the supputation of Budæus) foure of our English pence, and two third parts of a penny, the sayde two hundred pence amount to the vallue of fine and thirtie Frankes: the which make of our English coyne the some of three pounde eightene shillings and nine pence, and this some of three pound eyghtene shillings and nine pence, being distributed among fiue thousande men, euery hundred part shall haue for his share eyghtene pence three farthinges, and three mites, and three fift partes of a mite. But nowe adde to the fiue thousande a thousande women and children mo, so shal you finde that Phillip here alloweth to euery perticuler person of the general number of fiue thousande, three mites worth of breade to eate. But it may be (as commonly it commith to passe in a great multitude) that there were thought to be a great manye more. B. Marke sheweth that they sayde, Let vs go and bye two hundred peny worth of breade.

Six mites make a far thing.

Marke 6.37

It semed therefore that they had so much mony. And thus louing they were that they were ready to bestow all that euer they had for the vse of the people.

C. Neuertheless Phillip went about to terrifie Christ, with the greatnesse of such a multitude, as if he shoulde haue sayde, that they had not monye ynough to fede the people. *A.* For Christ had sayde, giue ye them to eate.

8. One of his disciples, Andrew, Symon Peters brother sayth vn-
9. to him. There is a little Lad here which hath fiue barlye loaues and two fishes, but what are they among so manye?

Reade our exposition of the fourtenth Chapter of Mathew, beginning at the seuententh verse.

10. And Iesus sayd, make the people sit downe.

There

Ther was much graſſe in the place? So the men ſate downe in nomber about fiue thouſand.

{*Make the people ſitte*}

A. Reade thirtie and nine verſe of the ſixt chapter of Marke.

{*So the men ſate*}

C. In that the Diſciples had no better hope and truſt, and had forgotten ſo worthily to conſider of his power as they ought to haue done, they are to be reprehended, but yet notwithſtanding their prompte obedience deſerueth no ſmale praiſe, in that they nowe obaye his commaundement, not knowing what he intended to doe, or what ſucceſſe that whiche they did ſhould haue. The like obeydience alſo was in the people: For they all ſatte downe at one commaunding worde, being vnſertayne of the ende.

Obedience in the Diſciples and in the people.

The like readines of obayinge wee maye behold in the wayting ſeruaunts whiche ſeruid at the mariage in Cana of Galile: For when they ſawe that the wyne fayled, and that there was water ſufficient, yet notwitſtanding at the Lordes commaundement they filled vp the waterpottes with water to the full. C. And this is the probation of a true faith, when God commaundeth men to walke as it were in darkneſſe That we may thus obaye let vs lerne not to be wiſe in oure owne conceite, but to truſt for proſperouſe ſucceſſe in confuſed thinges, ſeeing we followe God our Captaine, which will never diſapoynt his ſeruauntes. B. Moreouer the Euaungeliſt hath ſet downe to vs the tyme, the place, and other circomſtaunces: for his purpoſe was with

John.2.7.

diligence and faithfulneſſe, ſeriouſly to ſet forth the trueth. A. Concerninge the nomber of thoſe that ſate downe, ye may read in the foureteene chapter of *Mathew*, beginning at the one and twenty verſe.

11 And Ieſus toke the bread, and vvhen he had geuen thanks he gaue to the diſciples, and the Diſcipls to them that vvere ſet dovvne: and likevvyſe of the fiſhes as much as they wold.

For the expoſition of this verſe, reade the foureteenth Chapter of Mathew, beginning at the nineteenth verſe.

12. When they had eaten ynough, he ſayd to his Diſciples, gather vp the broken meate that remayneth, that nothing be loſt.

B. Theſe thinges are not onelye ſpoken to commende and ſet forth the myracle, but alſo to declare, that the workes and benifites of the Lord Ieſu are moſt perfect. For although the multitude of people was fedde to the full, yet notwithſtanding, there remayned an ouerplus of the breade and of the fiſhes. *M*. By theſe wordes alſo wee are taught that the Lord woulde haue none of his good gyftes to be vnprofitablely loſt: C. And herewithall alſo the Lorde admoniſheth and exhorteth his Diſciples and followers to liberalitie and honeſt ſparing.

For

Riches maye not vyrouslye be spent.

For the great bountifulnesse of GOD, ought not to prouoke vs to ryot, prodigallitye, and excesse. Therefore let them which haue aboundaunce, remember that they shall one daye geue an account of theyr exceeding plentye, except they doe faithfullye implope the same to honest and good vses.

13. And they gathered it togeather, and filled twelue baskets with the broken Meate of the fiue barleye Loaues, which broken meate remained to them that had eaten.

Reade the exposition of this verse in the foureteene Chapter of Mathew, beginning at the twenty verse.

14. Then those menne, when they had seene the myracle that Iesus dyd, sayde, This is of a truth the same prophete that should come into the world.

A. The other Euangelistes make no mencion of this thanksgeuing, but in stede thereof, Mathewe and Marke put downe the number of those which had eaten of the Loaues & Fishes: of the which matter our Euangelist hath made mencion before alreadye. So that this seemeth to bee some profite that proceeded of the miracle, that they confesse the Messias, to bee the author of the same. And this was all that Christ loked for.

M. For the sight and sence of the Myracle moued theyr mindes to this, to thinke that this Iesus was not simplye a Prophete, but that Prophete whome Moyses foreshewed should come. Den.28.15.

The which place no doubte by reason of the Publique reading of the Lawe, was commonly knowne. C. But that knowledge which they haue conceyued of Christ, they by and by turne amysse to another ende. And this is no smal faulte in menne, that so sone as God hath reuealed him selfe vnto them, they peruert and corrupt his trueth with lyes: yea, when they haue entered into the right waye, they doe by and by degenerate from them selues.

R. Nowe Christ was counted a Prophete among the common people: because hee had fed them, and had fylled their bellyes: but afterwarde, when hee commaunded to geue vnto Cesar those thinges which belong to Cesar, hee was a flatterer: and when hee bare his Crosse, hee was a seducer of the people, and not worthy to lyue vpon the earth. For whether the fortune of temporall thinges doe inclyne, thyther the Iudgement and affection of the waueryng multitude is carryed.

15. When Iesus therefore perceyued, that they vvoulde come and take him, to make him a King, he departed againe into a Mountayne him selfe aloane.

{*When Iesus perceyued.*}

R. First of all, wee see by this deede, that the disposition of the common sort of people is suche, that they

wyll ſoner fæle the benefite of theyr belye, than of theyr minde.

They had ſæne greater Miracles, and yet notwithſtanding, they neuer gaue vnto him ſo magnificent a name, thus much could the fulneſſe of the belly preuayle. And nowe (being as yet but rude and groſſe) they loking for ſuche a Meſsias as ſhoulde challenge to himſelfe a worldlye kingdome, conſulted among them ſelues to take Jeſus and to make him a King, perſwading them ſelues that they ſhoulde haue plentye of all thinges, ſtoare of Vitails, Ritches, pleaſure, the glorye of the world, libertye, and other worldlye commodityes, if ſo bæ it were their chaunce to haue ſuche a King.

C. But they greatly erred, fyrſt that they toke liberty to them ſelues, to make them ſelues a King.

For the Scripture appointeth this onelye to GOD: euen as it is ſayd in the Pſalme, I haue appointed my King. Pſal.2.6.

Furthermore, what King woulde they haue him? Surelye an earthly King, the which was far diſagræing from his perſon. *A.* For bæ ſayth, My Kingdome is not of this worlde. Joh.18.36. *M.* But why rather dyd they not conſult to come, to heare the worde of GOD, of his mouth, according to the wordes of the Prophetie? the which truelye had bæne more agræable to this confeſſion, This is of a trueth the ſame Prophete, than to ſæke a kingdome.

And this is the manner of carnall Chriſtians, to neglect that which pertayneth to the ſauing health of the inwarde man, and carefullye to ſæke that which is earthlye: that is to ſay, to diſdayne and loathe that which truly belongeth to Chriſt: and for which cauſe bæ came into this worlde: and grædelye to followe that thing whiche is not comprehended in the diſpenſation of Chriſte, taken in hande for our ſaluation, and for the which he deſcended not into the earth. Carnall Chriſtians.

C. Hereby let vs learne howe daungerous a thing it is in Diuine matters, leauing the word of God, to followe our owne ſence and Imagination.

For there is nothing but it doeth corrupt the ouerthwart towardneſſe of our minde. And what doth the pretence of zeale helpe, when as by our ouerthwart and diſordered worſhippe, we are more iniurious to God, than if a man ſhould of purpoſe and wyllingly withſtand his glorye?

It is alſo here to bæ noated, that it is ſayde, that they woulde take him and make him a King. C. For they meant violentlye, and againſt his wyll to make him a King. *M.* Thus the fleſhe is more vehement in the wycked and vngodlye purpoſes thereof, than is the Spyrite in thoſe thinges which are iuſt and godlye. Not

The fleſhe more buſye in his workes then is the Spirite.

So Iudas laboured, watched, made ſpæde, and by no meanes reſted, vntyl bæ had moſt wyckedlye finyſhed that whiche bæ had trayterouſlye taken in hande: In the meane time the Apoſtles ſlepte. Mat.26.16

So wæ reade of the builders of the Towre of Babilon, This they beginne to doe, neyther can they nowe be ſtopped, from whatſoeuer they haue Imagined to doe. C. But, if wæ deſire to haue that honour acceptable to God, and to his Chriſt, which we geue vnto him, wæ muſt alwayes conſider what it doeth requyre. And verylye they which honour GOD after theyr owne inuencions, doe after a ſort violently withſtande him, ſæing the foundacion of true worſhip is, obedience. Gen.11.6.

Hee daparted againe into a Mountaine.

Jeſus whiche deſyred a farre better kingdome, and who came to this ende, to teache vs to contemne Ritches, pleaſures, and the glorye of this worlde, being not ignorant what they went about, withdrewe himſelfe againe out of the waye to the Mountayne, from whence bæ came before to fæde them.

And bæ alone went priuilye aſyde, in ſuch manner, that it might not bæ thought that he fled.

Kingdom of Christe is not of this worlde

R. For his kingdome was not carnall, but spirituall, as it was notablye discribed before by the Prophetes. For the kingdome of Christ, is the kingdome of truth, of righteousnesse, of peace, and of euerlasting lyfe. For these are the Cities and Townes (if wee maye so speake) ouer which Christ hath the rule. For although he doth rule and gouerne in the whole worlde, from the one Sea to the other, yet notwithstanding, he doth not rule according to the manner of this worlde, neyther doth he desire such a kingdome as the Princes of this worlde haue. Of the which kingdome ye maye reade more in the first of Luke, and in the seuen and twentye Chapter of Mathewe.

And this is not to be pretermitted, that Christ priuilye conueyed him selfe awaye from those that would haue made him a King, and wyllinglye offered him selfe to those that sought to carrye him to the Crosse: Leauing an euident example behinde him for those to follow, which should succeede him in the Crosse. For he can not sincerelye Preache the Gospell, whatsoeuer he be which loueth kingdome and glorye among men. For the kingdome of heauen doeth not agree with the kingdome of this worlde, no more than lyght and darkenesse agree togeather.

A. What can that most impudent Antechrist of Rome, aunswere to this? Bv. Who through ambicion and desire to rule, hath oppressed so many in this worlde, that he might exalt himselfe aboue all that is worshipped, boasting him selfe to be God. 2. Thes. 2. 4.

16. And vvhen Eeuen vvas come, his Disciples went downe to the Sea.

C. There is no doubt but that Christ went to hyde him selfe, vntyll the people were departed awaye. Wee knowe howe harde a matter it is to pacifye the seditious multitude. And if that had beene openlye attempted which they had conceyued in theyr mindes, the errour thereof woulde nowe haue beene spread abroade: and than the infamy thereof coulde not so easelye haue beene taken awaye.

R. Hee woulde not therefore geue any occasion of sedicion, least they should falsefye with open mouth, haue accused Christ to be the author thereof.

C. All the time that he withdrewe him selfe he was occupyed in Prayer, as also the other Euangelistes report. And it maye be that his prayer was to his Heauenlye Father to correct and amende the intemperaunce of the people.

B. And whereas his Disciples went downe to the Sea, that was not done without his commaundement. For he sent them awaye, naye, he constrained them to goe: for that was a good occasion to get awaye the people. Mat. 14. 22

17. And gatte vp into a Shippe, and vvent ouer the Sea, toward Capernaum: and it vvas novve darcke, and Iesus vvas not come to them.

M. Whereas Iohn sayeth that the Disciples went ouer the Sea towardes Capernaum, when Marke writeth that the Lord gaue them commaundement to goe before him to Bethsaida, it seemeth to haue no disagreement at all.

Yea, Mathewe and Marke wryte that they arriued at the Lande of Genesar: the which also seemeth not to agree with that whiche our Euangelist sayeth here, that they went ouer the Sea toward Capernaum.

But if thou diligently consider thereof, thou shalt finde no disagrement at all. In that Marke writeth that the Lorde commaunded them to goe before him to Bethsaida, it is not repugnaunt, neyther with that which Iohn sayeth here, that they went to Capernaum, nor with that which hee sayeth with Mathewe that hee arriued at the lande of Genesar. For Bethsaida (as appeareth by Luke) is euen vpon the brinkes side of the desart where the Lorde fed the multitude.

For Luke sayeth, that the Lord went a part by shippe into a desart place of the Citye of Bethsaida. Therefore the Lorde commaunded him to goe before him towarde Bethsaida, to the side of the shoare, eyther because this was the more conuenient place of passage, or else because by this commaundement, he intended somewhat else, which is vnknown to vs. That also which Mathewe and Marke haue, that they went ouer to the lande of Genesar, is nothing contrary to that which Iohn writeth, that they went to Capernaum, because they speake generallye of the lande to the which they arriued, and Iohn particularlye of the Citye Capernaum, to whiche they came. Therfore, there is no such disagrement betweene these places, as maye at the first sight seeme to be.

{ *And it was nowe darke.* }

C. Iohn pretermitteth many Circumstaunces, which the other haue: as by reading them ye may see.

18. And the Sea arose vvith a great wynde that blewe.

This history is expounded in the fourteene Chapter of Mathew, from the fortye and eyght verse vnto the fiftye and three verse.

19. So vvhen they had rowed about fiue and twenty or thirty furlongs, they saw Iesus walking on the Sea, and drawing nye to the Ship, and they vvere afrayde.

B. Because the Disciples of Christ did not sufficiently perceiue and knowe the Lordes power, by the miracle of the Loaues, they were to be exercised by this perryll and daunger of the Sea. R. For the Tempest of the Sea was not raysed about the Disciples by chaunce, but by the wise dispensation of Christ, he being absent, whereby his presence might the more earnestlye bee desired of his Disciples, and might learne howe necessary Christ was in aduersitye. Euenso the godly are afflicted with Crosses, with afflictions, and with calamities, that they might with more feruent prayer call vppon Christ by faith: Contrarywyse the wicked, the more they are afflicted, the farther they goe from God. For they do not acknowledge the Lorde in tribulation, but Sathan. Afflictions

C. And it may seeme very absurd, that the Disciples of Christ are so vexed, when others haue quiet sayling: but so the Lord oftentimes exerciseth his with greuous perrilles, that they may the more familiarlye knowe him in tyme of their deliueraunce.

A. Reade for larger matter in the fourteene of Mathew, and in the sixt of Marke also.

20. But he sayeth vnto them, It is I, bee not afrayde.

C. Here S. Iohn setteth before vs, as in a glasse, what knowledge of Christ it is we can conceyue without the worde, and what it bringeth. For if he geue vnto vs but a bare shewe of his Diuinitye

onelye, by and by wæ fall to our owne imaginations, and euery man maketh to him selfe an Idoll in stæde of Christ. After the erroꝛ of the minde, followeth trembling, and confused feare of the mind. But when he beginneth to speake, by and by, by his voyce, we receiue sound and perfect knowledge, and then we haue ioye in our mindes and peace of conscience. Foꝛ there is great waight in those woꝛdes.

Knowledge of God commeth rather by the woꝛde than by myracles.

{It is I, be not afrayd.}

Foꝛ we are here taught, that we haue sufficient cause of trust in the pꝛesence of Christ, in so much that we maye bæ in peace and safetye. But this pertayneth to none, sauing onelye to the Disciples of Christ: foꝛ afterwarde wæ shall sæ that the wicked, by the same voyce were thꝛowne downe at his fæte.

John.18.6

The voyce of Christ wyll discerne the wicked from the Childꝛen of GOD, foꝛ hæ is sent a Judge to destroye the reꝛobate and vnbelæuing: wheresoꝛe they can not abyde his sight, but they are by and by confounded.

But the godlye, who knowe that hæ is geuen to them foꝛ a mercifull Sauiour, so sone as they heare his woꝛde, whiche is to them a sure pledge, both of his Diuine loue, and also of theyꝛ saluation, doe recouer their strength as it were from death to lyfe, and doe ioyfullye beholde the clære skye, after the stoꝛmye tempest, and doe dwell in the earth in peace, and being conquerers of all euill, doe set his defence against all perilles.

21. And they would haue receyued him into the Shippe: and immediatelye the Ship was at the land, whether they went.

The other Euangelistes saye that they receyued him into the Shippe: the which our Euangelist doeth not denye, but sayeth that by and by the Shippe arriued to the lande whether they went. The Miracle consisted in this, that hæ walked vppon the Sea, and that hæ made the Sea calme, and thyꝛdly, that the Ship by and by arriued to lande by the power of Christ. Mathewe addeth a fourth part concerning Peter, in the foureteene Chapter.

C. Theresoꝛe we sæ here, that the Loꝛde doeth not onelye erect and comfoꝛt his Disciples with his woꝛde, but also in very dæde deliuereth them from feare, allaying the tempest.

M. Let vs learne theresoꝛe by this example, to whome wæ are bounde foꝛ this, that being so oftentimes tempted, wæ are not ouercome in temptacions.

22. The daye following, when the people which stoode on the other side of the Sea, sawe that there was no other Ship there, saue that one wherevnto his Disciples were entered, and that Iesus went not in vvith his Disciples into the Shippe, but that his Disciples were gone awaye alone.

Bv. By lytle and lytle the Euangelist descendeth to moꝛe nygh occasions of that most diuine sermon which ỹ Loꝛd made in the schole of the Capernaits cõcerning

the summe and briefe Compendium of our Religion, namelye, that hee is the true Sonne of God, sent of the Father from Heauen into the worlde, to quicken all mankinde, of the which quickening the faithfull that beleeue in him are partakers. But the circumstances which the Euangelist putteth downe here, pertaine to this ende, to teache that the multitude perceiued that Christ went ouer the Lake by his diuine power, and not by Marriners skyll. That therefore, which Christ dyd in walking vpon the Water, dyd not onely profite the Disciples to confirme their faith, but was yet more fruitefull: because the day following the whole multitude might easilye gather, that he was carried ouer by his owne power, and not by Shippe.

23. Howbeit there came other Shippes from Tiberias, nye vnto the place where they did eate bread, after that the Lorde had geuen thankes.

After the Lord had geuen thankes.

C. This repetition of thankesgiuing is not in vaine. For his meaning is, that Christ obtained by Praiers, that those fewe Loaues dyd suffise to feede so many men: and because we are colde and slowe to Praier, he doeth twise put vs in minde of the same. Therefore wee ought the more to noate this saying, because we see at this daye, a great part of the worlde, lyke brute Beastes, to giue them selues to security.

24. When the People therefore sawe that Iesus was not there, neither his Disciples, they also toke Shipping, and came to Capernaum, seeking for Iesus.

25. And when they had founde him on the other side of the Sea, they sayd vnto him, Rabbi, when camest thou hyther.

Capernaum was not situate vpon the shoare, which was on the other side of the Lake. For Tiberias standeth in that part of the Lake where it is broadest: nert vnto that standeth Magdalon, otherwise called Dalmanutha: then Bethsaida, and then Capernaum, which lyeth at the mouth of the Riuer of Iordane. So that whereas Iohn placeth the same on the other syde of the Lake: we must not so take it: as though Capernaum were set on the one shoare, and Tiberias quight crosse on the other shoare of the Lake: but because the Lake commeth compasse or rounde like a bowe, so that Tiberias standing towarde the one corner of the bowe, and Capernaum at the other ende (notwithstanding, all vppon one shoare) it must needes bee sayde, because of the bellye that commeth in betweene the two corners, that the Disciples went ouer or crosse the Sea, when they went from Tiberias to Capernaum. Therefore according to the common manner of speache, the Euangelist sayeth that hee went ouer the Sea, because they could not goe the right and vsuall waye, but by Shippe: For by lande they should haue fetcht a far greater compasse, by reason of the bellying in of the Sea. *M.* Wherfore the multitude sayling through the same Lake, had a

quiet

quiet and calme Sea: for the Euangelist here maketh no mencion of any contrarye winde, or of any tempest.

The common multytude and carnall people, being carried with hyred Shippes, sayle in this Sea voide of feare or care: but Christes Ship is subiect to Tempestes, as is sayde before.

{Rabbi, when camest} {thou hyther.}

Bv. They aske this question not without flatterye, declaring thereby that they dyd greatlye maruaile at this his vnwonted manner of sayling.

26. Iesus answered them and saide, Verily, verilye, I saye vnto you, ye seeke mee, not, because ye sawe the miracles, but because ye dyd eate of the loaues and were fylled.

Bv. The Lorde Jesus least he might seeme, to receyue, and to allowe flatterers, or to boast of his owne power, answereth not to the demaunde: B. because he knewe that of vaine curiositie they enquired: C. but doth rather reprehend them, because they vnaduisedlye rushe after him. For they were able to shewe no true or lawfull reason of their deede, because they sought for another matter in Christ, than for Christ him selfe.

B: Therefore he taking occasion of the Loaues, with the which he filled them the daye before by straunge miracle, he began to exhort all that were in the Synagoge to faith in him, by whiche they might be filled with euerlasting benefites and graces.

Bv. And he conuerteth his whole speach, to those thinges which he thought to be farre more profitable: and muche more necessarye: and because his speache myght haue the more credite with all men, he beginneth at the first with a serious affirmation and oathe.

C. And because men perswade themselues, that they do notably seeke Christ, when as in deede they doe counterfaite and falsefye his whole power: according to his manner, he sweareth verilye, verilye, twise, euen as though he woulde by his oathe bewraye that vice, whiche by our Hipocrisy, is couered and hyd.

{Ye seeke mee.} M.

For asmuch as this aunswere of Christ doeth consist of two partes, first he openeth to the Iewes, and reprehendeth the disease and corruption of their carnall minde, because they seeke him not, because of the signes, but for their bellies sake. Notwithstanding, it can not be denied, but that they had respect vnto the Miracle: yea, the Euangelist sheweth at the first, that they were moued by the sight of the signes to followe Christ. But, because they abused the Miracles to another ende, he doeth iustlye cast it in their teeth, saying: that they haue more respect and regarde to their bellyes, than to signes: euen as if he should deny them so truly to profite in the workes of God, as it became them. For this had beene profite in deede, so to haue acknowledged Christ to bee the Messias, that they should haue submitted them selues to him to haue been gouerned and taught, and so by him to haue aspyred to the Heauenlye kingdome. But they loked for nothing more at his hande, than to lyue and prospere well in this worlde. But this is to spoyle Christ of his principall power.

For therefore he was geuen of the Father, and reuealed him selfe to men, that they being endued with the holye Ghoste, he might frame them to the Image of GOD, and being endued with his righteousnesse, he might bring vs to euerlasting life.

Therefore this is the first thing in see-

king

king Christ, to contempne the worlde, and to seke the kingdome of God, and the righteousnesse thereof.

27. Labour not for the meate whiche perisheth, but for that whiche endureth to euerlasting lyfe, whiche meate the Sonne of man shal giue vnto you: For him hath God the Father sealed.

{Labour not for the meate.} M.

Christ addeth to the foresayde reprehension and admonicion, by which he doeth both deboyt from that whiche is hurtful, and also exhorteth to that which is profitable and necessary: the whiche is a manifest token of a minde reprehending without malice.

Reprehension and exhortacion must go togeather.

For they which for this cause onely reprehende that they maye bring the offendour to ignominye and shame, and seke not his amendment to saluation, doe neyther instruct, teache, reproue, correct, nor amende.

But this Scholemaister of righteousnesse and lyfe, doeth both reprehend the offendour, least he should be ignorant of his faulte, and then exhorteth him to amendment, least he should perishe. This is the duetie of a true friende, of the which the Prophete speaketh saying, Let the righteous smite mee, for that is a benefite: and let him reproue me: and it shalbe a precious Oyle, that shall not breake my head. And Paule after reprehension, sayeth, I wryte not these thinges to shame you, but as beloued sonnes to warne you. Also in another place he exhorteth Timothe, to reproue others with patience and mekenesse.

Psa.141.5

1.Cor.4.14.

2.Tim.2.24.

C. Christ therefore teacheth wherevnto he woulde haue his Disciples bende their studies, namelye, to attaine euerlasting life.

But because according to our grosse dispositon, we are alwayes addicted to earthlye thinges, therefore first he erecteth that naturall disease in vs, before he shewe what we must doe.

This had beene a simple doctrine, Labour not for the meate which perisheth, but because he knewe that mennes sences were tyed and bounde with earthlye cares, first of all he commaundeth them to be loased from those bandes, that they maye aryse toward Heauen. Not that he forbiddeth his Disciples to labour, by whiche they maye get theyr daylye lyuing (for as the Scripture condempneth Idlenesse, so it commaundeth honest labour) but admonisheth them lesse to regarde this earthlye lyfe, than that which is heauenly.

not

Labour is commended. Ephe.4.28 Thes.2.10.

M. Therefore he sayeth they must put from them that disordered care of the bellye, and receyue the present occasion of heauenly foode. So when he sayde to Martha, Martha, Martha, thou art troubled about many thinges: but one is necessarye: Mary hath chosen the better parte, which shall not bee taken from her: he did not condemne the duetye of Hospitallity, and diligence and entertayning of Ghestes (which is commended in Abraham, and is commended to vs in the Apostle) but that ouermuche care about worldly thinges: by which it came to passe that she neglected the present grace of Heauenlye Doctrine, which Marye more highlye esteemed, than to neglect the same by the care of corporall thinges.

Lu.10.41.

Gen.18. Heb.13.2.

C. And Christ here by a Metaphor calleth all that pertayneth to newnesse of lyfe, meate. For we knowe that our Soules are fed by the doctrine of the Gospell, when the same is effectual

in

The Gospell is the foode of our soules.

in vs by the power of the holye Ghost. Therefore seing faith is the lyfe of the soule, whatsoeuer nourisheth and increaseth fayth, is verye well compared to meate.

{But for that which endureth.}

Hæ calleth this kynde of meate incorruptible, and sayeth that the same endureth to euerlasting lyfe, to the ende wæ might knowe that our soules are not fed for a daye, but are nourished for the hope of blessed immortalitye: for the Lorde doeth beginne the worcke of our Saluation, that he may profite and accomplishe the same against the daye of his comming: it is mete therefore that wæ receyue the gyftes of the Spyrite, that they maye bæ pledges and seales to vs of euerlasting lyfe.

For although the reprobate hauing once tasted of this meate, doe perbrake it vp againe, and can not retaine it, yet notwithstanding, the Soules of the faythfull doe fele his force abyding in them, when they do perceyue that the power of the holye Ghoste in his gyftes, is not corruptible, but euer abyding.

not

Heauenlye things and earthlye thinges.

M. Wherefore they which haue onelye regarde to an earthlye lyfe, are occupyed in earthlye thinges: but they which respect an eternall and heauenly lyfe, are wholye geuen to euerlasting, and celestiall thinges.

The sonnes of GOD also vse earthlye thinges, being endued with the hope of euerlasting lyfe, but they vse them for the necessitye of nature, and so, that thou mayest perceyue that they loke for a farre better thing than this present life.

C. Moreouer, vaine and wicked is theyr opinion, whiche by this worde (Labour) gather that wæ by oure worckes deserue euerlasting lyfe: for Christ as is sayde figuratiuelye exhorteth menne to applye them selues to the meditacion of a Heauenly lyfe, being most commonly affected to the world. Also Christ him selfe taketh away all doubte, when hæ addeth,

{Whiche meate the Sonne of man shall giue to you.}

For in that wæ obtayne it by his gyfte, no man getteth the same by his owne industrye and labour. There is in these wordes some shewe of contrarietye: but the reconciliation is easilye made, because the spirituall meate of the Soule, is the fræ gyft of Christe, and because it becommeth vs to bende our whole heart and minde to bæ partakers of so great a benefite.

Heauen is not gotten by merites.

M. Hæ sayth not, which the sonne of man shall obtayne for you: but, VVhiche the Sonne of man shall geue vnto you. Therefore the Sonne of man is the Lord of lyfe, and the Shæphearde of our Soules. Otherwise how coulde hæ geue vnto vs the meate of lyfe?

1. Pet. 2. 25.

But, to bæ the Lorde of lyfe, and the Shæpheard of our soules, is not suche a thing, that it can simplye belong to the Sonne of man, bæ he neuer so holye, and neuer so myghtye, no nor to that holye and mighty Moyses.

It is necessarye therefore that this Sonne of man bee endued with diuine power, by whiche he maye geue this foode of eternall lyfe. Christ then, is boath the Sonne of man, and the Sonne of GOD, that is to saye, God, and man.

Christ the sonne of man, and the sonne of God

And whereas in speaking of so great a matter, he calleth him selfe the Sonne of man, and not the Sonne of God, it is not without cause. For hæ speaketh as the mediatour betwæne GOD and men, and frameth him selfe to the weake capasity of his hearers. So in another place he sayeth, That ye maye know that the Sonne of man hath power in earth to forgeue sinnes.

Math. 9. 6.

For

For him hath God the Father ſealed.

C. Hæ confirmeth the ſentence going before, becauſe hæ was ſent of the Father to that intent and purpoſe. And by an apte Metaphor hæ alludeth to the auncient and vſuall manner of ſealing: for what ſo euer men woulde haue confirmed by their authority, they ſeale with their Ringes.

Euen ſo Chriſt, that hæ might not ſeeme to take any thing vppon him, pronounceth that theſe duties were enioyned to him of the Father, and that this decree of the Father, is made manifeſt as it were by a plaine and expreſſe ſeale. *A.* So that the Father hath ſealed him, that is to ſaye, hath annointed him with the holye Ghoſt aboue all his fellowes, that hæ might bee the ſauiour of all men, and the Lorde of Angelles.

This is hæ which knoweth the Father alone, and maketh others alſo to knowe him by ſending the holye Ghoſt into the heartes of his Diſciples, the teacher of all trueth.

C. Herevppon it followeth that their labour is not in vaine, which commit theyr Soules to Chriſt to bee fed. Let vs knowe then that in Chriſt wee haue lyfe ſet before vs, that euery one of vs might aſpyre to the ſame, not by chance, but by aſſured hope of the ſucces. Notwithſtanding, wee are herewithall taught that they are accounted counterfaytes before GOD, which geue this prayſe to any other, than to Chriſt.

Whereby it is manifeſt that the Papiſtes are falſefiers of all partes of their doctrine: For ſo many as place meanes of ſaluation in any other than in Chriſt they doe as it were cancell and race this ſeale of GOD, which aloane is authentical, and wickedlye corrupt the ſame.

But wee, leaſt wee ſhould fall into this horrible ſinne, do learne to ſerue Chriſte wholye and aloane, and to leaue vnto him all that the Father hath geuen him.

M. The Iewes alſo in vaine perſwade them ſelues that they haue lyfe without this Mediatour, becauſe they ſeeke for that in GOD the Father which hæ would haue ſought for in his Sonne.

The Turkes alſo forſaking this Mediatoure, doe admitte the Interceſcion of Mahomet and others. But there is but one onelye waye to the Father, namelye, Chriſt Ieſus, and there is Saluation in no other than in him. Act. 4.12.

28. Then ſayd they vnto him, what ſhall we do that we might worke the workes of God.

B. By this that the Lord exhorted, to worke, or to ſeeke the meate which abydeth to euerlaſting lyfe, theſe men eaſelye gathered and vnderſtode, that hæ ſpake of Spirituall meate: C. and that they ought to haue a farther regard than to the commodityes of this preſent lyfe.

B. But they thought that this meate might be gotten by theyr workes: therefore they demaunded what they ſhould doe to worke the workes of God, that is to ſaye, which might bee acceptable vnto GOD, and which might bye that meate.

C. But they which thus demaund are partlye deceyued, becauſe they knowe not the waye, howe to worke: for they doe not conſider that GOD doth geue vnto vs by the hand of his ſonne whatſoeuer is neceſſarye to the Spyrituall lyfe.

Fyrſt of all they demaund what they muſt doe: then, when they come to ſpeake of the workes of God, they wander they knowe not whether.

Thus they bewraye theyr ignorauncе of the grace of God. *M.* And thys errour hath bene in all ages, and tymes, that men haue thought to wynne saluation by their workes.

C. Howbeit these men seme here proudlye to reason with Christ, as though he had reproued them vniustlye: as if they shoulde saye, Doest thou thinke that we haue no care for euerlasting lyfe? What is that then which thou requyrest at our handes, more then that whiche we doe? B. Haue we not the Lawe of Moyses, by which we are iustified? and by which we learne what workes they are, whiche GOD requireth at our handes to be done. Doest thou make a newe Lawe, by whiche we ought to frame our lyues? What workes canst thou recken to vs, which are not comprehended and expressed in the Lawe of Moyses? *R.* We are Circumcised, we offer Sacrifices daylye, we eate no Swynes flesshe, we kepe the Sabboth daye, and we fast: are not these good workes whereby we maye be iustifyed? Doth not GOD require these thinges at our handes by the Lawe? We are called a holye people: but howe shoulde we be holy, but by the righteousnesse of the Lawe?

Therefore, they seme not to question with Christe vppon a Godly desyre, whiche they haue to learne, but vppon contempte, disdayne, and presumption, as though they were alreadye sufficientlye instructed out of the Lawe, what workes God requyreth to attaine to righteousnesse.

A. But they went farre astraye, And therefore.

39. Iesus aunswered and sayde to them, This is the vvorcke of GOD, that ye beleeue on him, whom hee hath sent,

M. He doeth not onelye aunswere the question of this people, but also expoundeth that part of the admonicion, where he sayd, Labour for the meate which perisheth not.

B. And here is a figure called Imitacion. For, because they asked the question concerning workes, and no workes can performe that which they sought for, namelye, the foode of euerlasting lyfe, the Lorde Imitated them: the worke he called Faythe, which is an assured perswasion of the goodnesse of GOD, and an vndoubted hope of saluacion from him, the which fayth the inspiration of the holye Ghoste worketh in the myndes of the elect, which hereafter he calleth the drawing of his Father.

Verse. 44.

C. Because therefore they had spoken of workes, Christ putteth them in minde of one worke, that is to saye, of Fayth: by which he declareth that whatsoeuer menne take in hand without Fayth, is vaine and vnprofitable: and that Fayth onely sufficeth: because God requyreth this alone at our handes, that we beleeue.

For there is here a secrete comparison betweene Fayth and the workes of men. As if he should saye, Men busye them selues in vaine, when they seke to please God without Fayth, euen as if they which comming out of the waye, can not attaine the Goale.

R. For it is Faith onelye whiche iustifyeth, and this worke aloane God requyreth to the fulfylling of the Law. For fayth apprehendeth Christ, and Christ is the fulfylling of the Lawe to righteousnesse, to all that beleeue.

Faith only iustifieth.

And hereby we maye learne that carnall strength, mannes wyll, workes, and humayne deuises, the externall obseruation of the Lawe, Sacrifices, and the keping of the Sabboth, are of no force to attayne to righteousnesse,

Rom. 10. 4

but

but onelye Fayth in Christ, whiche is the gyft of GOD, and not to be gotten by mannes strength.

C. And yet notwithstanding, this place is not against loue, as though other workes were superfluous. For Fayth neyther excludeth Loue, nor no other good workes, seeing it contayneth all good workes in it selfe. For fayth is called the onelye worke of GOD, because we possessinge Christ by the same, are made the sonnes of GOD, that he maye gouerne vs by his spyrite.

Because therefore Christe doeth not seperate from Fayth the fruites thereof, it is no maruayle if he place in the same, (if we may so speake) the Helme and Rudder of the Shippe.

M. But if this question had beene proposed to any Pharisee, he woulde haue vsed another maner of aunswere, and rather haue sayde, This is the worke of GOD, that ye be Circumcised, that ye be Purifyed, that ye keepe the Sabboth daye, that ye offer Sacrifices, and that ye doe suche lyke workes as these.

A. Pharisees.

Or if the same question had beene proposed to any Papiste, he woulde by and by haue aunswered, This is the worke of GOD, to fast often, to Praye muche, to heare Masses, to goe to Confession, and suche lyke, with the which, vngodlye menne doe daylye more and more defyle themselues, not regarding this onelye worke of GOD, without the which no man can attayne to euerlasting lyfe.

A. Papist.

C. Moreouer, vayne is theyr cauill, whiche by the pretence of this place contend that we are iustifyed by good workes, seeing that Fayth doeth iustifye, and seeing the same is also called the worke of God.

First of all it is manifest that Christ speaketh improperlye, when he geueth to Faythe the name of working, euen as Paule also doeth, when he compareth the Lawe of Fayth, and the Lawe of workes togeather.

Rom.3.17.

Secondlye, when we denye men to be iustifyed by workes, we meane those workes, by the merite whereof men thinke they maye wynne Gods fauoure. But as for fayth it bringeth nothing vnto GOD, but rather setteth a man naked and emptye before GOD, that he maye put on Christ, and be replenished with his grace.

Wherefore fayth is a passiue worke, to the which no rewarde maye be geuen: neyther doeth it bring any other righteousnesse than that which he receyueth of Christ.

Faith doth not iustifye as a Meritorious worke.

30. They sayde therefore vnto him, what signe shewest thou then, that we maye see and beleeue thee? What doest thou vvorke.

{*What signe.*} C.

This wickednesse doeth sufficientlye declare howe truelye it is sayde in another place, This wicked generation seeketh a signe. They were at the first drawne vnto Christ by the wonderfull shewe of signes: and being amased at the sight of a newe myracle, they confessed Christ to be the Messias, and vppon hope hereof they would haue made him a King: and yet nowe they requyre a signe, as of one whome they knewe not, and had neuer seene before.

Mat.12.39

Wherevpon commeth suche sodayne forgetfulnesse, but because they being vnthankefull to God, are starke blinde at the sight of his power? And there is no doubte but that they dyd disdayne

Exo.14.31.

and

and contemne all the myracles whiche hitherto they had sene, because Christ did not follow theyr willes, and because they did not finde him such a one as they imagined him to bee.

If they had bene put in hope of earthly felicitie, they woulde daylye haue extolled him, and without all doubt haue saluted him by the names of a Prophet of the Messias, and of the sonne of God: but now, because hee reprehendeth them for that they were to carnally addicted, they thinke it good to heare him no more, but doe withstande hym, saying, VVhat signe shewest thou that wee may see and beleeue thee?

VVhat doest thou worke. Bv.

As if they shoulde saye. Thou speakest muche in thine owne commendation, as though thou wert sent into the worlde, to saue and redeeme mankinde.

R. Thou requirest that wee shoulde beleue in thee as in the Sauiour sent of God: thou sayest that Fayth in thee is the worke of GOD, whereby the foode of euerlasting lyfe is gotten: but doest thou thinke vs so senceleſſe and folishe that thou speaking these thinges wee wyll strayght waye beleeue thee, and reuerence thee alone, and forsake Moyses, and the righteousnesse of the Lawe? By what signes, by what myracles, doest thou confirme the authoritye of thy doctrine.

Bv. But if thou be that manner of man which thou wouldest seeme and be accounted to bee, shewe this vnto vs by some heauenlye signes, by which wee being conuicted as by inuincible arguments, wee maye now boldelye receyue thee, and may beleeue thee as the Sonne of GOD, and Sauiour of the worlde.

B. To beleeue, here signifyeth wholye to depende vpon him, whome thou beleeuest. So also the people beleeued Moyses.

Exo.14.31. *M.* Here wee see the disposition of carnall men, who so long as fayth in Christ is required, are enimies: of the which wee haue experience in manye at thys daye. C. For in the beginning, because they perswade themselues that Christ will be fauorable to their sinnes, they earnestlye receyue his Gospell, and require no probation of the same: but when they are called to denye themselues, and to beare the Crosse, then they beginne to forsake Christ, and to demaunde from whence the Gospell had his beginning: to bee shorte, Christ is no more their Paysler so sone as hee denyeth their desires.

Carnall Gospelers

M. Othersome require myracles as though the doctrine of Christ were not sufficiently proued al readie, both by miracles & also by the Scipturs. A. But wisdome is iustified of hir Children.

31. Our fathers did eate manna in the wilderneſſe, as it is writen, He gaue them breade from heauen.

B. Hereby it appeareth what these men sought for, namely, that they might wander vp and downe with the Lorde idelly, and be fed of him without labour, euen as the people long before had bene fed in the wildernesse forty yeares with Manna. C. Therefore our Sauiour Christ gauled them, when hee sayde that they came like to brute beastes to fyll their bellyes: for they bewraye this theyr grose affection when they require such a Messias as maye feede them.

M. This is another argument of their withstandinge Christe. They obiect Moyses and the Fathers, and they pretende their authoritie to cloake theyr incredulitie wythall, as contrarye to that fayth which Christ required to be in him.

B. As if they shoulde saye, What

wo3kest thou that wæ maye beleæue thy thy wo3des.

Thou hast once fedde fiue thousande of vs, with fiue Loaues and two Fishes: but Moyses fedde fire hundedered thousande of oure Fathers, o3 there aboutes with b3eade from heauen fo3 the space of fo3tye yeres. But as yet thou hast shewed vs no suche signe. It is better therefo3e that wæ bæ Moyses Disciples than thy Disciples, and to depende vpon hys wo3de than of thine.

C. But whereas they extoll the grace of GOD in the Manna, that they doe verye subtilly, to ouerth3owe the Doctrine of Ch3ist, by whiche hæ commended the moderate desire of co3poz all meate. Fo3 on the contrarye parte they doe oppose the glo3ious name of Manna, whiche was called b3eade from heauen, and Aungels fode.

But the holye Ghost doth not call Manna b3eade from heauen, although GOD fylling the bellyes of hys people as menne fyll Hogges, gaue them no better thing.

Therefo3e they haue no excuse at all, when they doe wickedlye reiect the spirituall fode of the soule, whiche GOD now offereth to them.

M. Fo3 Moyses doeth sufficientlye declare, why the Lo3de did fæde the people with Manna, saying, And hee gaue thee Manna to eate which neyther thou nor thy Fathers knewe, to the ende hee might shewe to thee, that manne shall not liue by breade onelye but by euerye worde whiche proceedeth out of the mouth of GOD.

B. Manna is called the b3eade of Heauen and of Aungels, because it rayned from heauen, by the Ministerye of Aungels.

A. There are some which interp3ete this to be the b3eade of P3inces, o3 of greate men, because of the Heb3ue wo3de, whiche in another place, signifieth p3inces, and noble men.

32. Then Iesus sayde to them, verelye, verelye, I saye vnto you Moyses gaue you not that breade from heauen: but my father giueth you the true breade from heauen.

{Verelye I say vnto you.}

Bv. The Lo3d knowing well ynough howe filthy their affections were, aunswered nothing to the signe whiche they required partly because he came not to fill the bellyes of the hungary, no3 to playe Pageants befo3e euery one, (fo3 the whiche cause also he made no aunswere to Herod) and partly because the daye befo3e he had shewed so manifest a signe to the people, that there næded not the repetition of many wo3des. The Lo3de had p3oued by that signe that he was the same P3ophete, whom hitherto the Fathers had loked fo3. And the very same men whiche in this place require a signe, confessed then that trueth whiche nowe they doubte of. Luk.2.9.

Fo3 they had sayde, This is verily that Prophete whiche shoulde come into the worlde. Wherefo3e he faring as thoug he did not fæ the rudenesse of the multitude, their ingratitude, inconstancy, and their malice, goeth aboute by pure simplicity to b3inge them to true and perfect knowledge of the mystery of Fayth.

M. And because he knewe that this people did to muche hange vppon Moyses, as though he had geuen to the Fathers those thinges whiche pertayned to lyfe, and therefo3e did not ryghtlye iudge of the miracle of Manna, no3 truelye vnderstande that

celestiall

celestiall breade, much lesse desire the same, hee vseth an earnest asseueration. But Christ seemeth to denye that which was cited out of the Psalme: yet it is otherwise: for hee speaketh onelye by comparison. The bread of heauen is called Manna, which nourisheth the bodye onelye: but that is truelye and properlye iudged to be the breade of heauen, which is the spirituall nutriment of the soule.

Therefore Christ here opposeth the worlde against heauen: because the incorruptible lyfe is onely to be sought for in the kingdome of GOD.

Moreouer truth in this place is not compared with figures, as oftentymes else where it is: but Christ respecteth what is the true lyfe of man: namelye by whiche hee differeth from brute Beastes, and by which hee excelleth among creatures.

Bv. Moyses truely gaue corporal meate, which nourished mens bodyes, and not their soules, preseruing the lyfe natural, but nothing profiting the lyfe spirituall: neyther came the same out of heauen but rayned onely out of the clowdes.

{*But my father giueth you.*} *c.*

As if he should say, The Manna which Moyses gaue did profite nothing to heauenly lyfe, but nowe the true breade of heauen is offered to you. *A.* Before he had sayde, VVhich the sonne of man shall giue vnto you: and nowe hee maketh the Father rather author of this gift than himselfe: but hee meaneth that the same is giuen by his hande. So the Antithesis or comparison is not betweene God and Moyses, but betweene Moyses and Christ.

But Christ nameth the Father heere for more reuerence sake: as if hee shoulde saye, Acknowledge me to bee the Minister of GOD, by whose hande hee will feede your soules to euerlasting lyfe.

By. For the Father sent the sonne into the earth, for the accomplishing of mans saluation. So that no creature can giue the true breade of life to men: So impossible it was that Moyses shoulde giue the same by corporall meate. 2. Cor. 10

C. But this seemeth to disagree with the doctrine of Paule. For the Apostle calleth man spirituall seede.

But wee answere, Christ speaketh here according to their capasitie wyth whome hee had to doe: neyther is thys vnwonted and filedome founde in the Scripture. Wee see howe diuerselye Paule himselfe speaketh of circumsition: when he handeleth the Institution of the same, Hee confesseth that it was the Seale of Fayth: but when hee contendeth with false Apostles, hee rather maketh it the seale of malediction Rom. 4. 11

Let vs here consider what was obiected to Christ, namelye that hee was not prowned to bee the Messias, except he did supplye the want of corporall seede.

Therefore hee doth not sette before their eyes, of what thing man was a figure, but denyeth this to be the true breade with the which Moyses filled mens bellies.

33. For the breade of GOD is hee which commeth downe from heauen, and giueth lyfe to the worlde.

{*For the breade of God is hee.*} Bv.

Nowe more playnelye and fully hee explayneth that whiche hee had spoken euen nowe concerning the breeade:

C. And hee reasoneth thus, The

ſame is the breade of heauen, whiche came downe from heauen to geue lyfe to this worlde: In Manna there was noe ſuche thinge: Therefore the ſame was not the heauenly breade.

Neuertheleſſe he confirmeth that whiche he ſayde before, that he was ſent of the Father to feede men after a farre more excelent manner then Moyſes did. Man deſcended from the viſible heauen, that is to ſaye out of the clowdes, but not from the euerlastinge kingdome of GOD, from whence lyfe floweth vnto vs: wherefore it was not the true breade of heauen, as was this breade whome GOD ſent for the lyfe of the worlde.

Manna deſcended not from Goddes kingdome

He calleth nowe that the breade of GOD, whiche before he called the bread of heauen, not that the ſame proceded from any other then from GOD who ſuſtaineth vs with breade in this preſent lyfe: but becauſe he is iudged diuine whiche quickeneth ſoules to bleſſed immortality.

B. For this bread is GOD, who alone by his ſpirite, and by his and the knoweledge of the Father feedeth to lyfe: that is to ſaye, cauſeth men to liue for euer in bliſſe.

Whiche commeth doune from heauen.

C. In the deſcendinge from heauen two thinges are to be noated, firſte that we haue diuine lyfe in Chriſte, becauſe he is come from GOD that he might be to vs the authour of life: ſecondly becauſe the celeſtiall lyfe is nere vnto vs inſomuche that we ſhall not neede neyther to aſcende aboue the cloudes, nor ſayle ouer the ſea to ſeke the ſame.

For therefore Chriſt deſcended to vs becauſe no man coulde aſſende to hym.

And giueth lyfe to the worlde.

This place teacheth that the whole worlde is dead to God, ſo farre forth as the ſame is not quickened by Chriſt: becauſe life ſhall neuer be founde in anye other than in him. Life onely in Chriſt.

So that here all manner of worſhippe belonging both to the Iewes, and alſo to the Gentiles is reiected, all the Philoſophye and wiſdome of the Gentiles, and all the rites and ceremonyes of the Iewes, with the whole Lawe, haue no manner of power to quicken: otherwiſe GOD had ſent his Sonne in vaine. which is this heauenlye breade to quicken and to ſaue the worlde.

M. All men here for the moſt parte by this worde (worlde) vnderſtande the elect, euen as they doe in this place alſo. So GOD loued the worlde that he gaue his onelye begotten Sonne that all that beleeue in him ſhoulde not perishe, but haue life euerlaſting. Joh.3.16.

34 Then ſayde they vnto him, Lorde euermore giue vs thys breade.

C. There is no doubte but that they ſpeake Ironice, that is to ſaye meaning the contrarye, thereby to noate Chriſte of vanity, becauſe he boaſted that he woulde geue the breade of life, M. As yf they ſhoulde haue ſayde, we are ſo farre from gainſaying this breade of the which thou ſpeakeſt, that we deſire allwayes to receyue the ſame of thee, that we may neuer die, but liue for euer. Verely yf thou wouldeſt euer geue vs this bread. we would then acount thee to be that great Meſſias, and woulde worſhippe thee for Chriſt. For if thou wouldeſt performe that which thou doeſt promiſe, we ſhoulde proſper well, we ſhould not ſweat with labour, but ſhould liue in moſt pleaſaunt eaſe. But canſt

thou

thou giue that to vs whiche thou thy ſelfe wanteſt? Thou promiſeſt breade of lyfe, and yet thou wanteſt boath a Garner and Wheate to bake corporall breade with all: howe then canſt thou giue vs that more precious breade?

Bv. After this manner ſpake the woman of Samaria, Lorde giue me this water that I thirſt not, nor come hither to draw.

Euen ſo fleſhe and blode derideth the Goſpell, becauſe the ſame being in outwarde ſhewe verye baſe and contemptible, promiſeth all euerlaſting godneſſe, when as in the meane time it ſuffereth the faythfull to hunger, to thirſt, to pine with colde, to be baniſhed and to be ſlayne.

Mat.27. 42. Luk.4.23. So alſo it was ſayd to Chriſt, He ſaued others but himſelfe he coulde not ſaue. And in another place, Phiſition heale thy ſelfe.

Euenſo wicked men, when they reiect the promiſes of God, being not content with this one wickednelle, make Chriſt the cauſe and author of theyr infidelity.

35. And Ieſus ſayde vnto them, I am the bread of life: hee that commeth to me ſhall not hunger: and he that beleueth on me ſhall neuer thirſt.

{*I am the bread of lyfe.*}

B. The Lorde who knewe that there was in this multitude his elect whiche hearde him with fruite, and that the Goſpell muſt be openlye preached to others alſo, that they might haue no excuſe, being nothing at all diſmayde with their wickednelle, raſhenelle, and diſdaine, which deryed him, began openlye to tell them, boath who was this celeſtiall breade in dede, and alſo howe they might attayne the ſame.

C. Fyrſt of all hee teacheth that they haue before their face that breade, which mockingly they required: ſecondelye hee reprehendeth them. But hee beginneth with doctrine, that he might declare them to be conuinced of the greater ingratitude. *M.* Hee might haue ſayde, I am the Sauiour and the quickener: but there is more conſolation & ſweeteneſſe contayned in this, that hee calleth hymſelfe the breade of lyfe. For firſt of all what other vſe is there of breade, than to fede and nouriſhe? Euen ſo verelye the Sonne of God deſcended to vs from heauen for no other cauſe, than that hee might be to vs meate and lyfe: furthermore, how precious bread is to the hungary, & how gredely the ſame is ſought experience teacheth.

Euenſo how gredely this breade of lyfe Chriſt ought to be ſought for of vs, it is declared by this metaphore of the breade: the whiche figure to teache the rude and ignorante is more apt and mete, than ſimple and playne ſpeache.

Breade doth not giue lyfe.

Howbeit we muſt noate, that by this worde breade, the quickening power of Chriſt is not to be expreſſed as we fele the ſame: for breade doth not giue lyfe, but doth onely nouriſh and preſerue the ſame in that ſtate in the which it is.

But by the benifite and godneſſe of Chriſt, we doe not onely retayne lyfe, but haue alſo the beginning of lyfe: Wherefore this ſimilitude is improper in ſome parte. But there is no abſurdity at all in this, becauſe Chriſt frameth his Oration and talke by the circumſtaunce of that which he ſpake before.

{*He that commeth to me.*}

M. Now he ſheweth how this breade may be taken to bring lyfe: and defineth the manner of eating, whiche is when we receyue the ſame by fayth.

For it doth nothing at all profite the vnbeléeuing that Chriſt is the breade of lyfe, becauſe they alwayes abyde empty: but Chriſt is then made our breade, when wée come hungerye vnto him that hée may fyll vs. B. To come vnto Chriſt, is to receyue him for our Sauiour, and to conſecrate our ſelues wholy vnto him. To whome ſoeuer it is gyuen to doe this, hée ſhall not hunger that is to ſaye, hée ſhall want no good thing. The very ſame alſo hée now ſpeaketh by another allegory.

{ *And he that beleeueth on me.* }

In lyke maner to beléeue in Chriſt is to come vnto Chriſt, and to acknowledge him our Sauiour: but not to thirſt is to want no good thing, but to be throughly bleſſed: the which beginneth to be here in thoſe, which haue giuen themſelues wholy vnto Chriſt by fayth, and it is finiſhed, when this bodye of ours, being reſtored againe in the latter daye by the power of Chriſt ſhall beare hys Image, which is the heauenly Adam.

1.Cor.15. 49

{ *Shall neuer thirſt* } C.

This ſéemeth to be added without reaſon: becauſe the office of the breade is not to quenche thirſt, but to put awaye hunger. Therefore Chriſt attributeth more to the bread than the nature therof will beare. But in that hée taketh the name of breade onelye, hée doth it to this ende, becauſe hée had ſo made his compariſon with his heauenlye power, by which our ſoules are ſuſtained in lyfe: Neuertheleſſe by this worde breade, hée vnderſtandeth all maner of nutriment, and that according to the common maner of his countrey. For the Hebrues by a figure called Synecdoche (which is when parte is put for the whole) vſe to call dinner and ſupper, eating of breade, and in the fourteenth Chapter of Luke. Alſo when wée aſke of God our daylye breade, wée comprehende drinke, and the other neceſſarie partes of our lyfe.

The ſcience and meaning therof is this Whoſoeuer ſhall come to Chriſt, to receyue lyfe of him, ſhall be fylled with all manner of neceſſaryes to the full

R. To this alſo the prophetes had reſpect, when they promiſed plenty of all good thinges, at the comming of the Meſſias: as when the Prophete ſayeth. They ſhall not be hongary, neither ſhall they be thirſtie, neither ſhall heate ſmite them, nor the Sonne: For he that hath compaſſion on them, ſhall leade them, euen to the Springes of waters ſhall he driue them. To be ſhorte: he hath all thinges, whiche by faith poſſeſſeth Chriſte: For Chriſt is the treaſure of all good thinges: and on the contrary parte: he hath nothing, although he poſſeſſeth all the riches of this worlde, which hath not Chriſte by Fayth. If therfore thou wante, thou haſte not faith: If thou haſt faith thou wanteſt not. Eſa.49.

36. But I ſaye vnto you, that yee alſo haue ſeene mee, and yet ye beleeue not.

M. In theſe wordes he ſtriketh the hardeneſſe and obſtinacie of their harts by whiche it came to paſſe that they ſéeing, ſawe not, neither yet beleued: affirming that this their incredulity was the cauſe that they coulde not taſte the vertue of this bread. & that the ſame would bringe to paſſe that they ſhoulde heare in vaine whatſoeuer was ſpoken concerning that bread: C. For they doe wickedly reiecte the gyft offered to them and therfore he taketh from them all excuſe.

For excepte he had declared vnto them his power, and had made manifeſt that he came from God, the pretence of ignoraunce might haue mittigated their fait: but in that they doe reiecte his doctrine whome before they confeſſed to be the Lordes Meſſias, it is extreme diſdaine and contempt.

It is moſt true that men would neuer

haue

haue so wilfully resisted God if so be they had known with whome they had to doe: according to the saying of the Apostle, They woulde neuer haue crucefied the Lord of glory if so be they had knowen him: but because the vnbeléeuing are blinde in the cleare light they are rightly said to sée that which by and by vanisheth out of their sight: because Sathan darkeneth their myndes. 1.Cor.2.8.

This is without all controuersy, that whereas he sayd they had seene, it ought not to be vnderstoode of bodily sight, but ought rather to be taken for wilfull blindnesse, because they might haue knowen who he had béene, had it not bene that they were lotte by their owne mallice. B. Therefore he noteth that whiche he had saide a litlle before. Ye seeke mee, not because yee sawe the signes: For by the signes they sawe who he was, namely, the very sonne of God: yet not withstanding they did not beléeue because it was not geuen them from the Father, as straight waye he sheweth.

37 All that the Father geueth me, shal com to me, and him that commeth to me, I cast not awaye.

All that the father geueth me.

M. By these wordes the Lorde declareth, that it is no straunge thinge to hym that the Capernaites séeing did not sée, and beléeue in him.

He came for no other cause into this worlde, than for their sakes whome the Father had ordained to euerlasting lyfe, and had deliuered to him to be saued: and he is most certainly sure of this, that they shall come to him, and that he will reiect none of them, but will willingly imbrace euerye on of them, but as for other he will not regarde them

And thus he sheweth the cause why the Capernaites did not beléeue in hym, namely, because they were not geuen to hym of the Father. C. Therefore lest they vnbeléefe shoulde derogate any thing from his doctrine, he sayth that the cause of so greate obstinacie is, for that they are reprobates, and none of the flocke of Christ. For this purpose therfore he putteth a difference betwene the elect and the reprobate, that the authoritie of his Doctrine might stande neuertheless although many beleued not the same.

For the wicked do detracte from the worde of God, and doe esteeme the same as nothing, because they are not touched with the reuerence thereof: and a great many weake and ignoraunt men doe doubte whether that be the word of God or noe which is reiected of the most parte of the worlde. For this stombling blocke Christ prouideth, when he denyeth those to be his, which beleue not. If to suche the trueth of God be vnsauory: it is no marueyle but all the children of God imbrace the same.

First of all we gather oute of thys place, that the benefite of faith commeth of the frée gift of God the Father, not of humaine strengthe. Whomesoeuer the father hath geuen to the sonne: come to the Sonne.

Faith is the gift of God.

C. Therefore faith is not in the wil of men that this or that man may beléeue without exception, as it were by chaunce but God choseth them, whom he deliuereth to the Sonne as it were from hand to hande.

For when he saith, All that is geuen we maye gather, that all are not geuen. Moreouer we gather that GOD doeth worke in his elect with so greate efficacy of the Spirite that none of them do fall awaye from him. For this worde of geuing is as muche as if Christe had sayde those whome the Father hath chosen he doth regenerate, and addicteth them to me in the obedience of the Gospell.

Bv. They therefore which beleeue, beleeue through the grace of God: but they which beleeue not haue to accuse their owne wickednesse, and not to finde fault

with

Saluation commeth through grace.

with God. Thoſe whome the father will haue ſaued, he geueth to the Sonne, and the Sonne receiueth them. And the father geueth when he driueth & frameth the wills and affections of men, and geueth them power and ſtrength to beleue the word and miracles of the lord Chriſt. The ſonne receiueth when he frendly entertayneth all thoſe that come to him, and ioyneth them to him ſelfe. And this is the meaning of the Apoſtle when he ſayeth, Thoſe whome he hath predeſtinate, he hath called: and whome he hath called he hath iuſtified: and whome he hath iuſtified he hath alſo glorified. M. Furthermore we muſt noat that Chriſt ſpeaketh heare not according to that dyuine maieſtie and excelency of the eternall worde, to the whiche nothinge can be geuen that it hath not, but accordinge to the diſpenſation of the mediation, reconcilliation, and humayne redemtion whiche he had taken in hande. For the Father hath geuen to his Sonne as to a mediator, Reconciler & Redæmer, out of that ſinfull multitude of mortall men thoſe to be ſauid, whome he hath choſen to lyfe from euerlaſting. *A* We haue already ſhewed what it is to come vnto Chriſt. *M*. For we muſt not vnderſtand that whiche he here ſpeaketh of euery one which commeth vnto hym: (for the vnbeleeuing Capernaites came vnto him whome notwithſtandinge the Father had not geuen to him, otherwiſe they had beleued in him) but he ſpeaketh of thoſe which come to him as to the breade of lyfe, and to the knowne Sauioure reuealed by the Father. Concerning thoſe (I ſaye) he ſaith.

Rom.8.30

And him that cometh to me I caſt not awaye.

C. The whiche alſo partayneth to the conſolation of the Godly, that they maye be ſure that they haue free accelle vnto Chriſt, and ſhall be gently receyued ſo ſoone as they commit them ſelues to his faith and charge.

Wherevpon it foloweth that the doctrine of the Goſpell ſhalbe helthfull to thoſe that are the children of God, becauſe no man offereth him ſelfe to be a diſciple vnto Chriſte, but he whiche harkeneth hym, and hath experience that he is a faithfull teacher. *A*. This place therefore agreeth with that whiche we ſhall ſee hereafter, He whiche is of God heareth Gods worde: therefore ye do not heare becauſe ye are not of god. Agayne, My ſheepe heare my voyce, and followe me: therefore ye doe not beleeue, becauſe ye are none of my ſheepe. *M*. For we reade that they beleeued the word ſo many as were ordayned to euerlaſting lyfe.

Joh.8.47 Joh.10.26. Act.13.48

B. They therefore whiche are abiectes to the worlde, and are deſpiſed as duſte, maye be of good courage: For Chriſte will louingly receiue them, if ſo be they come to him in faith.

For he caſteth none awaye that come to him in faith, he preſerueth his to the ende, & they ſhall neuer periſh *M*. For they are Citizens with the Saintes, and of the houſholde of God, wherfore they can neuer be excluded out of the kingdom of God.

Joh.10.28

But ſeing it is knowen to God alone who they are that are geuen to Chriſte to be ſauid, and who not: (for the Lorde knoweth who are his) yet notwithſtanding no man canne be ignorannt whether he commeth vnto Chriſte by fayeth and with a deſier of heauenly grace, or not.

Ephe.2

2.Tim.2.19.

For what can be more euident and manifeſt to our harte than that whiche oure harte moſt of all deſireth? Wherevpon the Apoſtle ſaith Trye and proue youre ſelues whether ye be in the Faith or no. Do ye not knowe youre ſelues whether Chriſte Ieſus be in you? So that we are made ſure by that which is manifeſt concerning thoſe things which are hidden from vs, as whether the father hath geuen vs to the ſonne, and whether the ſonne will caſt vs away or no. If we come to Chriſt no doubt we are geuen to him of the Father, and we ſhall neuer be caſt awaye.

2.Cor.13.5

B. But ſeing none can be perſwaded of theſe thinges but the elecre, (that is to ſay, ſuch as are indewed with Gods Spirite, and are regenerate) who are ſo

farre

farre from being brought to security and slouth by the preaching of these thinges that nothing can so muche styrre them vp to the loue of God, and to euery good worke: it is playne ynough that they know not what they saye, which affirme that these thinges ought not to be openly preached: Wheras the more euery one knoweth and feleth the loue of God toward hym, the more he will loue hym againe.

If the reprobate be offended with these thinges it is no maruaile for there is nothing at the whiche they are not offended.

38. For I came downe from heauen not to do that I will, but what he will vvhich hath sent me.

This is a confirmation of the sentence going before, because christ is not sought of vs in vaine. For faith is the worke of God by which he declareth that we are his and hath appoynted his sonne to be the worker of oure saluation. But the sonne, seketh nothing else but to fulfill the will and commaundemente, of his heauenly father: he will neuer therefore reiect those which are sent of the Father. Wherevppon it followeth that our faith shall not be in vayne. *M*. But whereas he saith that he doth not his owne will, but the will of his Father, we must not wickedly stretch the same as Heretiques do, but must simply vnderstand it in that scence in the which it is spoken. C. For it is an Imitacion, by whiche Christe doth frame hym selfe to his hearers. B. For in very deede the Sonne hath not his wil by him selfe, but his wyll and hys fathers wyll are all one. Loke what the father willeth, the Sonne willeth the same.

M. Therefore his purpose was to saye nothing else, but that he is wholye addicted to the wil of his father, and that according to the same, he wyll saue those which come vnto him, lest we should thinke that there is any thing done here by man. *A*. But concerning this kinde of speache we haue spoken before, in the fifte Chapter, and in the nintene verse.

39. And this is the Fathers will vvhiche hath sent mee, that of all vvhiche hee hath geuen mee. I shall loose nothinge, but raise it vp againe at the last daye.

{*And this is the fathers.*}

M. Because it was obscure and vnknowen to the people, what was that wil of God, for the executing wherof he sayd he came downe from heauen he doeth more playnly explicat the same saying. And this is the fathers will, &c.

C. By whiche wordes he doeth testifie that this is the purpose of his Father that the faithful maye finde assured saluation in Christe.

Wherevpon it foloweth againe, that they are reprobats whiche profite not in the doctrine of the Gospell.

Wherfore, yf we se that to manye it tourneth to their destruction, there is no cause why we shoulde be discouraged, because they willingly bring euel vppon them selues, Let it suffice vs that the Gospell shall preuayle alwayes to gather together the electe to saluation

{*I shall loose nothing.*}

M. This is the exposition of that whiche he had sayde, I will not cast away

So that our salnation is so committed to the sonne of God, that we should not onely perishe (if it were possible wee coulde perishe) with our owne harme, but also by his transgression. Therefore as Christ cannot playe by collusion and transgresse his fathers will, so he cannot destroy those, whome he hath receyued of the Father to saue. *C.* But he doth not meane that he is the keeper of oure salnation for one daye or for a tyme, but that he hath care for the same euen to the ende, that he maye at the last bringe vs out of prison, euen to the hauen of rest and peace. *B.* For, because in the last daye, and in the ende of the worlde, our consummation is looked for, this saying of our sauioure Christe is rightly vnderstoode of the last resurrection. C. And this promise is more than necessary to suche as are in misery in this infirmitie of the flesshe, the which euery one of vs feele and knowe well ynough.

Euery moment verely the salnation of the whole worlde might be made voyde and of none effecte, if so be the faythfull beeing holden vp by Christes hand, did not boldely looke for the daye of resurrection. For another cause also he maketh mencion of the resurrection: because so longe as our lyfe is hydden we are lyke vnto deade men. For, what doe the faithfull differre from the wicked, but onelye, that they being ouerwhelmed with miseryes, and being as sheepe appointed to be slaine, haue alwayes one foote in the graue, yea and are very nere to be swallowed vp of death? There remayneth therefore one Piller to hope and patience, if so bee we omitting the state of this present lyfe, doe behold and consider that laste daye, and doe passe by the mynifolde lettes of this worlde vntill the frute of faith doe appeare, that is to saye the salnation of our soules. *M.* Let vs also noate that the generall resurrection doth depende vpon the will of God, whiche is of all thinges moste certaine. Therefore as impossible it is that the will of God shoulde be made frustrate, and that the perfect salnation of the sonnes of God (whiche dependeth vpon Gods will) shoulde be by any manner of meanes hyndered, as it is impossible that there shalbe no resurrection: which Christe sayth he will bring to passe by his power, when he affirmeth that he will rayse vp the faythfull,

For there is no other appoynted to be the executor of his fathers will, but this Christe alone, who shall fully performe and finish this oure redemption, which he hath purchased with his deathe in the ende of the worlde, insomuche that so soone as he is a perfect sauioure, we also shalbe fully and perfectly redeemed. Of the which redemtion he speaketh in another place, saying. when ye shall see these thinges, looke vp, and lift vp your heades, for youre redemtion draweth nere. *A.* And although the reprobates shall rise againe in their bodies as wel as the electe of God, yet neuertheless there shall be a large difference betweene them, as it is shewed in the fift Chapter going before.

M. Wee are also admonished that there is and end appoynted for this present worlde, when we here mencion made of the latter daye whiche notwithstanding mockers, and contemners of the word of God account for a fable.

The daye of resurrection is comfort to the godly.

40 And this is the will of him that sent me, that euery on which seeth the Sonne, and beleeueth one hym, hath euerlasting life: and I will rayse hym vp at the laste daye.

M. There is nothing superfluous in this repetition, if so be thou rightly consider those thing which are spoken. C. He had sayde that the office of defending of oure salnation, was committed to hym of the Father: now also he sheweth the

man.

manner how. This therefore is the waye to obtaine saluation if so be wee obaye the Gospell of Christ. Ye touched this euen nowe, but nowe againe he doth better expresse that, whiche before he had spoken somwhat obscurely. M. And he declareth that they are geuen to hym of hys Father, which beleue in hym. R. For in sauing men GOD obserueth this order, and doth thus manifest that eternall election, by whiche he hath chosen his in Christe. Fyrst of all he sendeth his only begotten Sonne to shewe his Fathers will, he sendeth also his Apostoles, to preache concerning the Sonne of God: who beinge sent preache and call, the Preachers are harde, the hearers are called, by hering commeth faith, Fayth iustifieth the beleuing, the iustified call one the name of the Lorde, and those callers are saued and glorified.

The manner howe our saluation is wrought.

For whosoeuer shall call on the name of the Lorde shalbe saued.

Joel.2.32.

C. Wherefore yf GOD will haue those whome he hath elected to be saued by fayth, and doth after this manner confirme and execute his eternall decree whosoeuer he be, that being not contented with Christe curiously inquireth of the euerlasting predestination, seeketh all that in hym lyeth to be saued otherwise than God hath determined. Gods election of it selfe is hyden and secrete, but the Lorde hath reuealed the same by that vocation, wherewith he hath called vs.

Wherefore they are out of their wittes which seeke their owne and other mens saluation also out of the Labirinth of predestination, not regarding the waye of faith which is before their eyes. Naye, by this preposterouse speculation, they go aboute to ouerthrowe the force and effect of predestination. For yf God haue chosen vs to this ende, that we shoulde beleeue, take awaye faith and our election shalbe meymed and vnperfect.

And verely it is not meete in the counsayle and purpose of God, to breke the continuall and appoynted order of the beginning and the ende. R. Bee not therefore carefull aboute predestination, neither be curious in this secret which belongeth to God: For thou canst not, by reason of the beautinesse of the eyes, see by thyne owne witte into so high misteries: But heare Christe, looke into Christe, in whome the father hath opened the secrete sentence of his predestination, and in whome it was at the last reuealed, whiche a longe tyme laye hid.

For by Christ we are assured that euery one whiche beleeueth is predestinate for whome he hath predestinate, hym he hath called by his Gospell that he maye beleeue, and that he maye bee iustified by faith. If therefore thou shalt finde thy selfe to be in the fayth of Christe, thou shalt finde also that thou art elected and predestinated by God.

Rom.8.30.

C. For as election and Godes calling are inseperable and go together, euen so when God doth effectually call vs to the Fayth of Christe, let it preuayle so muche with vs, as yf he shoulde confirm his decree concerning our saluation with a sure seale. For the testimony of the Spirite is nothing else, than the sealyng of oure adoption, as Paule teacheth. Therefore euery mans faith is a sufficient witnesse, of Godes eternall predestination: insomuche that to seeke farther is greate wickednesse: Because he doth greate iniurie to the holy Ghost, whiche refuseth to subscribe to his simple testimonye. Seeing, and beleeuing, Christe opeseth against the former sentence, by whiche he had cast in the Iewes teeth their vnbeleefe, whenas notwithstanding they sawe: now in the sonnes of God is ioyned the obedience of faith, with the scence and feeling of that deuine power, whiche they perceyue to be in Christ: Insomuche that Seeing is playnly taken for knoweledge. For he whiche playnly knoweth the Sonne, cannot chose but beleue in hym.

2.Cor.1.22

Ephe.1.13.

For he acknowledgeth hym to be the onely Sauioure, God, lyfe, and all in all. The wicked see and know him, but they do not throughly see and playnely knowe hym: therefore are they made inexcusable, because they cannot beleeue

God,

God, or loue him. M. And where as he made mencion of eternall lyfe before the resurrection, his meaning is that the faithfull haue already euerlasting lyfe, euen in this lyfe, before they are rayſed. but through hope, by whiche they are saued, and doe syt with Christe in the heauens, and shall enioye the same in very deede after the resurrection: as we se before.

The whiche we must diligently noate, lest we thinke that we shall get lyfe by the merites of oure good workes strayght after we haue receyued fayth: but let vs be sure that the same is attributed to fayth, by whiche we are regenerate into the dignitie and inherytance of the Sonnes of God.

41. The Iewes then murmured at hym becauſe he ſayde, I am the bread of life which came downe from heauen.

R. Behoulde here, I praye you, the mutable and wauerynge Judgement of the people. A lytlle before they sought to honor Christe as a kinge: and nowe because they haue not their will and desyer, they murmure against hym, they contemne, deryde, disdayne, and reproue hym of a lye. By. He had layde the foundation of Christian fayth, which was afterwarde to be repeated of the godly, that it might the more firmely abyde in their myndes: but that doctrin of piety is assalted and withstoode dyuersly, and by many enemyes: Whereby we learne howe the worlde is affected toward the preaching of the Gospell. C. For the Euaungelist teacheth that the murmuryng aroase here hence, because the Iewes being offended at the baselnes of the flesshe, did conceyue no deuine or celestiall thing to be in Christe

R. They had required a signe of the Lorde whereby he might proue that he ought to be beleeued euen as Moyses had proued hym selfe by many greate signes and wonders, to be suche a one as was sent of God, and whom the people ought to obaye and beleeue. But the Lorde did not onely geue vnto them no newe signe ouer and aboue those whiche they had seene, (for they were sufficient ynough) but also affyrmed that he was fare more excelent then Moyses, and pronounced himself to be very God: because he preached very often tymes of him selfe that he woulde giue eternall lyfe to those that woulde beleeue in hym, and also that he would preserue them from death and in the last daye place them in euerlasting blisse. These thinges when they vnderstode not, they began to murmure against hym, because he extolled hym selfe aboue a man. M. But this people haue as it were by inheritaunce this peruerse and vntoward disposition that when faith is needefull, they murmure.

And to murmure is nothing else than eyther by impatience, or by disdayne of the mynde to complayne and fynde falte with those thinges whiche seeme to be spoken or done vniustly. Thus often tymes they murmured in the wilderneſſe, that is to saye they complayned of God and Moyses, as though those thinges whiche were done were done vniustly. So to these men it seemed that the Lorde sayd Impudently, I am the breade whiche came downe from heauen. Murmuration.

But wherefore are they not rather angery with them selues, that they vnderstande not these thinges so greatly necessary? Why doe they not rather murmure amonge them selues that they loued their belly so much? Wherfore doe they not praye for the gift of faith? why doe they not beseeche him more playnly to instruct them concerning these things. This had beene the parte of reasonable men.

But they doe none of these things, but according to the disposition of flesshe, they murmure because the Lorde sayde that he came downe from heauen. For this is the lot of Christes doctrine, that it shall sooner finde such as shall murmure

against

gainſt it, and contemne and deride it before they know it, than ſuche as ſhall rightly vnderſtande it, and when they vnderſtande it earneſtlye imbrace it.

42. And they ſayde, Is not this Ieſus the ſonne of Ioſeph, whoſe Father and mother wee know? How is it then that hee ſayeth I came downe from heauen?

{*Is not this Ieſus.*} Bv.

They loked for ſome mightie, and victorious Meſſias, to raigne ouer them as did Salomon, Cyrus, and Alexander: therefore they diſpiſed the humilitie of Chriſt, not perceyuing howe this baſe man diſcended from heauen. *M.* For they thought that hée had ſo ſpoken of his diſcention from heauen as though hée had denyed himſelfe to haue béene borne in this worlde among men, but euen as hée was preſent before them to haue fallen as ſome Aungell from Heauen. Herevppon it commeth that they ſaye, Is not this Ieſus the ſonne of Ioſeph? As if they ſhould haue ſaid, doth he think vs to be ſo dule & ſenceleſſe that wée will ſuffer our ſelues to be perſwaded that hée came downe from heauen, ſeing we knowe from whence hée came, who he is, of what ſtocke and kindered, and with whome hée was brought vp: what raſheneſſe then is this that hée ſayth he deſcended from heauen, as though he ſpake to ſtraungers, and to ſuch as did not knew him?

C. They had therefore a double let: The one was whiche they fayned to themſelues by a falſe opinion, when they ſayde, This is the ſonne of Ioſeph, whoſe Father & mother we know: The other was ỹ which proceded of a wrong Judgement becauſe they did not thinke Chriſte to be the Sonne of God, for that he deſcended to men taking vpõ him our fleſhe. But wée are to to wicked, if ſo be wée therefore deſpiſe the Lorde of glory, becauſe hée did abaſe and emptye himſelfe for our ſakes, taking vpon him the forme of a ſeruant. For this was rather a manifeſt ſigne of his vnſpeakable loue toward vs, and alſo of his wonderfull grace.

Two ſtumbling blockes to the Iewes.

Furthermore the deuine Maieſtie of Chriſt did not ſo lye hidde vnder the baſe and contemptible ſhewe of the fleſhe, but that the bright beames of the deuine glorye appeared: but thoſe groſe and ſcenceleſſe men wanted eyes to beholde the ſame.

Bv. So at this daye, when Ieſus is preached, and the ſame crucefyed, when mortification & regeneration is taught, the preaching is contemned of prowde men, of couetous, ambitious, and luxurious men, which crye, from whence haue we this newe doctrine, which theſe newe Apoſtles ſet before vs? Let vs noate therefore in this place the nature of fleſhe and blode, which followeth the Goſpell ſo long as there is hope of gaine but that hope being taken away, it ſtarteth aſide. M. Moreouer the corrupt nature of fleſhe and blode is, to ſtande vpon erternall thinges, and to iudge after the outwarde apparaunce, not onely of the Sonne of God, but alſo of all the elect, of whome it iudgeth, not according to the qualitie of the minde, whiche is heauenlye, but according to the humility and baſeneſſe of the fleſhe.

Carnall Goſpellers follow Chriſt for gaine.

It doth not beléeue that thoſe, whome it ſeeth in this worlde to be poore, Idiots vnlearned, baſe, weake, contemned, abiectes, and knowne according to the natiuitye and conuerſation of the fleſhe, are borne of GOD, and are ſonnes of the heauenlye kingdome.

This thing S. John expoundeth in another place, in theſe wordes ſaying, Behoulde what loue the Father hath beſtowed on vs that wee ſhoulde be called the ſonnes of GOD. For this cauſe the worlde knoweth you not, becauſe it knoweth not him. 1. John. 3. 1

43. Iesus answered and sayde vnto them, Murmure not among your selues.

By. Murmuration against God and the truth, braules, also and contentions and strifes in religion, are very displeasant to God, & the same are oftentimes grieuously punished. Wherfore the lord giuing good aduice to the multitude, exhorteth them not so to murmure and grudge. C. Notwithstanding he layeth the blame of murmuration vpon them: as if he shoulde saye, my doctrine contayneth no matter of offence, but because ye are reprobates, it proueth your poysoned mindes, and is therefore vnsauorye because your mouthes are out of taste. *M*. The wisedome of the Lorde is here to be considered, by which he is very circumspect, least if he should hold his peace at those things whereat they murmured among themselues, they might thinke that they had iustly murmured. Let vs followe this wise diligence, by which we must beware least they whiche murmure against the truth murmure not without reason.

44. No man can come to me, except the father which hath sent mee draw him: and I will rayse him vp at the last daye.

{*No man can come to mee*} *M*.

He repeateth that which he had sayd but in other wordes. For he had sayd, All that my Father giueth mee, shall come vnto mee: and now he sayth, No man can come vnto me, except my Father which hath sent mee draw him. As if he shoulde saye, ye murmure without reason of this, that I sayde, I came downe from heauen. For it is no merueil if ye knowe not me, but are offended at this humilitie of my flesh. Did not I saye vnto you that they shall come to me, whome my father hath giuen me? Why doe ye not rather murmure of that amonge your selues? Nowe I confirme the very same vnto you, namely, that it is impossible that anye man should knowe who I am, from whence, and to what ende I am come, except he be drawne to me by grace from my Father. *K*. But your bellye draweth you vnto me and not my heauenlye father: It is no meruell therefore if ye beleeue not my wordes. C. Here Christ openly pronounceth that the doctrine of the Gospell, although it be preached to all men alyke, cannot notwithstanding be of al men receiued, but they must first be renewed in minde & in vnderstanding.

Fayth therefore commeth not by the will of man, but by the will of GOD. By. To come to Christ is to beleeue and to cleaue vnto Christ, to receyue Christ, and to depende onelye vpon him, as we haue heard in the fiue and thirtie verse going before. C. He sayth they are drawne, whose mindes God doth illuminate, and whose heartes he bendeth and frameth to the obedience of Christ. R. For GOD draweth in that order as before we haue described, For he hath chosen some before the foundation of the worlde was layde: and those whome he hath elected, he hath called and doth call by Christ through the preaching of the Gospell.

And there is no cause why thou shouldest faine, and Imagine to thy selfe any heauenly voyces, and descentions of the holye Ghost, which shoulde happen beside the preaching of the Gospell, as many dreame.

To be drawne of the father is to be endued with fayth and with the holye Ghost, by which our heartes are sealed and confirmed towarde Christ.

For

For the Father geueth fayth to whome he will: and on whome he will he hath mercy, and whome he will also he maketh harde harted. C. It is no violent manner therefore of drawing whiche draweth a man with externall hawling and pulling, of the whiche oure sauiour speaketh here: and yet notwithstanding the motion of the holy ghost is so effectuall, that it maketh men willing in despight of flesche and bloud.

Rom. 9. 18.

The holye Ghost draweth men to God.

Wherefore that is false and prophane whiche some saye that no man is drawn against his will: as though a man were obedient to God by his own motion and will.

For in that men willingly obaye God it commeth of him, who frameth their hartes to his obedience. A. Therefore mans freewill is nothing.

And I will raise him vp at the last daye.

Reade the thirtie and nine and fourty verses going before.

45. It is wrighten in the Prophetes, And they shall be taught of God. Euery man therefore that hath hearde, and hath learned of the father commeth vnto mee.

It is wrighten in the Pro.

M. Because it might seeme very straunge that he so gretly urged that no man coulde come vnto him except he were drawne of the Father, he bringeth the prophetical testimony cõcerning the same: not that the same was more to be esteemed in it selfe then that whiche he had spoken, but because the authority of the Prophetes was of greate credite and estimation with them. C. He nameth Prophetes, in the plurall number because al the prophecies were gathered together into one body, in somuch that all the Prophets may very wel be comprehended in one booke. But the place whiche is here cited, is to be founde in Esay foure and fiftie chapter and the viii. verse, where the Prophete speaking of the repayring of the Churche promiseth to the same sonnes, which shal be taught of God.

Whereby we maye easely gather, that the Churche can be no otherwise restoared, excepte God taking vppon him the office of a teacher, doe bringe the faithfull vnto him. B. And not onely the Prophete Esaye teacheth this but the other Prophetes also. For there is scarce one Prophet which hath not foreshewed in many wordes that this doctrine of the Father shall be, specially in the tyme of Christe. For although the fathers were taught and instructed with this doctrine yet notwithstanding it began to be more plentifully bestowed vppon the electe, so sone as Christ was glorifyed. Bv. If any man desier to haue farther testimony oute of the rest of the Prophetes lette him rede these places coated in the margent. C: But this manner of teaching of the whiche the Prophete speaketh, consisted not in externall voyce onely, but in the secrete operation of the holy ghoste also. To be shorte this instruction of God is the inwarde illumination of the harte. R. Notwithstanding wee maye not hereby take occation to contemne vocall predication and externall hearing.

Jer. 31. 33. Eze. 36. 26. Joel. 2. 28

God calleth outwardely & inwardely.

For God verily teacheth, but yet by externall meanes: for fayth commeth by hearing. He geueth his good spirite, but yet by the preching of the Gospell: he geueth increase, but yet by the planting of Paule and by the watering of Apollo. Wherfore God teacheth, man ministereth, & faith receyueth doctrine. God geueth hys spirite, the Apostle ministe-

sterety. the beleuer receyueth: and so those thinges are ministered and distributed by the seruice of the Apostles, whereof God is the author him selfe. This particle (all) ought to be restrayned to Gods elect which only are the naturall Sonnes of the Church.

{Euery man therfore} {that hath harde.}

By. Three thinges are put down in order, the latter hath his originall of the two firste. For they come vnto Christe which beleeue in Christe, and they beleeue which haue learned, and they haue learned of the father which haue harde the Father. To heare therfore hath the firste place, and it is properly referred to the institution or inspiration of the father going before. For the father teacheth eternallye with his worde of trueth by the ministers, as by instrumentes, and within he doth inflame them by his holy Spirite. B. This is to be drawne of the father.

For the father doth not draw men to the Sonne as a man woulde drawe a stoane or a logge after him, but by teaching and perswading. C. As Christe therefore at the fyrste did denie men to be fete to beleeue excepte they were drawne, euenso now he pronounceth that the grace of the spirite is effectuall, by whiche men are drawen to beleeue of necessitie. By these two members the whole power of free will is quite ouerthrowen, of the whiche the Papistes so greately dreme. For if we come not to Christ before the father drawe vs, we haue not so muche in vs as the beginning of fayth, nor readinesse at all to obaye. Moreouer if all doe come whome the father teacheth, he doth not only geue a desire to beleeue, but also fayth it selfe. Therefore in that we willingly obaye, by the ayrection of gods holy spirite it is a token of grace, and of oure sealing: because God shoulde not drawe vs if so be he stretching oute hys hande as it were, shoulde leaue oure will in the midest in suspence. For he is properly sayde to drawe vs, when he extendeth the power of his spirite to the full effecte of fayth. They are sayde to heare whiche with all their mynde submit them selues to God speaking within them. because the spirit raigneth in their hartes.

Free will ouerthrowen

B. Therefore they which come not vnto Christ, do not come, because, eyther they haue harde nothing of the father concerning him or else are not taught so that they haue throughly learned him.

For the wicked do learne somewhat that is deuine but they learne throughly or sufficiently.

46. Not that any man hath seene the Father, saue he which is of GOD, the same hath seene the Father.

M. He spake to a carnall people: therefore by this adition he woulde prouide that they did not carnally vnderstand that which he spake concerning his Fathers doctrine, forsomuche as God is inuisible and can be seene of no man.

C. And as he hath hitherto comended the grace of his Father, euen so nowe he calleth backe all the Faythfull to him aloane. For both ought to be ioyned together: namely, that there can no knowledge of Christ be had vntill the Father doth illuminate vs by his holye spirite, which by nature are blinde: and yet notwithstanding God is sought in vaine before we haue Christ: because the maiestie of God is so highe, that mans sceence and vnderstanding cannot reache vnto the same: naye there is no knowledge of God without Christ. His wordes depending on that which goeth before are thus muche in effect: All men must be taught of the father: the which teaching must not be such that a man shall se the father in this flesh: but the Children of God shall be taught by the inward wor-

Holy ghost our schole mayster.

king

king of the ſpirit. For they vpon whome it breatheth ſhal ſearch out the profound miſteries of God. To this effect alſo pertayneth this ſentence, No man knoweth the ſonne but the Father: alſo No man hath ſeene God at any tyme! the only begotten ſonne whiche is in the boſome of the Father, he hath ſhewed him to vs.

1.Cor.2.10.
Mat.11.27
Joh.1.18.

C. When he ſaith that the father is onely knowen to him, he meaneth that this office properly belongeth vnto him ſelfe to manifeſte him to men, whiche otherwiſe is hidden far from vs.

47. Verely verily, I ſaye vnto you, hee that putteth his truſt in mee hath euerlaſting lyfe.

R By thys ſentence our ſauioure Chriſte declareth how we are made the diſciples of his father, namely, by fayth in Chriſte Jeſus, by whiche it commeth to paſſe that we obtayne euerlaſting life What it is to beleeue in Chriſte, wee haue before declared. For we muſte not immagine a confuſed and vaine fayth, whiche ſpoyleth Chriſte of his power: ſuche a faith is that which the Papiſtes haue, who beleeue of Chriſte as they liſt them ſelues: for therefore we obtayne lyfe by fayth, becauſe we knowe that in Chriſte all the partes of lyfe are contayned.

48. I am the breade of life.

M. After that Chriſte had anſwered thoſe murmurers, and had ſufficiently prouided for that offence, which they hadde taken by the humilitye of his fleſhe, and by the knowledge whyche they had of hym: he nowe conſequently maketh repetition of thoſe thinges whiche he had ſpoken, and returneth to that which he had begonne concerning Manna: R. ſhewing by a notable compariſon, howe muche better this quickening breade whiche he offereth is, than the oulde Manna.

49. Youre fathers did eate Manna in the wilderneſſe, and are dead,

M. This verſe is two wayes expounded. Some vnderſtande it generally of all thoſe Fatheres of the Jewes whiche did eate Manna in Moyſes time in the deſart, as well Godly as vngodly: inſomuche that the Lord ſpeaketh here in this place not of the death of the ſoule but of the body. But otherſome expound it of the wicked only, whiche did eate Manna without fayth of the trueth, in the whiche is lyfe, and therefore are alſo deade: that is to ſaye, they periſhed euerlaſtingly.

But it ſeemeth not neceſſarye that wee here diſtinguiſhe betweene the beleeuing and the vnbeleeuing Jewes. C Onelye Chriſt ſayth that Manna was a corruptible meate to their Fathers, M. being fode not of the ſoule, but of the body, not ſempiternall, but tempozall, which coulde not ſaue them from death. C It followeth therefore that mens ſoules finde fode no where but in him, whereby they maye be fedde into euerlaſting lyfe. For we muſt remember what was ſpoken in a nother place, that there is no mention made here of Manna as Chriſt was a ſecrete figure: (For in that reſpect Paule calleth hym ſpiritual meat) but here Chriſt frameth his ſpeache to his hearers, who being onely carefull for the feeding of their bellies, had no farther conſideration of any thinge in Manna. He doth therefore Juſtly pronounce that their fathers are deade: that is to ſaye, which were in like manner addicted to their bellies.

1.Cor.10.3.

50. This is that breade whiche commeth downe from heauen that if any man eate therof, hee ſhoulde not dye.

C. Chriſt inuiteth and calleth thoſe to whome hee ſpeaketh to eate, when he ſayth that hee came that a man might eate. For this kinde of ſpeache is as muche as if he ſhoulde ſaye, that hee is to bee eaten of ſo manye as will eate.

{ *Shall not dye.* }

M. Chriſtians dye aſwell as other mortal men: but they dye onely in bodye for a time, and not in ſoule for euer. And although the ſoules of the vnbeleeuing are immortall alſo, yet notwithſtanding their condicion is mortall and miſerable, inſomuch that being aliue in pleaſure they are counted deade. 1.Tim.5.6 Euen as the Apoſtle ſpeaketh of the Widdow which liued in pleaſure.

For the lyfe of the vnbeleeuing is not the true lyfe, but a falſe imagination of lyfe, and a mere phantaſie, by which they thinke themſelues to lyue aloane, when as indeede they are ſtarcke deade.

Wee muſt alſo noate the vniuerſall formes of ſpeaking, when he ſayth, If any man eate. For by this manner of ſpeache hee meaneth that hee is offered to all men, inſomuch that whoſoeuer vſeth hym, ſhall be preſerued in lyfe.

51. I am the liuing bread which came downe from heauen: If any eate of this bread, he ſhall lyue for euer: And the breade that I wyll gyue is my fleſhe: which I will giue for the lyfe of the worlde.

The Lord doth often tymes repeate this, that all that beleeue in him ſhall haue euerlaſting lyfe: C. Becauſe there is nothing more neceſſarie to bee knowne, howe hardelye fayth taketh place in vs, and howe ſone it vaniſheth awaye againe.

Wee all deſire lyfe: but in ſeeking of the ſame, wee fooliſhlye wander in by wayes: and the greater parte deſpiſe the ſame when it is offered. For what is he that doth not fayne and promiſe lyfe vnto hym ſelfe without Chriſte? And what is he that is ſatiſfied and contented with Chriſte aloane? Therfore this repetition is not ſuperfluouſe when Chriſt ſo often tymes affirmeth that it is he whiche geueth lyfe to the worlde. For he taketh vnto him ſelfe aloane the name of breade, that he might remoue out of oure myndes al falſe and fayned hope of lyfe. *M.* What can the glory and plenty of terrene thinges profite, in the whiche there is no life, yf ſo be wee looſe this breade in the whiche alone all ſaluation and euerlaſting lyfe doeth conſiſte. Chriſt is the breade of lyfe.

C. He nowe calleth that the liuing breade whiche before he called the bread of lyfe, and all in one ſence. Afterwarde he ſayth it came from heauen becauſe in this worlde (the figure whereof palleth and vaniſheth awaye) the ſpirituall and incorruptible lyfe is not to be found: but onely in the heauenly kingdome of God. So often as he maketh mencion of this worde (Eate) he exhorteth vs to faith, whiche onely bringeth to paſſe that wee enioye this breade to lyfe.

And this is not in vayne: becauſe there are but a fewe whiche will vouſafe

ſafe to reache out theyr hande to put this breade to their mouth: naye, when the Lord putteth the ſame to their mouthes they will ſcarſe taſte of the ſame: but ſome fill them ſelues ful of wynde: and otherſome beeing lyke to Tantalus, doe hungar and ar like to ſtarue with meate before etheir mouthes.

And the breade that I will giue. C.

Becauſe this ſecrete powre of geuing lyfe, concerning whiche, he ſpake, might be referred to his diuine eſſens, he nowe deſcendeth to the ſecond degree, and teacheth that lyfe is included in his fleſhe that men from thence maye drawe the ſame vnto them. It is the wonderfull counſayle of God verily, that he hath ſet before vs lyfe in that fleſhe, in the which before there was nothinge but the matter and cauſe of death

Lyfe is included in the fleſh of Chriſt.

And thus he prouideth for oure infirmitie when he calleth vs not to ſeeke lyfe aboue the clowdes, but offereth the ſame vnto vs in the earth, no leſſe then if hee ſhoulde lyfte vs vp to the gates of his kingdome.

Neuertheleſſe he correcting the pride of oure nature, proueth the humilitie and obedience of faith, when he commaundeth ſuche as are lyke to periſhe to ſeeke lyfe in hys fleſhe, whiche in outwarde ſhewe is contemtible and baſe.

B. For the ſaluation of the Saintes coulde not be finiſhed, except he had geuen hys fleſhe for vs to death. As therfore he did profite and accompliſh oure ſaluation by death, and was truelye made oure redeemer: euenſo the Fayeth of Chriſte cannot ſtande except wee beleeue in the death, croſſe, and paſſion of Chriſte.

Wherevppon the Apoſtle teſtifieth that he would not ſeeme to knowe any other thing, than Jeſus and the ſame crucefied. For the ſatiſfaction of oure ſynnes was made vppon the Croſſe, the which was the ſatiſfaction of Gods righteouſneſſe, the appeaſing of the Fathers wrath, and the gate of immortalitye. Herevpon to ſhewe, howe he woulde finiſhe oure ſaluation, and with what fayth we muſt eate him, he ſayth that the breade which he will geue vnto thoſe that are hys is his owne fleſhe. C. But this ſeemeth not to belong to the nature of fleſhe, that it ſhoulde quicken and geue lyfe to mens ſoules. I anſwere although this vertue doth come from ſome other thinge then from fleſhe, yet notwithſtanding there is no let, but that thys name maye be aptly geuen to the ſame.

For as the eternall worde of God is the well of lyfe, euenſo hys fleſhe, as a water pipe, doth poure lyfe into vs, which reſteth in the diuinitie. And in this ſence, it is called liuing or quickening, becauſe it doth geue vnto vs that lyfe whiche it doth borowe from another.

M. And we muſt noate that Chriſt ſpeaketh not here of all maner of fleſhe but onely of his owne.

And the breade which I will giue (ſayth hee) is my fleſhe.

Therefore lyfe conſiſteth not neither in the oblations of beaſtes, neither in any mortall mans fleſhe, but only in the fleſhe of Chriſt. C. This word (Geue) is dyuerſlye taken: the firſte geuing of the whiche Chriſte at the firſte made mention, is dayly to be ſeene ſo often as Chriſte offereth hym ſelfe to vs: In the ſecond place he noateth that donation onely whiche was made vppon the Croſſe, when he offered him ſelfe a ſacrifice to the Father, and an oblation of a ſweete ſmell vnto God. C For then he gaue hym ſelfe to death for the lyfe of men: and nowe he inuiteth vs to taſte the frute of hys death. For that offering once offered ſhoulde nothing at all profite vs, except wee did nowe eate the ſame in the holy ſupper. Bv. Therfore when he ſayth that he will geue the ſame for the lyfe of the worlde, his meaning is this: I will geue my ſelfe too death, that the worlde by my death may lyue. Ephe. 5. 2

lyue.

For the worlde is deade in ſinnes but the ſonne of God dyed in the fleſhe, leaſt the ſecond death ſhould raigne ouer the faithful. And thus the ſonne of God doeth quicken. C. And this is to bee noted that Chriſt taketh vnto him the part of offering vp his fleſhe.

Whereby it appeareth what abhomination the Papiſtes doe commit, when they vſurpe that to them ſelues in theyr Maſſe whiche belongeth to that highe Prieſt onely. *M.* For it could bee done of no other than of him who offered vp his fleſhe to GOD his Father once for all.

52. The Iewes then contended among them ſelues, ſaying: Howe can this fellowe geue vs his fleſhe to eate.

Bv. There aryſeth againe another contencion among the hearers, or auditorye of Chriſt, by reaſon of his wordes, which were not rightly vnderſtode. *M.* For alway thoſe that are carnall, carnallye vnderſtand the wordes of Chriſt, and therfore they are oftentimes offended, and being offended fall to contencion among them ſelues. For it offended them that he had ſayd, that hee would geue his fleſhe for the lyfe of the worlde. C. And the Euangeliſt nameth the Iewes againe, not for honors ſake, but rather to caſt in their teeth theyr incredulitye, for that they receyued not the familiar doctrine, concerning euerlaſting lyfe: or at leaſt becauſe they do not modeſtly, enquire of a matter doubtfull as yet, and obſcure vnto them: for this is a ſigne of pruiſhe frowardneſſe and contempte, whereas hee ſayth that they contende among them ſelues. And they which thus contentiouſly diſpute, do hynder them ſelues from attayning to the knowledge of the truth. Bv. They murmured before becauſe the Lord had ſayd, that hee deſcended from heauen, and that hee was the ſonne of God: and nowe they openlye contende becauſe hee ſayd, And the breade which I wyl geue for the lyfe of the world, is my fleſhe, Euen as if his meaning had beene that his fleſhe ought to bee eaten, as men eate fleſhe, which they bye in the Shambles. Therfore they crye.

Howe can this fellowe geue vs his fleſhe.

C Notwithſtanding, this is not ſimply to bee reprehended in them that they enquire after the maner howe: for then Abraham, and the bleſſed Virgin ſhoulde deſerue the ſame reprehenſion. Therefore they are eyther decepued by ignoraunce, or elſe they doe amiſſe, who forſaking braules and contencion, (which the Euangeliſt onely condemneth) debate & curiouſly diſcuſſe this queſtion (Howe) as though the Iewes ought not to haue enquired of the manner of eating. But verily this ought rather to be imputed to ſlouthfull negligence, than to the obedience of Faith, if ſo bee wyttingly, and wyllingly wee keepe the knots of doubtfulneſſe vnknit, which are diſſolued by the word of the Lorde. Wherefore wee may not onely enquire of the manner of eating of the fleſhe of Chriſt, but alſo apprehend and take holde of him ſo farre forth as the Scripture offereth him vnto vs. Away then with that vaine pretence of humillitye. Wee muſt onely obſerue this moderation in the ſecrete workes of God, leaſt we deſire to know more than hee hath ſet downe to vs in his worde. *B.* It is lykelye that the Iewes toke holde of that onelye, which might geue them moſt eaſelye occaſion to cauill. For they dyd not thinke in verye deede that the Lord woulde geue his fleſhe to bee ſo eaten as men eate beefe: yet notwithſtanding, they contende and ſpeake, euen as Chriſt had ſo meant.

But this greatlye troubled them, that Jeſus by his allegories affirmed him

ſelfe

selfe, to bee Christ, to bee God, and the geuer of eternall life, and that hee being the Sonne of man would geue the same flesh & blod which they sawe, and moreouer (which sounded yll in their eares) that hee woulde geue the same by that his flesh which he woulde giue to the death: this verily was that which troubled them, offended them, and drewe them away from the Lorde, and gaue them occasion to murmure. Saying, therefore with the worde of the Lorde, they wrested the same to another sence than hee spake the same.

53. Iesus therefore sayde vnto them: verelye I saye vnto you, except ye eate the flesh of the sonne of man, and drink his bloode ye haue no lyfe in you.

C. Deepe displeasure moued our sauiour Christ at this time to sweare, when he saw his grace with such prowd contempt to be reiected. For hee doth not vse nowe simple doctrine, but to terrefie them mingleth threatnings therewith. For hee denounceth euerlasting destruction to all whiche shall refuse to seeke for & to receyue life from his flesche.

Bv. And that which they sayde was absurde and impossible to be done, that hee proueth to be most necessarye: but in sounde sence, and not in that carnall and grosse sence. C. As if hee shoulde saye, if ye contemne my flesche, know ye for a suretie that there remayneth to you no other hope of lyfe. This vengeaunce hangeth ouer the heades of all such as are contemners of the grace of Christ, that they and their pride shal perishe togither. And they are to be vrged with this precise seueritie, least they procede in flattering themselues. For if so be we threaten death to the sicke which despise remedy by Phisicke prouided, what shall wee saye or doe to the wicked, who seeke to abolishe lyfe so much as in them lyeth?

{The flesh of the sonne of man.} B.

He calleth himselfe here the sonne of man, that hee might the more stronglye confounde that false iudgement which they had of him: For in that hee appeared to be a man and base in outwarde shewe, they thought him to be madde and out of his wittes to arrogate vnto himselfe so muche. Therefore hee acknowledged himselfe to be the sonne of man, a vile and abiect man: but yet, to shewe herewithall what laye hidde in the contemned and abiect shewe of hys manhod, he denied any man to haue eternal life, which did not eate of the son of man and drinke his blode: that is to saye, which had not Christ liuing in him, being assured that hee is redeemed by his sacrifice, and made the sonne and heyre of God.

C. The sence therefore is this, contemne mee as ye list, the base and and abiect shew of my flesche: yet notwithstanding life is included in this contemptible flesche: of the which if you depriue your selues, ye shall finde nothing elsewhere to quicken you. It was a grose errour of the Fathers, which thought that infauntes were depriued of euerlasting lyfe, except they giue vnto them the Eucharist. For there is no worde here of the Sacrament of the bodye and blod of Christ, but Christ goeth forwarde in the Metaphor of the eating of hys flesche, and of the drinking of his blode, which he had begon. Neyther doe the Bohemians rightly procede, when they go about to proue by this testimonie that the vse of the Cuppe ought to be giuen to all alyke.

As touching Infants, the institution of Christ doth seclud them from the supper,

because

Infantes ought not to be partakers of the Lordes Supper.

because they cannot as yet proue & examine them selues, neyther yet celebrate the remembraunce of Christes death: the whiche thing the Apostle Paule teacheth to be necessary for all those whiche come to the communion of the Supper. The same Institution maketh the cuppe as well as the breade common to al men for it commaundeth that we drinke all of the same. *R.* Therefore to eate the flesshe, and to drinke the bloude of Christe, is to beleeue that Christe suffered for oure synnes. *A.* For hym hath God made a reconciler through faith in his bloud to declare his iustice for the remission of synnes paste.

Math. 26 27.

Rom. 10.4

{Ye haue no life in you.}

M. His meaning is that al they are deade whiche eate not this flesshe of the sonne of manne and drinke his bloud *A.* For as we are all dead throughe synne, so throwe faith in Christe we are made alyue, as the Scripture teacheth.

54. Who so eateth my flesshe and drinketh my bloude, hath eternall lyfe, and I will rayse him vp at the last daye.

{VVho so eateth my flesh}

M. He still bouldely repeateth that which went before as commonlye they doe which speake the truth: C. and he confirmeth that which is hard to be beleued, as that mens soules are no otherwise fedde with his flesshe and bloude, than the bodye is sustayned with meate and drinke. M. For he speaketh more manifestlye than he did before, when he expresselye nameth himselfe. Verelye to eate the Lorde, is to abide in the Lorde, and the Lorde to abide in vs.

B. After this manner also we doe commonlye in these wordes, to Eate, to Drinke, vnderstande not onelye the taking of meate, but also the nutriment, and sustentation of lyfe whiche proceedeth of the same.

These wordes pertaine not to the lordes Supper.

Furthermore by these wordes of our Lorde it doth playnely appeare that all this place is vnaptlye and falselye expounded concerning the Supper. For if it were true that this were to be referred to the Supper of the Lorde, than all the that vnworthyly presume to the same, being made partakers of the body and bloude of Christ, haue therewithall lyfe, but we know that manye eate the same to their owne destruction and damnation. And verilye it were verye fonde, and vntimelye then to speake of the Supper, when as yet he had not instituted the same.

1. Cor. 11.30

Therefore it is most certaine that he speaketh here of the continual eating by fayth. Notwithstanding we must confesse that there is nothing spoken here which is not figured in the Supper and truelye giuen to the faythfull: and therfore Christ made his holy Supper to be as it were a seale to this sermon. And this is the cause why our Euaungelist John maketh mention of thys Supper.

{And I will rayse him vp at the last daye.}

M. He promiseth euerlasting lyfe before the resurrection, to the ende we might know that the faythfull are endued with euerlasting lyfe by Christ, while they are in this lyfe: euen as it is sayde in another place. C. And Christ so often ioyneth the resurrection to euerlasting lyfe, because our saluation is hid, euen vntill that daye. Therefore what Christ will giue vnto vs no man can fele, but hee which hauing ouercome the worlde, setteth before his eyes the last resurrection.

55. For my flesh is meate in dede, and my blood is drinke in deede.

This

This is the reason why he whiche eateth the flesshe of Christe and drinketh his bloode hath euerlasting lyfe. Because (sayeth he) my flesshe is meate in deede, and my bloode is drinke in deede. C. As the body with hongar doth languishe and pine awaye, euen so the soule doth by and by perishe yf so be the same be not fed whith heauenly foode. For when he affirmeth that his flesshe is meate in dede, hys meaning is that those soules are like to famishe, which wante this meate.

Therefore thou shalt then fynde lyfe in Christe, if so be thou seeke the matter and substaunce of lyfe in his flesshe. For so sone as we forsake the Sacrifice of hys deathe, there is nothing before oure eyes but death, neyther doth he bring vs any other waye to felyng of hys diuine power, than by his death and resurrection. *M.* Therefore he speketh of the redemption of mankynde, whiche shoulde be by hys death, for the whiche cause he intended to offer his flesshe and bloode a sacrifice to hys father for the remission of the sinnes of the whole worlde.

Question. But why doth he seuerally make mencion of hys bloode which is contained in the flesshe? Aunswere? Christe in this had respect and regarde te our rudenesse.

Answere.

For when distinctly he expresseth meate and drinke by them selues, he putteth vs in mynde that the lyfe whiche he geueth is perfect and complete in each poynt, lest we shoulde fayne and immagine to our selues some halfe and vnperfect lyfe: as yf he shoulde saye, that we shall want no parte of lyfe, if so be we eate hys flesshe and drinke his bloud. Euenso in the supper, whiche agreeth with this doctrine, beinge not contented with the signe of breade, he ioyneth therevnto the Cuppe, that hauing therein a doule pledge of lyfe, we maye be contented with hym aloane: for he shal finde no parte of lyfe in Christe, whiche doeth not beleeue that Christe alone is his lyfe.

56. He that eateth my flesshe and drinketh my bloude, dwelleth in me, and I in hym.

{*He that eateth my flesshe.*}

M. These words pertayne to the similitude of suche as eate and drinke to this ende, that he might more amply declare the premisses. Meate and drinke is tourned into the flesshe and bloude of the eater and drinker of the same, euenso they abyding in hym, and he in them haue lyfe.

Otherwise meate withoute the eater or not abyding in hym that hath eaten the same, doth not nourishe: insomuche that lyfe cannot consist, yf so be the eater, and the meate be seperated a sonder. These thinges are temporall and incorruptible, and therefore imperfect to set forth the power of Christe, and yet not withstanding they doe after a sorte set forth a certayne Image of hym, and doe teache vs this, that it is necessarily required that he which will haue eternal lyfe, must haue Christe the true foode of lyfe abyding in him in suche wise that he maye by no meanes be seperated. And whosoeuer eateth his flesshe and drinketh his bloud, hath Christ abyding in him, and he also in hym. C. Seeing therefore Christe aloane contayneth lyfe in him selfe, he prescribeth vnto vs here a waye howe we shall inioye the same, namely if so be we eate his flesshe euen as yf he shoulde denye hym selfe to be oures otherwayes then by eating hym thorowe fayth.

For he shall neuer come to the God Christe whiche neglecteth man. Wherfore yf thou wilt be pertaker of any thing with Christe, thou must firste of al take hede that thou doest not dispise or disdayne hys flesshe, Bv. Therefore in these wordes the misterye of his Incarnation

nation and passion is more euidently and fully expressed: so that he eateth the flesshe and drynketh the bloud of Christe, whiche with a firme fayth beleueth that Christe the true Sonne of the liuing God was incarnate, crucefied, rayfed againe, for him, that hee washed vs with his bloude from all oure sinnes, and hath reconciled vs to God his father. Whosoeuer beleeueth this, hath lyfe within hym euen the quickening spirite of Christe, the power of righteousnesse and redemtion: and so Christe lyueth in hym, & he in Christ.

{Dwelleth in me and I in him.}

M. Because this meate and drink are not subiect to corruption, but haue alwaye in them power to geue lyfe, therefore he vsed the worde quickening to this ende that it maye agree with that whereas he promised euerlasting lyfe to suche as eate his flesshe and drinke his bloud. C. For this is as muche as if hee had sayde that this is the onely bonde of vnity, and that by this meanes he doeth growe with vs when oure fayth doeth rest and staye it selfe vppon his death.

Bv. This place therefore of the Gospell doth agree with that of the Apostle, where he sayth, we knowe that a man is not iustified by the workes of the lawe, but by Faith in Christe. Rom3.

Furthermore hereby wee maye gather that he speaketh not of the external signe of breade, of whiche many of the vnbeleeuing doe eate, who notwithstanding are farre from Christe. Also their error is hereby confuted, which thinke, that Judas did no lesse receiue the body of Christe then the reste of the Disciples, seeing that Christe gaue the bread to all.

For this is moste certayne that Judas was neuer a member of Christe: and it is moste absurd to make the flesshe of Christe deade flesshe, and withoute spirite: also they are very foolishe whiche dreame of any eating of the flesshe of Christe withoute faithe, whenas onely faith is the mouth of the soule.

A. Therefore where faith wanteth, there is no eating of the flesshe of Christe. Faith the mouth of the soule.

57. And the lyuinge Father hath sent me, and I liue by the Father: euenso hee that eateth me, shall lyue by the meanes of me.

{And the liuing Father.}

M. This particle also serueth for the declaration of that whiche goeth before. Bv. And that there might be no manner of doubt in so greate a misterye of oure saluation, he doth yet more strongly confyrme that whiche hee had sayde, namely that his flesshe is meate in deede, and his bloud drinke in dede: Insomuche that suche as were nourished therewith shoulde be without all perill of death. C. Nowe therefore he falleth to the principall cause, because the principall originall of life is in the Father.

And he preuenteth an obiection: because he might seeme to detract that from God whiche belongeth to God, in making him selfe the cause of lyfe. So therefore he maketh him selfe the author of lyfe, that he confesseth that to bee geuen hym from another whiche he ministereth to other.

As if he shoulde saye. *R.* The father is lyfe in deede: so also am I the true lyfe, forsomuche as the Father hath wholy imprinted hym selfe in me. I will not reserue this lyfe whiche the Father hath geuen to me, to my selfe aloane as a spightfull and envious person: but I will also communicate the same with

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the faythfull: that euerye one which beléeueth in me may haue that life whiche I possesse through the Father.

For, For this cause am I sent into the worlde, that euerye one which beléeueth in mée, maye be partaker of all those good thinges and graces, which through the Father I possesse by nature.

C. Let vs noate that hée framed this occasion also to their capacity, with whom hée spake: For hée compareth himselfe with his father onelye in respect of hys flesh. For although the father be the beginning of life: yet not withstanding the eternall worde it selfe is also properlye lyfe. But the eternal diuinitie of Christ is not here handeled because hée propoundeth him selfe as hée being cloathed with our flesh manifested himselfe to the worlde.

Whereas therefore hée sayth that hée liueth by the Father, it doth not belong to the bare diuinitie, neyther also doth it simplye agrée with the human nature: but it is a title of the Sonne of GOD manifested in the flesshe.

Furthermore wée knowe that it is no vnwonted thing to Christ, to ascribe to the Father whatsoeuer is deuine in himselfe.

By. It is also to be noated that hée sayth,

{Shall liue by the meanes of me.}

Iustification commeth by Grace.

For in that we are Iustified, quickened, and blessed, it commeth not by our owne merite but by the mere goodnesse of Christe. And therefore the Lorde sayth by the mouth of the Prophet I will redeeme thee, not for thy sake, but for my owne sake. C. We muste also noate that there are reckened here thrée degrees of lyfe. The firste degree hath God the lyuing Father, who is a springing well, but secrete and hidden. The seconde degree hath the sonne, who is as a conduite pype by whome lyfe is powred into vs. The thirde, is that lyfe which we drawe from hym. So that, because God the Father in whome consisteth lyfe, is farre from vs, Christe is appoynted as a meane, whiche is the seconde cause of lyfe, that from him that might come to vs, whiche otherwise lyeth secrete and hid in God. This sentence therefore agréeth with that whiche went before, where the Lorde sayde, As the father hath life in himselfe, so hath he geuen to the Sonne to haue life in him selfe. For in diuers other places he calleth him selfe lyfe. John. 5.29

Gen. 36.22 Three degrees of life.

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3.

58. This is that breade whiche came downe from heauen: not as youre fathers did eate manna and are dead: hee that eateth this breade shall liue euer.

{This is that breade.}

M. When the Iewes obiected vnto Christe the fathers which were fed of Moyses by manna, he aunswered to the same thrée thinges, one was, that Moyses did not geue vnto them bread from heauen, and that the bread whiche the Fathers did eate in the desart was not the true breade of heauen, because the eaters of the same were subiecte to death. The seconde was that the Father geueth the true breade of heauen, the whiche breade he him selfe is. The thirde is that the eaters of this bread haue euerlasting lyfe.

Nowe therefore to finishe this dialogue, he retourneth to the comparison of Manna and of his flesh, where with he began. This is the summe of his wordes. There is no cause why ye shoulde preferre Moyses before me, because hée fed youre Fathers in the wildernesse: séeing that I haue farre better meate

to geue vnto you than that was: for I bring with me celestiall and euerlasting lyfe. For that bread is sayde to descend from Heauen, which hath no earthlye or corruptible taste, but geueth the Immortallity of Gods kingdome. This vertue they felt not in Manna, which onely sought to fyll their bellye. For there being two vses of the same, the Iewes, with whome Christ here disputed, respected nothing but the corporall foode. But the lyfe of the Soule is not transitorye, but groweth more and more, tyll the whole man be renued.

B v. And it is manifest by these places that Faith in Christ iustifyeth all those that beleeue.

59. These thinges sayde he in the Sinagogue, as hee taught in Capernaum.

B v. Nowe the Euangelist noateth the place where these thinges were done and spoken, according to the Historicall manner, thereby to declare the vndoubted trueth and certaintye of the matter, C. and also that we might knowe that there were then many present when these thinges were spoken.

B v. For this talke and disputacion concerning Faith, and the effecte of Fayth, was in a great assemblye of the Iewes, that is to saye, in a Schole, Temple, or Church: because it pertayned to the right instruction of the whole Church, and of the vniuersall worlde.

C. We signifyeth that this Sermon was made as of a graue and serious matter, *M.* and that Christ was found of the Capernaites in the Sinagogue, into the whiche he entered to teache, that they might beare him speaking of so great misteries. For he woulde teache openlye, that he might haue many witnesses of his Doctrine. Joh.18.20.

Euen as he bouldlye affirmed before the highe Priest.

As hee taught in Capernaum.

This is a notable prerogatiue of the Citye of Capernaum, that they had Christ him selfe to be their teacher, and that openlye, not once or twyse, but oftentimes.

What thing more profitable coulde happen to this Citye than this, that the Sonne of GOD shoulde be the teacher of the same? It was iustly sayd to be lyfted vp to Heauen. Those Cityes ware proude, in the which sometyme, certaine notable men haue lyued, or else haue done some notable thing.

But howe muche more notable was that which happened to this Citye. But when it dyd contempne this singular grace, and abused the same, it was iustlye sayd to be dieected to the pit of hell. The Romanistes bragge of Peter and Paules seate, and vnder the pretence hereof haue inuaded and wonne the gouernment of the Christian worlde, & haue exalted them selues euen to the Heauens. Good Lorde, what woulde they haue done if so be Christ had taught so oftentimes among them?

But nowe, seeing they doe not retaine the Doctrine of Christ, and of his Apostles in their proper place, what else remaineth for them now than the greater condemnacion? All these Churches whiche haue by the goodnesse and mercye of God, the sound and wholsome doctrine of the Gospell, which other Churches want, must haue this example of the Capernaites alwayes before their eyes.

60. Many therefore of his Disciples, when they had heard this, sayde: This is an harde saying: Who

can

can abyde the hearing of it.

Many therefore of his Disciples.

M. All that which is contained betwæne this verse, and the ende of the Chapter concerneth the Disceyples of Christ. C. Fyrst of all it is declared, that there were veryefewe among this great multitude which receiued any profite: naye, this doctrine was the occasion that many whiche professed themselues to bæ the Disciples of Christe, fell away. If the Euangelist had sayd, that onelye a fewe had bæne offended, it had bæne almost a wonder: but in that a great multitude, ryse and conspire against him, what example shall wæ say it is? *M.* It is no maruaile therefore if the rude multitude dyd not receyue the mistical wordes of Christes, when that his owne Disciples could not abyde the hearing of them.

Wherefore let this Historye bæ printed in our heartes, least that at any time wæ trouble Christ when he is speaking: and if wæ sæ the lyke to bæ in others at this daye, let not their pryde trouble our fayth.

B v. Those grosse hearers, not vnderstanding as yet what Christ had taught, murmure against the Diuine teacher, saying: VVho can abyde the hearing of it? C. But the hardnesse wherewith all they founde faulte, was rather in their heartes, than in the worde. But thus are the reprobate wont to gather togeather, heapes of stoanes out of the worde of GOD, to throwe at others. And when they resist Christ with theyr stubbornesse, and hardnesse of heart, they complaine that his word is harde, which rather ought to mollifye them.

For whosoeuer humblye submitteth him selfe to the Doctrine of Christe, shall finde nothing in the same intolerable or harde: but to the vnbelæuing which stubbornlye withstande the same, it shall be as a maule or hammer that breaketh the stoanes, as sayeth the Prophete. Ier.32.29.

And sæing there is by nature the same hardnesse in euerye one of vs, if wæ iudge after our owne sceence of the doctrine of Christ, euerye worde shalbe vnto vs a darke sentence.

Wherefore euery one of vs must commende our selues to the dyrection of the holye Ghoste, that bæ maye wryte the same in our hearts, which otherwyse wyll not enter in at our eares.

M. Notwithstanding, for consolations sake this also is to bæ noated that hæ sayeth not, All, but, Many of his Disciples were offended. Although many were offended, yet notwithstanding, some remaine which are edifyed and saued through the grace of God, for whose sake the Ministers of the worde must constantlye abide in the office of Preaching, although the number of them bæ small in comparison of those which goe backe. For, if the Aungelles of GOD in Heauen reioyce ouer one sinner that repenteth, more than ouer ninety and nine Just persons, and, if so bæ the good Shæpherd, leauing nintye and nine in the wildernesse, goeth to sæke that which is gone astray, and hauing founde it, bringeth it home with ioye: of howe great waight ought the saluation of a fewe, yea, of one man, to bæ to the Ministers of Christ: Let him therefore reioyce more at the Fayth, sincerityе, and constancye of a fewe whiche are Gods elect, than of the Inconstancye of a greate many whiche are Reprobates. Apostacy.

B. For wæ sæ howe rare a thing it is to fynde a sincere and true Disciple of Christ, and howe hard a thing it is to finde any assemblye without Hipocrites.

M. This complaynt whiche the Disciples made concernyng the hardnesse of the wordes of Christ, was full of arrogancye, contempte, and rashnesse. For they ascribe the faulte of theyr vnbelæfe, not to them selues,

but to the wordes of Christ, saying:

Who can abide the hearing.

Such wisedome, Industrye, Honesty, and Godlynesse they ascrybe to them selues, that they woulde haue no man to vnderstande those thinges whiche they them selues vnderstoode not. But they which are of a modest nature, & humble disposition, if they bee offended in any matter, knowing their owne Imbecillitye, doe fyrst of all suspect their owne dulnesse and negligence, and doe rather laye the faulte vppon this, than vppon that whiche they heare, not doubting but that a great many can comprehend those thinges whiche they them selues cannot.

61. Iesus knewe in him selfe that his Disciples murmured at it, and he sayde vnto them: Doeth this offende you?

B. Iesus, according to his wonted clemencye, seking to helpe their offence and fowle errour, knowing the cogitacions and secretes of their hearts, knew strayte waye also, what it was that drewe away those his hearers. C. Christ knewe that the offence which the Reprobates had conceyued, coulde not bee taken awaye: For hee doeth not so much wounde them with his doctrine, as hee doeth detest the poysoned mallice which laye hyd in their heartes.

Yet notwithstanding, hee thought hee would seeke by all meanes possible, whether there were any curable among those that were offended, and to stoppe the mouthes of the reste, saying,

Doeth this offend you.

Hee speaketh thus by Interrogation, to signifye vnto them, that it seemed straunge vnto him, that they should bee offended at this his doctrine: and also that they might vnderstande that they were offended without cause, C. seeing the doctrine it selfe contained no matter, in it of offence.

M. And there is no doubte but that hee had this communication apart from among the assemblye of the Sinagogue, as it is manifest that hee dyd in diuers other places. Otherwyse it had not beene conuenient that hee shoulde haue gone about openlye, in the foresayde assembly to haue corrected and reproued his murmuring Disciples.

62. What and if ye shal see the Sonne of man ascende vppe thyther, where hee was before.

C. Christ here seemeth not so much to take awaye the offence, as hee doeth seeme to increase it: notwithstanding, if any man waye the cause of the offence throughlye, hee shall finde that it was in this, that they had conceyued an opinion, that hee ought to do nothing but that which should please them. The simple and base condicion of Christ which they beheld with their eyes, was a let vnto them, that they coulde not geue place to the power of his diuinitye: but nowe drawing aside as it were the curtaine or vaile, hee bringeth them to the sight of his Heauenly glorye.

B. As if hee shoulde saye, This offendeth you, that I take so much to my selfe, that I attribute so muche to the eating of my flesh, that I affirme that I am the breade of lyfe which descended from Heauen: *C.* and because I am without honour among men, ye despise mee, and acknowledge no diuine power to bee in mee: But shortlye it shall come to passe that GOD by his mightye power shall exalt me from

this

this contemptible state of mortall lyfe, aboue the heauens.

For in the resurrection of Christe there appeared suche power of the holye Ghoste, as openlye proued him to bee the sonne of God. Also, when it is sayde, Thou art my sonne, to day haue I begotten thee, the resurrection is set forth as a playne shewe token, whereby this glorye of Christe ought to bee knowne: as the Apostle Paul doeth interprete the same. And the ascencion into Heauen, was the fulfylling of his glorye.

Psal.2.7.

Acts.13.33.

Ascention of Christ into heauen confirmed.

M. Let vs here noate howe the Articles of the Lordes ascencion is confirmed in the Faith of the Sonne of God, by which wee beleeue that this Jesus the Sonne of man, is the Sonne of the lyuing GOD, whiche came downe from heauen for our saluation. For his Ascention doth confirme his descention. His descention into this worlde was seene of no mortall eye.

It was meete therefore that his Ascention, that is to saye, his returne to his Father, should bee seene of such as shoulde testifye of the same, whereby his descencion which was inuisible might bee confirmed. For no man ascendeth vp to Heauen, but hee which came downe from Heauen, euen the Sonne of man which is in Heauen.

John.3.13.

And, that hee ascended, what is it else but that he descended first into the lower partes of the earth. Hee which descended is euen the same also which ascended aboue all heauens, to fulfyll all thinges.

Eph.4.9.

C. In that hee sayeth, hee was first in Heauen, it doeth not properlye agree to his humanitye, and yet notwithstanding, hee speaketh of the Sonne of man. But this is no vnwonted maner of speaking, when twoo natures in Christe do make one person, and to attribute that to one which is proper to another.

62. It is the Spirite that quickeneth, the flesshe profyteth nothing: The wordes that I speake vnto you, are spyrite and lyfe.

It is the Spyrite that quickeneth.

M. This parcell contayneth a declaracion of those thinges at the which the Disciples were offended, because they seemed harde. C. For Christ teacheth that the Iewes receyued no profite by his Doctrine, because the same being spyrituall, they were but carnall hearers of the same.

But because this place hath beene diuersly expounded, first of all it is needfull that wee haue the true and proper sence of the wordes: whereby wee shal easely vnderstand the purpose of Christ. In that he denyeth the flesshe to profite any thing, some doe amisse referre the same to the Iewes, which were carnall. Neyther doe they well whiche affyrme that the flesshe of Christe doeth profite vs nothing, in that it is eaten, but in that it is Crucifyed: but wee must rather eate the same, that it maye profite vs when it is Crucified.

B. Otherssome, vnderstande this of the Spyrite, which the Apostles should receyue after the resurrection and Ascention of Christ, affyrming that they had then the true sence of Christes wordes, when that most excellent teacher of the trueth, had replenished them with most ample knowledge of Christ. But their opinion seemeth far better, which thinke that these wordes (Aloane) or (Of it selfe) ought to bee ioyned therewith: as if Christ should haue sayde, The flesshe aloane, or of it selfe profiteth nothing: the which is agreeable to the matter it selfe.

C. For Christe hath simplye respecte to the manner of eating. Hee doeth

Flesh without the spirite profiteth not.

not therefore so speake as though there were no profite at all to bee receyued by his flesche: but onelye pronounceth the same to bee vnprofitable, if it bee remoued from the flesche. For whereof commeth it that the flesche hath quickening power, but because it is spyrituall? Therefore whosoeuer stayeth in the terrestriall nature of the flesche, shall finde nothing in the same, but that whiche is dead: but they which lyft vp theyr eyes to the power of the Spyrite, with the which the flesche is endued, shall fare by by theyr affection and by the experience of Fayth, that it is not called quickening in vaine.

Nowe let vs see how the flesche of Christ is meate in deede, and yet profiteth nothing. Surelye, it is meate, because wee therby haue gotten lyfe, because in it God is pleased, because in it wee haue all the partes of saluation complete: it profiteth nothing, if so bee we iudge and esteeme the same according to the nature and originall thereof. For the seede of Abraham, which of it selfe is subiect to death, doeth not giue lyfe: but it doeth receyue of the spyrite to geue vnto vs. Wherefore it doeth become vs also, that wee maye bee truelye fed by the same, to bring with vs the spyrituall mouth of Fayth.

The wordes which I speake vnto you are spirite.

M. Hee doeth not speake of the externall sounde of these wordes, but of the sence and meaning of them: and hee declareth that hee spake not carnallye of the carnall eating of his flesche, in the which there is no lyfe, but spyrituallye of the power of the quickening Spyrite, in the which there is lyfe.

C. In fewe wordes, hee teacheth that his Doctrine is spyrituall: for this word Spyrite, is put for the Adiective spyrituall. And that worde is called spyrituall, which calleth vs vpwarde, that (the holye Ghoste being our guyde) wee maye seeke Christ by Fayth, and not in carnall sence, in his heauenlye glorye. For wee knowe that nothing of those thinges which are spoken, can bee comprehended but by Faith. It is also worthy to bee noted that hee ioyneth the Spirite with lyfe. Hee calleth his worde, lyfe, of the effecte: but he teacheth that the same shall geue lyfe to none, but to him, who spyrituallye receyueth the same: for whosoeuer receyueth the same otherwise, rather draweth to him selfe death than life. To the godly this is a moste sweete tytle of the Gospel, that they are certifyed, that the same is ordained for them to saluation: they are notwithstanding herewithall admonished to shewe them selues meete Disciples. For the wordes being receyued by fayth profite, but without faith, profite nothing at all.

64. But there are some of you that beleeue not. For Iesus knewe from the beginning, which they were that beleeued not, and who should betraye him.

But there are some of you.

M. The Lorde is wont to vpbrayd men with theyr vnbeleefe, because there can no greater iniurye bee done to God, than for men to doubte of his Fayth and trueth. Christ againe blameth these men, because they being deuoyde of the Spyrite, doe wickedly depraue and corrupt his doctrine, and by this meanes turne the same to theyr owne destruction. For they might haue otherwise

obiected

obiected and sayde. Thou braggest that thy wordes are able to geue lyfe: but we se no suche thing. He sayeth therefore that they are a let vnto them selues. For vnbeleefe (as it is alwaye prouided) shal neuer reape any fruite in the wordes of Christ, because it doeth contemptuously despise them.

Vnbeleefe contemneth Christ

He sayeth not, There are some of you, which vnderstande not, but he sheweth the cause wherfore they vnderstand not. There are (sayth he) some of you which beleeue not: and therefore they vnderstande not, because they beleeue not.

By fayth we are coupled togeather, and by vnderstanding we are quickened: fyrst let vs sticke fast throughe Fayth, that there maye be somewhat to geue lyfe by vnderstanding. For he which stycketh not fast resisteth: and he which resisteth, doeth not beleeue. For howe shall he be quickened whiche beleeueth not?

C. Whereas, he sayth onely some of them are vnbeleeuing, when as almost euery one of them had his fault, he seemeth so to saye to this ende, least if there were any which as yet were curable, they might thereby be brought to dispayre.

M. He meant therefore by more gentle admonition to bring them to a better minde, and not so to cast them of, that euery one of them might be made carefull to obtayne the gyft of Fayth.

For Iesus knewe from the beginning.

B v. This the Euangelist putteth downe to amplifye the authoritye and magistye of Christ: C. Least any man shoulde thinke that Christ dyd rashlye iudge of his auditors. Many professed them selues to be of his flocke: but their sodaine falling awaye bewrayed their hipocrisie.

But the Euangelist sayeth that their vnbeleefe whiche was vnknowne to others, was manifest to our Sauiour Christ. The which the Euangelist noteth not so much because of Christ, as for our sakes, that we might learne not to iudge, but in such matters as are well knowne to vs: For this which Christ is here sayde to knowe from the beginning, is proper to his diuinitye.

Rash iudgement forbydde.

Moreouer, he noateth it for our sakes, that we which haue not the knowledge of mennes heartes, might learne to suspende our iudgement, vntyll suche tyme as impietye shall bewraye it selfe by externall signes, and so the Tree may be knowne by his fruite.

K. By this verse also he doth fortifye the imbecillity of the Apostles, against the offence which was to come by the treason of Iudas. For it is a great offence and stumbling blocke to the weake, when they which seeme to be gods elect and chosen doe betraye Christ.

Wherefore doth he Prophesie long before that Iudas should fall awaye, that they might confirme their Fayth, and that they might not suspect the doctrine of Christ for the fall of some.

M. Therefore the Euangelist meant in this matter to wynne great estimation vnto Christ, least he might be thought to be ignorannt of this wickednesse of him which shoulde betray him.

R. This place also teacheth the feare of GOD. For if the Lorde spared not the naturall braunches, take heede that it come not to passe that he doe not spare thee also.

M. Last of all, it is here to be noated that there are certayne degrees of vnbeleefe, and that one man, in whome there wanteth Fayth, maye be more wicked than another.

Rom.11.21. not of

He knewe (sayeth the Euangelist) who were not beleeuing, and who it was that shoulde betraye him. He maketh speciall mencion of the Traytour, as of a man, of most monstrous wickednesse. He also was vnbeleeuing, but his vnbeleefe was not without notable malice.

Euenso at this daye, there are many vnbeleeuers in the Churche, but so, that one of them doe farre excell another in examples of vnbeleefe. Some of these vnbeleeuers are superstitious:

some

ſome Epicures: otherſome are notable Traytours, inſomuche that for gaines ſake, they are ready vnder the colour of familliarity to betraye the Lordes truth, the Church it ſelfe and all godlyneſſe.

65. And he ſayd: Therfore ſayde I vnto you, that no man can come to me, except it were geuen to him of my Father.

Bv. Againe hæ repeateth the cauſe of Faith, and of vnbeléfe. They whiche are drawne of the Father beléeue: but they which are not drawne of the Father, beléeue not.

M. This hæ ſayde before to the multitude of the Iewes: but here hæ teacheth that his Doctrine is generall, and appertayning to all thoſe, which are voyde of fayth, and come not to the Sauiour. Theſe Diſciples came vnto Chriſt corporallye, and corporally followed him, and for this corporal cleauing vnto him, were counted for his Diſciples, and they agayne for theyr partes woulde ſéeme to bæ his Diſciples. But howe they dyd followe him, and cleaue vnto him in ſpirite, (whiche belongeth to all true Diſciples), it is alreapy declared.

C. Hæ ſheweth therefore that Fayth is a verye rare and ſingular gyft of the ſpyrite of GOD, leaſt wæ ſhoulde maruayle that the Goſpell is not generally receyued of all men for the moſt part.

For wæ haue the leſſe eſtimation of the Goſpell, becauſe all the worlde obeyeth not the ſame: for it commeth into our mynde howe it can come to paſſe, that the greateſt part of the worlde ſhould wyllinglye reiect theyr owne ſaluation.

Chriſt therefore ſheweth the cauſe why the number of the Faithfull is ſo fewe, namelye, becauſe no man of him ſelfe, commeth to the Father: for all men are blynde vntyll they are illuminated by Gods holy Spyrite: they therefore are partakers of ſo great a benefite, vpon whome the Father beſtoweth the participation of his ſpyrite. For if all men had this grace, the making mencion of the ſame in this place ſhould be out of tyme, and farre from the purpoſe. For wæ muſt noate the purpoſe of Chriſt, which is to ſhewe, howe that many beléeue not the Goſpell, becauſe fayth groweth not, but by the ſécrete reuelacion of the ſpirite.

A. But this verſe is more at large expounded before.

C. But hæ vſeth here this worde (Geuen) for (Drawne) to declare that there is nothing to moue God to drawe vs vnto him, but his frée grace and mercye. For that which wæ haue by the gift and grace of God, commeth not by our owne induſtrye.

66. From that tyme, many of his Diſciples vvent backe, and walked no more with him.

Bv. Nowe are ioyned to the former diſputacion, notable examples of ſuche as eate the fleſhe, and drinke the blode of Chriſt, and of ſuche as eate it not.

For thoſe which are ſtarters awaye from Chriſt, do neyther eate nor drinke Chriſt, becauſe they want faith: but the eleuen Diſciples doe truelye eate and drinke. For they doe beléeue in the Lord Jeſus, whome they doe confeſſe with a ſtrong and liuelye faith.

M. Therefore wæ ſée no ſtraunge or vnwonted thing come to paſſe, when many

many doe fall awaye from the kingdome of Chriſt, ſeeing that here it is ſayde, that many Diſciples forſoke Chriſte him ſelfe.

Mat.13.20 A lyuelye diſcription of this matter, is ſet before vs in the Parrable of the ſæde, which fell vpon ſtony ground.

R. Mannes nature followeth Chriſt ſo long as hee hath any hope to bee rewarded, but his hope being once fruſtrate, hee goeth awaye and forſaketh Chriſt. C. But this is a horrible monſter, that ſo gentle & louing inuitacion, coulde withdrawe the mindes of ſo many, ſpecially of ſuch as had before geuen theyr names vnto him, and were his familliar Diſciples.

But this example is ſet before vs, as it were in ſtæde of a glaſſe, in the which wee maye beholde howe great the wickedneſſe and ingratitude of the worlde is, whiche taketh occaſion to ſtumble euen in the very layre and plaine way, that it might not come vnto Chriſt.

Eſai.8.14 That therefore which was forſhewed concerning Chriſt, ought then to haue beene conſidered in his doctrine, and now alſo hee muſt bee dayly a ſtoane of offence.

For here could neuer bee ſuch dilligent taking hæde, but that the Doctrine of Chriſt muſt nœdes bee, to many an occaſion of offence: becauſe the reprobats, being ordayned to deſtruction, do ſucke poyſon out of moſt wholſome meate, and gaule out of Hony.

The Sonne of GOD truelye obſerued that which was profitable, and yet notwithſtanding, we ſee that hee offended many of his Diſciples. Therfore howe muche ſo euer many doe abhorre the pure doctrine, yet neuertheleſſe they maye not ſuppreſſe the ſame: onelye let the teachers of the Churche remember the admonicion of Sainct Paule, that the worde of GOD is rightly an offence, and they ſhall ouer ſtride all ſtumblyng blockes voyde of feare. 2.Tim.2.15

M. Moreouer, Saint Iohn ſayth in his Epiſtle, They went out from vs, but they were none of vs. For if they had been of vs, they had continued with vs. 1.Joh.2.19

It is neceſſary that after this manner ſuche as are proued maye bee knowne. 1.Cor.11.19

C. When the Euangeliſt ſayeth that they walked no more with Chriſt, hee meaneth that there was not a full Apoſtacye, but that they withdrewe themſelues onelye from the fellowſhippe of Chriſt: notwithſtanding, hee condemneth them as Apoſtates. Whereby wee haue to learne, that wee cannot goe backe the breadth of one foote, but that wee are readye to forſake Chriſt.

67. Then ſayde Ieſus vnto the Twelue, wyll ye alſo goe awaye?

M. Hee maketh no mencion of thoſe which had forſaken him, neyther doeth he ſeeme to bee any whit angery with them, but turning him ſelfe with great modeſtye to the reſt which remayned, namely, to the twelue Apoſtles, ſayde, vnto them, VVyll ye alſo goe awaye?

Bv. Hee doeth not aſke this queſtion as though hee were ignorannt what they thought, or what they would doe, but hee demaundeth it that he might ſet their Fayth, and the profeſſion of theyr faith, as an enſample to the whole Churche to bee followed & kept: M. and therewith alſo to declare that he doth ſtaye none of his Diſciples from going from him, if ſo bee they bee ſuch as deſyre to goe from him, becauſe this Apoſtleſhip requireth ſuch as come not compelled, but voluntaryly, and deſyrous of heauenly grace.

C. Hee teacheth alſo that there is no cauſe why they ſhould ſuffer them ſelues to bee drawne awaye by the lightneſſe and inconſtancye of other men. For hee ſheweth him ſelfe to them to bee hee with whome they ſhoulde abyde: and therewithal exhorteth them not to ioyne themſelues companions to Apoſtates.

And verylye if ſo bee the fayth be builded vppon Chriſt, it ſhall not depend Fayth in Chriſt neuer faileth

vpon

vppon men, neyther shall it shake at any time, although Heauen and earth shoulde same to goe togeather. And the circumstaunce is to bee noated, that Christ being depriued almost of all his Disciples, retayneth onelye Twelue. By these and suche lyke examples, euerye faythfull man is taught, to followe and serue God, although hee haue neuer a fellowe.

M. Let no man therfore faint or be discouraged in this wicked worlde, where verye fewe are founde whiche cleaue faythfullye to the Lorde, as though the Lorde had the lesse care of the faythfull, because they are both abiect and fewe in number, but rather lette vs vndoubtedlye beleeue, that our Shepheard Christ Jesus, wyll not neglect or forget one of the least of his sheepe.

Multitud, doth not auayle to saluation.

For as the multitude of the wicked shall not saue them from destruction, so the paucitye or smalnesse of number of the Iuste, shall nothing let whereby they may not bee saued.

M. Also, because these were specially geuen to Christ of the Father, that Gods election might take place, it was necessarye that they shoulde abyde and perseuere with him vnto the ende.

Rom.11.29

A For the giftes and calling of God are suche, that hee can neuer repent him of them. For hee is wont to finishe the good worke which hee hath begon in his seruauntes.

68. Then Symon Peter aunswered him, Lord to whome shal we go? Thou hast the vvordes of eternall lyfe.

{*Then Simon Peter.*}

B v. Simon Peter hauing alwayes afer-uent faith and zeale to Christ Jesus, and nowe also making aunswere, not in his owne name, but in the name of all the rest, cryed out with great courage, Lord to whome shall wee goe?

{*Thou hast the wordes of lyfe.*}

C. This was the Judgement of them all, except Iudas, who had nothing that was sincere in him.

M. Peter might haue sayde simplye, Lorde wee wyll not goe awaye: but hee thought it better to expresse two causes of tarrying, why hee and his brethren woulde abide styll with Christ. First because they vnderstande and perceyue that his doctrine is wholesome, and of power to geue lyfe: Secondly, because whether soeuer they go, leauing Christ, there is nothing to bee found but death.

R. By this aunswere of Peter, wee plainelye see the same to bee true which the Apostle writeth, saying: The preaching of the Crosse is to them that perishe foolishenesse: but vnto vs which are saued, it is the power of God. 1.Cor.1.18.

C. This is a notable commendation of the Gospell, that it ministereth vnto vs eternall lyfe: being the power of God to saluation to euery one which beleeueth the same. Rom.1.16.

For otherwise is lyfe offered to vs in the Gospell, when as God freelye reconcileth him selfe vnto vs, not imputing our sinnes to vs. Hereby therefore wee learne, that wee must followe our Maister Christ aloane, and must cleaue onelye vnto him which can bring to vs euerlasting lyfe. 2.Cor.5.19.

B v. This lyfe is not founde in the Philosophie of Plato or of Aristotle: neyther is it to bee founde among the Pharisees and Monkes. Deathsheweth it selfe in the Institucions of these men: death, deceyte, and destruction is in the whole worlde, and falleth vpon the pate of such men as are careless, and followers of foolishe thinges: and hee aloane escapeth death, deceyte, and destruction whiche faithfullye imbraceth

Christ

Chriſt, and cryeth with Peter, Lorde whether ſhall wæ goe? wæ wyll abyde with thæ, for thou haſt the wordes of eternall lyfe: In thy word, in the Scripture, in the holy Goſpel, and in thy ſelfe, is the light, the waye, the trueth, and the lyfe.

69. And wee beleeue and are ſure that thou art chriſte the Sonne of the lyuing God.

M. To thoſe that departed, the Lord ſayde, But there are ſome among you, which beleeue not: Verſe thræ ſcore and foure. Peter here on the contrarye part, to put awaye all ſuſpition of vnbelæfe from him ſelfe, and from the reſt of his brethren, and might ſeperate him ſelfe from the fellowſhippe of vnbelæuers, ſayeth, And wæ belæue and are ſure that thou art Chriſt the ſonne of the lyuing God. In theſe words Peter briefly comprehendeth the ſumme of Faith. And hæ placeth Faith in the firſt place, becauſe the obedience of Fayth is the beginning of true vnderſtanding: yea Faith it ſelfe is the true eye of the minde.

But ſtrayte after knowledge is added, which diſcerneth Fayth from erronious and falſe opinions. For the Turkes, the Jewes, and the Papiſtes do belæue, but they knowe nothing.

Faith is the eye of the minde.

But Fayth is tyed to knowledge: becauſe Gods truth is certainely and vndoubtedly knowne vnto vs, not ſuche truth as mans knowledge is able to apprehende, but ſuch as the ſpirite of God doth ſeale in our hartes.

Faith and knowledge tyed togeather.

M. Therefore Chriſtian Faith, hath this propertye above all other, to knowe that which it belæueth, that which can neuer bæ ſayde of any mannes Fayth, that euer hath bæne or ſhalbe in the worlde, becauſe theyr Fayth is not of true, but of falſe thinges.

R. So that firſt of all wæ muſt belæue the word: then followeth knowledge, and the vnderſtanding of the trueth of the worde. B. In Peter the feruencye of Faith, to confeſſion is to bæ noated. Charitye alſo appeareth in him, in that hæ Judgeth well of all the reſt of his fellowe Diſciples.

Charity in fauourable iudgement

For loke what hæ him ſelfe thought of the Lorde, hæ doubteth not to thinke the ſame of them, ſæing hæ anſwereth for them who were neuer aſked before any ſuche queſtion, ſaying, And wæ belæue. &c.

But this confeſſion ſæmeth nothing to appertayne to the preſent cauſe. For the queſtion was moued concerning the eating of Chriſtes fleſhe. I anſwere Although the twelue had not by and by the knowledge of all thinges that the Lorde taught, yet notwithſtanding it is ſufficient that they according to the meaſure of theyr fayth doe confeſſe him to be the Auathour of ſaluation, and do ſubmit themſelues to him in all things. M. For at another time they prayed for the increaſe of their fayth, ſaying, Lorde increaſe our fayth. Luke. 17.5.

A. Moreouer the anſwere of Peter doth very well agræ with the wordes of Chriſt when hæ ſayde, The wordes which I ſpeake vnto you are ſpirite and lyfe.

And Peter confeſſeth that hæ hath the wordes of eternall lyfe: whereuppon there is no doubte, but that Chriſt is the Sonne of the liuing God.

70. Ieſus anſwereth them haue not I choſen you twelue and one of you is a Deuill?

{ *Ieſus anſwereth them.* }

M. Theſe thinges were ſpoken by the Lorde to ſinguler purpoſe. Peter

being

being of a good nature, and diſpoſition thought that all the reſt of his fellowe Apoſtles, were endewed with the ſame ſincerity and faythfulneſſe of mynde, that hée was endewed with, of the whiche hée ſéemed after a ſort to boaſt.

Hée knewe that this number of the Apoſtles was ſingularlye and ſpeciallye choſen from among the reſt of the Diſciples, by the Lorde: for the whiche cauſe hée coulde not otherwyſe thinke but that they were faythfull and ſincere whome the Lorde ſo ſpeciallye had choſen the to dignity of the Apoſtleſhip: and therefore bouldlye, as perſwaded not onelye of his owne Fayth, but of the Fayth of the reſt of his fellowes, hée ſayde, And we beleeue.

Nowe, the Lord ſéeking to take away this ſecuritye and perſwation, not onelye from him, but alſo from the reſt, and further alſo to ſignifye vnto them, that it was no maruaile, that among the multitude of the Diſciples, whiche were not choſen by him, but followed him of theyr owne frée wyll, many forſoke him through theyr vnbeléefe, when as in that ſmall number of the Apoſtles which hée had ſpeciallye choſen, there was one to bée founde, which was not onelye vnbeléeuing, but alſo (whiche was a great deale worſe) a Deuell, the Lord (I ſaye) ſéeking theſe thinges, ſayeth,

Haue not I choſen you Twelue, and one of you is a Deuill.

B. The Grékes call him the Deuell, whome the Hebrewes call Sathan. By this therefore that he ſayde, that Iudas was a Deuell, hée meant, that hée was his aduerſarye and enemye, and not a Diſciple, although he were choſen with others into the number of the Diſciples, by externall calling, and was as yet among them.

C. For where Chriſte ſayeth, that hée had choſen Twelue, it is not referred to the externall purpoſe of GOD, (for it is not poſſible that any of them ſhoulde fall awaye which are predeſtinate to euerlaſting lyfe) but ſéeing they were choſen to the office of Apoſtleſhip, it became them to goe before others in pietye and holineſſe.

Therefore hée putteth here choſen, for the moſt notable and excellent among the common ſort of people.

M. Concerning their election, reade the thyrde of Marke, and the ſixte of Luke. And Mathewe repeateth their names in order, in the tenthe Chapter.

And, when hée calleth Iudas a Deuell, there is no doubte but that hée meant by this name, to make him verye deteſtable. For they are deceyued which extenuate the odious title of this vice. And verylye, they whiche prophane ſo holye an office, cannot bée ſufficientlye hated and deteſted.

Thoſe Aungelles are called teachers which doe verye well diſcharge theyr Ambaſſage. Rightlye, therefore hée is called the Deuell, which being choſen into ſo honorable an office, doeth by his owne wickednelle degenerate from the ſame. Mala.2.7.

There is alſo another reaſon, why ſuche are called Deuelles, namelye, becauſe GOD doth geue more lybertye to Sathan, to preuayle againſt the Reprobate and wicked Miniſters, than againſt any other of the common ſort of people.

Wherefore if ſo bée they which are choſen to bée Paſtours bée carryed awaye with Deuilliſhe madneſſe, inſomuche that they are lyke vnto brute Beaſtes, wée muſt not deſpiſe the dignitye of the office, but muſt rather commend the ſame, ſéeing ſuch ſharpe vengeaunce followeth the prophanation of the ſame.

By. Iudas is here called the Deuell, not ſo much becauſe hée was a Traytour, as for that hée made him ſelfe a Miniſter and inſtrument for the Deuell to worke by.

71. He ſpake of Iudas Iſcariot the Sonne of Symon: for hee it was that ſhoulde betray him, beeing one of the twelue.

M The Euangelist ſeeketh diligently to defende the innocencie of the reſt of the Apoſtles, and woulde not haue anye wrong or falſe ſuſpition to lyght vpon the true and ſincere Apoſtles of Chriſt. Let all theſe imitate this diligence which deſire that the auctoritie of the eccleſiaſticall miniſterye maye ſtande ſafe and ſounde.

C. And although Iudas conſcience did accuſe him, yet notwithſtanding wee do not reade that hee was any whit moued so dull are Hipocrites that they do not feele their woundes: in the ſight of men they are ſo braſen faced, that they will not let to preferre themſelues before the beſt men. R. We ſee therefore howe that all which ſeeme to be elected are not elected. Bv. Let no man therefore to much flatter himſelfe and be ſecure becauſe of certaine giftes which he hath receyued. For hee which had obtained ſo great gyftes that hee could worke ſignes, by which he was growne to wonderfull couetouſneſſe, coulde receyue no profite, neyther by benifites, neyther by giftes, neyther by the companye of Chriſt, neyther by the waſhing of his feete, neyther by the participation of the table, neyther by the keeping of the money, but all theſe things were meanes to bring him to deſtruction.

The ſeauenth Chapter.

1. After theſe thinges Ieſus went about in Galilee: for hee woulde not go about in Iury, becauſe that the Iewes ſought to kill him.

{*After theſe thinges.*} B.

IN THE FIFTE Chapter going before the Euangeliſt declareth that the IEVVES went about to kill our Sauiour Chriſte, for healing the man on the Sabboth daye whiche was diſeaſed eyght and thirtye yeres, and becauſe hee made himſelfe equall with his Father.

These thinges hæ repeateth here in one worde, to shewe the cause wherefore hæ went at this time into Galilee.

Bv. For the Lord doth willingly withdrawe himselfe from bloude thirstye men, and from conspiratours of murther: and his spirite shall rest vpon the gentle and humble, and vppon suche as reuerence his worde. *M.* The Nobilitye and fame of the land of the Iewes by reason of the Priesthode and temple seemed to require, that Christ should rather haue gone about in the same, rather than in Galilee, which was an abscure and infamous lande. Furthermore hæ might ronne into suspition, because hæ shonning the light, forsoke Jurye because of the Scribes and Phariseis, men learned in the Lawe, and rather desiered to goe aboute in Galilee among ignorannt men and vnskilfull of the knowlege of GOD, and to preache his doctrine there, than among the learned in Jurie.

Esay.66.2.

Necessarilye therefore the Euaungelist hath shewed the reason of this matter, declaring that the malice and crueltie of the Iewes was the cause that the Lorde leauing Iury wente into Gallilee. C. For hæ had no safe abyding among the Iewes. If any man thinke it absurde that Christ sought to hide himselfe, whiche with a becke coulde breake and disapoynt the deuises of hys enimies, let him consider what persone our Sauionr Christe did beare at his Fathers appoyntment, for the whiche cause hæ thought it good to kæpe hymselfe within the bounder of a man. For, because he had taken vpon hym the forme of a seruaunt, hæ fled and shonned perill after the manner of men, vntill such time as his Father exalted him. And although he knewe the prefired time of his death, yet notwithstanding hæ behaued himselfe as a man subiect to daungers.

Wherefore it became him not rashlye to cast himselfe into the middest of daungers. But hæ so shonned periles, that neuertheleſſe hee swarued not from the course of his Office no not the breadth of a nayle. For wherfore haue wæ health, and the safetye of our lyfe, but onelye to serue the Lorde: Let vs therefore take hæde, that wæ lose not the causes of lyuing, for lyfe.

Health is giuen to vs to serue God.

B. It is lawfull for vs also to flee from perryll, so that wæ doe not hynder the glorye of God by our flight. The Euangelist sayeth not that the Lorde Jesus dyd forsake Jurye, because the Iewes were sinners, for the Galileans also were sinners, whome notwithstanding for this cause he dyd not disdayne. Moreouer, hæ is oftentimes read to haue eaten and kept company with Publicans and sinners: so far was he from forsaking the Iewes, because they were sinners. Not euerye sinne excludeth this grace of Gods kingdome: but this bloodthyrstinesse and crueltye of the Iewes excludeth it.

Crueltie against Christ excludeth the grace of God.

2. The Iewes feast of Tabernacles was at hande.

C. It is probable and lykelye that this happened the seconde yeare of Baptisme. B. This Feast of Tabernacles or Tentes was so called because of Israell aboade in their Tentes seauen dayes, for a remembraunce that God made their fathers to dwell in Tentes, when hæ brought them out of the lande of Aegipt.

Feast of Tentes.

M. This feast is celebrated from the fiftænth daye of the seuenth Moneth, (which wæ call October) vnto the one and twentie daye of the same, as is to be sæne in Leuiticus. C. Wæ haue shewed before in the thirtænth verse of the seconde Chapter that there were two causes which mooued our sauiour Christ to come to Jerusalem at the feast dayes.

Leui.23.34

But now the Euaungelist sheweth that Christe so rested in Galile, as though hæ woulde not come at all to Jerusalem, A. although hæ was appoynted to ascende thyther: as wæ shall sæ hereafter.

His

3. His Brethren therefore sayd vnto him, Get thee hence, and go into Iury, that thy Disciples also maye see the workes that thou doest.

B. The Euaungelist calleth the Cosins and Kinsemen of our Sauiour, his brethren, according to the manner of the scriptur. C. For by this name the Iewes comprended all kinsemen, in what degree of blode soeuer they bee: as we haue shewed in another place.

Mat 12.46

B. They therefore which did not beleeue that he was the same whome he preached himselfe to be, admonished him stronglye to go vp to Ierusalem at the Feast daye and there where all Israell came together, to make himselfe openlye knowne what he was. For they knewe that his abyding in Galilee was to shoone the maduesse and wrath of the Iewes, which he had prouoked against hym by healing the man which was diseased eyghte and thirtie yeres. C. For Christ was deryded of those his kinsmen, because he fleeing as it were from the light, laye hidde in an obscure and base corner of Iudea. By the name of Disciples they vnderstande, not onelye such as were domesticall and his familyare Disciples, but also such as be ment to get vnto him from diuers places of the whole Nation.

4. For there is no man that doeth any thing in secrete, and hee himselfe seeketh to bee knowne openlye: If thou doe such thinges shewe thy selfe openlye to the vvorlde.

R. These wordes of Christes kinsemen may be vnderstande to be spoken eyther contemptuouslye, or else wisely, but howsoeuer, yet carnallye. If they be wordes of contempt, then they haue this meaning: Why doest thou glorye and boast so much before vs of thy selfe? if thou be suche a manner of man as thou braggest thy selfe to be, why doest thou not goe into Iury, where there are men both mightie, noble, and holye, and also learned and wise. If thou art descended from heauen, what nedest thou feare the threatening of men? If thou desire glorye and prayse, as we perceyue greately thou doest, why doest thou lurcke in an obscure corner of Galilee? Goe thy waye vp to Ierusalem, and there thou shalt haue iust occasion offered the to seeke thy prayse and glorye.

But if thou will haue these wordes spoken wiselye for good aduice, than this is the scence: Because nowe the feast of Tabernacles was at hande, at which time a great multitude came vp to Ierusalem, according to the lawe the kinsemen of Christ toke counsayle togither among themselues, that when Christ shoulde seeme to handle his matters fearefully and without discretion they woulde erhorte hym for kindredes sake, not to neglect his fame, but to goe vp with them at the feast daye, wherby he shoulde confirme his authoritye before the Iewes, which he had partelye gotten alreadie by hys myracles. Neyther did they onelye seeke his prayse, but theyr owne fame also, which should come vnto them by the glorye of theyr

kisemen.

They saye therefore, Why doest thou lurke here so obscurelye? whome doest thou feare? why doest thou so vndiscretelye handle thy businesse? We for the naturall loue whiche we owe vnto thee, earnestlye exhorte thee, that thou go vp with vs to Jerusalem at the feaste daye, to confirme and approue thine authoritie there, that thy glorye may be more famous, and that thou mayest winne a greater number of Disciples, both by thy doctrine and also by thy miracles. For we se that thou doest many greate and wonderfull thinges, but yet not so wiselye as thou shouldest, because thou withdrawest thy selfe from the multitude and greatest companye of men, and lyest hidde in a corner of Galilee, where thou canst haue no glorye or prayse of men.

If so be the workes which thou doest be altogither deuine, thou shalt not feare the light, but shalt goe with vs to the feast, that thou mayest be the more famous and honorable. C. For seing thou art indued with so greate vertue and power that thou canst win Fame by working signes and wonders, lose not the same: for thou doest in vaine spende and bestowe here, those giftes whiche GOD hath giuen vnto thee, where there are no meete witnesses and Judges of the same. B. For he which woulde haue all men to speake freelye and openlye of him, must doe those noble actes which he doth openlye, and not in secrete. Therefore make thy selfe knowne vnto the worlde.

B. Hereby we perceyue how great the dulnesse of men is, in waying and considering the workes of GOD. For the kinsemen of our Sauiour Christ woulde neuer haue spoken thus, except they had vtterlye contemned and despised those manifest signes and prowfes of his deuine power, which they ought to haue receyued & reuerenced with great admiration.

That whiche we here in this place concerning Christ doth daylye happen: For they which ought to be friendelye both for nerenesse of bloude, and also for other causes are more greuous and troublesome to the children of GOD than straungers, oftentimes. For they are the instruments of Sathan, to draw and entise them, which would sincerelye and faythfully serue GOD, one while to ambition, another whil to couetousnesse, to the loue of the worlde, and to such lyke. Concerning the which matter reade more in our exposition of Mathew.

But Christ sharpelye repelling suche Sathans, teacheth vs by his example, not to followe the foolishe willes and mindes of brethren. Mat.10.36

5. For his brethren beleeued not in him.

R. Now in this place that appeareth to be true, which our Sauiour Christ sayth in a nother place, A Prophet hath no honour in his owne countrey. Joh.4.44

B. Hereby also we learne that all are not godlye which appertayne vnto Christ concerning the flesh. For what did it profit these men whom the Euangelist noateth to be vnbelæuers, that they were the Lordes brethren? C For the Spirite of Christe doth geue vnto them a perpetuall noat of infamie, because they being conuinced by so manye testimonies of workes, did not for all that belæue. Therfore as sayth Saint Paule, VVhosoeuer desiereth to be in Christ, must be a newe creature. B. For in Christ Iesus neyther circumcision auayleth any thing, nor vncircumcision, but a newe creature. C. For they which geue them selues wholy vnto God, are vnto Christe in stede of Father, mother and brethren, as for others he putteth them from hym. Wherefore to ridiculouse is the superstition of the Papistes who in the virgine Marie, all other thinges sett a parte, only extoll the honoure of bloude: as though Christe did not reprehende the Woman 2.Cor.5.17. Gala.6.15.

man, which cryed in the myddest of the multitude, Blessed is the wombe that bare thee, and the Paps that gaue thee sucke. For Christ aunswered, Nay rather blessed are they which heare the worde of GOD and keepe it. B. For the inwarde man aloane framed after GOD, is acceptable vnto GOD, and bringeth forth the vndoubted fruite of righteousnesse. *M.* Let vs noate also in this place, how that fayth in Christ is the onely gift of GOD, and commeth not by anye prerogatiue of flesshe and blode. For the faythfull are borne neither of blode, neyther of the will of flesshe, nor of the will of man, but of GOD. Also flesshe and blode reuealeth not the sonne of God, but the Father which is in heauen. A. Let vs remember therefore what the Lorde answered to his kinsemen Iames and Iohn To sitte on my right hande, and on my left, is not mine to giue, but it shall happen to those for whome it is prepared of my Father.

Luk.11.27.

Joh.1.13

Mat.16.17

6. Then Iesus sayd vnto them, my tyme is not yet come: but your time is alwaye readye.

CHR. Some interpret this of the time of Christes death, but not aptlye. C. For hee speaketh of the time of his departure and affirmeth that hee differeth from his kinsemen in this, that they might without daunger come forth at all houres in the face of the worlde, because they haue the worlde their friendes: but he hadde good cause to feare, for that the worlde was his enimie: And hee geueth them to vnderstande that they giue euill aduise in a knowne thing: as if hee shoulde saye, Bv. My time to goe thither is not yet come: when time shall serue, I shal neede none of your admonitions: I know what & when to do euery thing: howe also and when I must be made knowne to the worlde, doth not depend on mans counsayle but vpon my Fathers decree. *M.* Ye maye ascende to Ierusalem when ye will, but I haue not alwayes that libertie, you neede not waight your time, because ye may goe when yee will: but as for mee I must attende my time, because all times to mee are not alike. C. Wee are also here taught how dilligentlye wee ought to beware, that wee doe all thinges by the rule of Gods worde, and in due time: Bv. and also to take heede that wee doe nothing rashelye, without warraunt from God. Hee talketh with vs in his worde. Wee consult therefore with him when wee aske counsayle at his worde, when wee praye, and when wee craue his holye spirite.

M. Euerie man therefore ought to consider his time, and not to doe any thing out of due time, but pacientlye to tarrye for the opportunity of a conuenient time. The Lorde woulde not goe with his Brethren to Ierusalem, because hys time was not yet come.

At another time hee commaunded Passeouer to be prepared for him at Ierusalem, saying, I will keepe the Passouer at thy house with my Disciples. And to his mother hee sayde, My houre is not yet come. Let euerye one of vs therefore learne by thys example, to frame our selues according to the conuenientnesse of the time, A. euen as the Apostle Paule teacheth vs, but so notwithstanding, that we swarue not the breadth of a nayle from our calling.

Time ought to be considered, according as ocasion serueth.

Mat.26.18

Iohn.2.4.

Rom 12.11.

7. The worlde cannot hate you, but mee it hateth, because I testifie of it, that the workes thereof are euill.

C. The worde is here taken for men not regenerate, which retaine theyr nature and diſpoſition. Whoſoeuer therefore are not regenerate by the ſpirite of God, are pronounced by our Sauiour Chriſt to be enimies vnto him. And why? Surely becauſe they condeme his workes. Wherefore if we will ſtande to the iudgement of Chriſt, we muſt confeſſe that the whole nature of man is ſo vitious and corrupt, that there can proceede from the ſame, no right, ſincere or good thing. *M*. Chriſt might haue ſaid The high Prieſtes, Scribes, and Phariſees cannot hate you: but they hate me. But becauſe his brethren, had vſed this worde worlde before, ſaying, Shew thy ſelfe to the world, when as in deede they vnderſtode thoſe forenamed perſons, he alſo rightly calleth them the worlde: but ſo that therewithal he noateth them of a worldly diſpoſition. As if he ſhould ſaye, ye inuite me by this word (world) to the high Prieſtes, Scribes, and Phariſees of Ieruſalem, to ſhew my ſelfe before them. Ye truely and iuſtly cal them the worlde: for they are nothing elſe but worldely. And becauſe the worlde loueth that which is his owne, the world cannot hate you, which are worldelye, and the children of this worlde, being partakers of corruption and of worldly wickedneſſe. R. The Phariſes hate not you, the mightie men doe not perſecute you, becauſe ye are all of like impietie of lyke wicked manners, ye imbrace their doctrine as holye: and whatſoeuer they ſaye ye accounte it an Oracle. Wherefore they call you obedient children of the Synagoge: ſo farre they are from perſecuting and hating you: but the worlde that is, the wiſe, mightye, and holye men of this worlde hate me, not onely becauſe I doe diſagree with theyr impietie, but alſo doe reproue and reprehende all their workes, righteouſneſſe, holyneſſe, wiſdome, and power, as abhominable in the ſight of GOD. *A*. For that which is highlye eſteemed in the ſight of men is abhominable in the ſight of God. Luk. 16.15.

C. Therefore he conuinceth them to be carnall, when he ſayth that the worlde cannot hate them. R. Chriſt therefore woulde not followe the carnal affections of his kinſemen.

C. Furthermore, by theſe wordes the Lorde Ieſus doth ſignifie that the Goſpell cannot be truely preached, but that the whole world muſt be cited as guiltie before the tribunall ſeate of GOD, that ſo fleſhe and blode maye be troden downe, and brought to nought, according to this ſaying, When the holye Ghoſt commeth it ſhall reproue the worlde of ſinne. Ioh. 16.8.

Herewithall alſo we learne that the pride which is naturallye ingraffed in men is ſo greate, that they flatter and lyke of themſelues in their vices: For when they are reprehended they woulde not be angerye, except they being blinded with the ouermuche loue of themſelues, did flatter themſelues in theyr euill.

Onelye Gods ſpirite doth make vs gentle and meke to abide reprehention inſomuche that willingly we offer our ſelues to be ſlaine with the ſword of the Goſpell. Humilitie reſteth where the ſpirite of God abydeth.

B. This alſo is to be noted, that we cannot haue the loue and friendeſhippe of the worlde, except we giue our conſent to the euill workes thereof. For if ſo be we ſeke to maintaine the glorye of God aloane, and do pronounce onelye GOD, to be good, and doe ſeke alſo to conuince the worlde of ſinne, by and by it perſecuteth vs, euen as afore time it perſecuted Chriſt.

And to reproue the worlde, is not onelye to inuey againſt that groſer ſorte of ſinners, (for that the world can beare) but alſo to teſtifie that the workes therof are euill: that is, to ſaye, that it is wholy voyde of righteouſneſſe and goodneſſe, and that it cannot attaine to true righteouſneſſe but by Chriſt.

M. For the nature of the worde is to enter through euen to the deuiding a ſonder of the ſoule and the ſpirite, and of the ioyntes and the marowe, and diſcerneth the thoughtes. *A*. What pretence ſoeuer therefore the worlde hath for the hating of the profeſſors of the goſpell, there can be no other cauſe than that

which

Heb.4.12

which Christ hath foretolde: namely because the faithfull doe testify that the workes of the worlde are euel. *M.*

The Iewes those ypocrites went about to kill Christ, as a transgressor of the Sabboth but there laye a nother mischife secrete in their harts, of the which not so muche as Pilat was ignorant: for he knewe that for enuy they had deliuered him vp to death.

Euenso they which at this daye hate the Ministeres of the Gospell, ascribe the cause to the loue of the Church, calling them enimies and forsakers of the church when as they themselues are not louers of the Churche but sekers of their owne vayne glory.

And they pretende that to magistrats whiche they knowe they cannot abyde, calling them seditious persones, as though they themselues wished wel to magistrates, when as in deede no men are, nor euer haue bene greater enemies to magistrates then they themselues haue bene. B. But they will not

John.3.20. come to the true light of Godes worde, leste their euell deedes shoulde be reproued.

8. Goye vp vnto this feaste: I will not go vppe yet vnto this feaste, for my tyme is not yet full come.

M. There is no doubte but that the Lorde woulde haue instructed them, and kept them with him longar, yf so be they had bene of a sincere harte, and had erred symply: but because they were led by the spirite of enuy and had an euel opinion of hym, he left them to their owne counsayles. They had herde and sene many wonderfull miracles they ought to haue knowen who, and howe greate he was, if so be they had not ben blinded with mallice: furthermore for kindreds sake they shoulde haue bene better affected towardes him. Justly therefore he sendeth them awaye from him to go whether they will.

Thus doth God alwayes deale in his Justice with the vnbeleeuing and obstinate insomuche that when they will not be otherwise ruled, he leaueth them to their owne immaginations, that they may eyther walke in them or else tourne to hym by repentaunce.

Heare O my people, and I will protest vnto the O Israell, if thou wilt harken vnto me let there be no straunge God in thee neither worship thou any forreine God. For I am the Lorde thy God, whiche brought thee out of the lande of Egipt: open thy mouth wide and I will fill it.

But my people woulde not heare my voyce, and Israell would not obaye me So I gaue them vp vnto the hardnesse of their harte and they haue walked in their owne counsailes. Psal.81.8

As therefore it cannot be gathered, by those wordes that the Lord doth not care for the saluation of his people, and doeth reiect the infirme and weake: (for he sayeth afterwarde I woulde my people had harkened to me and Israell had walked in my wayes. I woulde sonne haue humbled their enimies) so verely we must not here gather that the Lorde had not a care for the saluation of his brethren because he so lightly sendeth them from hym, saying Goye vp vnto this feast.

But we must rather vnderstande howe vnmete and inconuenient a thing it is to constraine wicked and mallicious persons against their willes to be partakers of that grace, which with all their strength and might they reiect and contemne. For it is most iust that they John.3.19. shoulde erre and wander in darckenesse which loue darckenesse more than light.

9. When hee had sayde these wordes vnto them he aboade still in Galilee.

M. In that Christ ascended not to Jerusalem, but aboade still in Galilee,

when

when others went, it maye seme that his owne conscience did accuse him, or else that he taried behinde for want of manly courage: and in that he doth not go with his brethren as he was wonte to doe at other tymes, he semeth to bere vnto them some priuy grudge. But Christe is contented pacientlye to abide these thinges, hauing the testimonye of an innocent conscience, the whiche also he declared to his bretheren, when he shewed vnto them the cause why he was hated of the worlde.

Let vs learne therefore by this example, not to be muche carefull and troubled for any thinge that man Iudgeth of vs, so that we knowe our selues to be innocent in the sight of God, and do declare the same to those that seke it: as we see oure Lord and sauioure did here, It is not possible that we shoulde escape the sinister and wrong iudgement of the reprobate in this worlde, the which are euery where at hande, whiche waye soeuer we tourne vs or what soeuer we leaue vndone.

1.Cor.4. Whereupon the Apostle sayde, It is a small matter for me to be iudged of you or of mans iudgement: for it is the Lorde that iudgeth me. *A.* But we ought not hereupon to neclect our fame or good report: for we ought to prouide for honest thinges in the sighte of all men, and if it be possible, so muche as in vs lyeth to lyue peceable with all men, and to obstayne from all shewe of euell. But seing we cannot obaye God, except we displease men, we must voyde of care despise all fauour of men, to obaye God aloane.

Rom.12.17 1.Thes.5.21

Gallath.1. If (sayth the Apostle) I shoulde please men I were not the seruaunt of God. C. For seeing there is nothing more miserable then to be drawne awaye from Christe, curssed be that peace which is so precious vnto vs, that for the same we shoulde renounce Christe.

10. But as soone as his brethren were gone vppe, then wente hee also vppe to the feaste, not openlie but as it were priuily.

R. Here are two thinges to be noted. For in that Christe went vp to Ierusalem at the feaste of Tabernacles, he sheweth obedience of his Fathers commaundement: and in that he ascendeth priuily he sheweth the wisedome of faith. For it becommeth a christian man to fulfill the commaundement of the Lorde with simple obedience, and yet neuertheless to take hede with good aduice that he tempt not the Lorde. For Rashenesse as well in other thinges, as in deuine matters, bringeth great inconueniences with it. *A.* He might haue withstand his aduersaries (as is afore sayde) with manifest power, but that shoulde haue litle profited vs. *R.* Therfore by this deede he taught vs that yf so be we at any tyme be in lyke perilles, we shoulde with a strong fayth fulfil the commaundement of the Lorde, and yet in the meane tyme beware we tempt hym not, beeing certaynly perswaded that not one heare of oure heade shal perishe without the will of oure heauenly Father.

Exo.23.17.

Rashenesse ought to be eschued.

Luke.21.18.

In that Christe doth nowe assende, it is not repugnaunt with that, that he sayde to his brethren, that he woulde not ascende.

For then he declared that he woulde not fulfill theire euell affections, nor ascende with them to the feaste, of Tabernacles, vntill suche tyme as the necessitie of his duty did constrayne hym openly to shew hym selfe: but nowe opertunity being offered he ascendeth aloane without the company of hys kinsemen, whome he refused as carnal to vse in the businesse of the Gospell. C. Therefore on the one parte the Euangelist setteth before our eyes the kynsemen of our sauioure, who according to the common manner of men, seeme to lyke of the worship of God, but yet notwithstanding

ding are frendes to the worlde, that is to saye, to the wicked, and therefore doe walke voyde of care: on the other parte he setteth before vs Christe hym selfe. who being hated of the world, commeth priuily into the Cittie, and abydeth in Galile, vntill the necessity of his office whiche he had receyued of his Father, constrayned hym openly to shewe hym selfe.

11. Then sought hym the Iewes at the feste and sayde, where is he.

By. In these wordes the Euangelist reprehendeth the Judgementes of the common people, whiche they had concerning Christ and the Gospell, to the ende he might confirme the mindes of the ministers of the worde in lyke discencions lest they shoulde faynt and be discouraged by the lyke Judgementes, and forsake the trueth. C. By the Iewes he vnderstandeth the common peple, which beeing nowe accustomed these two yeres to heare Christe, required hym, when they sawe hym not as they were wont. For when they saye,

{*Where is hee.*}

they meane a man knowen vnto them: and yet notwithstanding this demaunde, sheweth that they were not hitherto well affected, but hong alwayes in doubt.

Notwitstanding there are some, which by the name (Iewes) in this place, vnderstande not the people, but the Rulers of the Iewes, the high Priests, Scribs Pharisees, and elders of the people, beeing euen the very same of whome sainte Iohn maketh mencion in the first verse going before saying, Because the Iewes sought to kill him. *M.* and they saye that it was opprobrious speache whiche the Iewes vsed here: as if they shoulde haue sayde, where is that Galilean? Where is that seducer and deceyuer of the people.

Where is that blasphemer? where is that enemie of the Lawe and breaker of the Sabboth? For he did not voutsafe to name him, euen as Saule did to Dauid, when he sayde, Where is the Sonne of Isai? But the former exposition is more probable. 1. King. 20 27.

12. And muche murmuring of hym was there amonge the people: for some said he is God: other sayde, Naye: but he deceyueth the people.

R. Here we se the greate abasing of our Lorde and sauioure Christe. For he is Iudge of quicke and deade, yet notwithstanding, he hyding the same, suffereth him selfe to be Judged of the common sorte of people. Whereupon there were diuers Judgementes geuen of him. C. For wheresoeuer men gathered them selues togeather in companies, priuy vardits and iudgementes were geuen of Christe. By. Many of the common sorte of people whiche had heard hys wordes, and seene his miracles sayd that Jesus was a good man, and that his cause was good, and therefore in his absence ought not so to be misreported of: on the contrary part the Scribes and Pharisées with their adherents both denyed hym to be a good man, and also affirmed that hys cause was euell. For they sayde.

{*He deceiueth the people.*}

That is to say, he vseth a new and vnwonted kind of teaching, which far differeth from that whiche we haue receyued

from

from oure forefathers. R. And thus Christe semed to some a good man, and to othersome a Seducer of the people, and to some, suche a one as was possessed with a Deuell. Euery one in Judging of Christe declared hys wisedome. For it is the manner of flesshe to arrogate to it selfe the wisedome of Judgement. C. Wherefore here we maye behould howe greate the rashnesse of men is in diuine matters. In small matters they were nothing so licentious. But when the sonne of God and his doctrine came in question, by & by they geue their sensure with great rashenesse. For the whiche cause we ought diligently to obserue the greater moderation, lest vnaduisedly we condemne oure lyfe with the eternall trueth of God. But yf the worlde do accompt vs for deceyuers, let vs then remember that Christe oure Mayster was so called, in the meane tyme, lette vs shewe oure selues to be true teachers. *M.* Here also we muste consider that the Seneoures and Rulers of the Jewes, had a worse Judgement of Christe then had the common sort of people.

For they say not, He seduceth vs, but he seduceth the people, that is, the vnlerned, the Ignorannt of Gods Lawe, the common multitude, the rude and simple, whiche were to be taught and instructed, and not to bee seduced. But this is the pretence of theyr wickednesse C. Whereby we maye gather what was the state of the Churche then. For the Jewes as hongry and thirsty men desiered the promised redemtion: And yet notwithstanding when Christe appeared vnto them they stoode in suspence and in doubt.

Hereuppon came that confused murmuring, and diuersitie of Judgements.

M. And they whiche shoulde haue brought the rude and simple to Christe the true and only sauioure of the worlde account him for a deceiuer, and doe driue awaye the people with feare leste they shoulde come to the doctrine of Christ to be taught.

C. There raigned therefore in the whole body nothing but confusion and disorder.

13 Howbeit no man spake openly of hym for feare of the Iewes.

C. By the name of (Iewes) he meaneth here the heades of the people, to whome the gouernment was committed. They were so full of hatered against Christe that they would not suffer one worde to be spoken of hym on eyther parte: not that they did mislyke to haue hym euell spoken of, but because they did perceyue a better waye, then yf his name were quight forgotten. So the enemies of the trueth, when they sawe that their crueltie did not auayle, they desired nothing more than to haue his name quight suppressed: the which alone they went aboute.

14. Nowe when half of the feast was done Iesus wente vp into the Temple and taught.

Bv. The fifteene daye of the moneth the feaste of tabernacles began, and continued the space of seuen dayes. And coniecture is made that the Lorde came into the Temple of Hierusalem the fourth daye of the feaste of tabernacles, whiche was the nintene daye of October. Concerninge the order of this feste what thinges were then done, Moyses writeth at large. C. But whereas Christ assendeth & teacheth in the Temple he declareth that he did not so feare before that he woulde neclecte the doing of his duty. For this was one ceuse of his delaye at the firste, that he might preache when the greatest nomber of people were assembled together. R. For yf by nature he had feared death, he woulde not haue taught openly in the Temple. But he declareth that the commaundement of the Lorde muste be boldly executed, without feare of perill: Therfore it is lawfull somtime to auoyde perill, but yet no opportunity to doe good deedes ought to be omitted.

Leui.23.36 Num.29. and.35.

and

R. And in that he did not teache before the feaſte was halfe done, it proceded of a wiſe foreſight, ſeking hereby to haue the greater nomber of people aſſembled together, and alſo by this delaye to mittigate the anger of the Phareſeis. C. Wherras alſo he teacheth in the temple he obſerueth the auncient manner and cuſtome.

For when God gaue ſo many ceremonies he did it not becauſe they ſhould only be occupied in could and vaine ſhewes: but he gaue them alſo doctrine that the profite of them might be knowen: And after this manner externall rites are lyuely Immages of ſpirituall things ſo longe as they haue theyr forme out of the worde of God. And becauſe the Prieſtes for the moſte parte, were at that tyme dumbe, and becauſe the Scribes did falſefy and corrupte the pure doctrine with their Leuen, Chriſte toke vppon hym the office of teachinge as the chefe high Preiſt: euen as a litle after he teſtifieth that he toke nothing in hande without the commaundement of his heauenly father. This therfore was his howre, this was his tyme to ſette forth his Fathers glory

Eternall rightes are lyuelye Images of ſpirituall thinges.

Deſpyſing therefore all perill, he gote hym into the chefeſt place, and began to teache when the feaſte was halfe ſpente and that the greateſt nomber of people were aſſembled together. And here he declared his power who a litle before ſhewed his humility in flaing. C. Yea the power of Chriſte did more brightly and wonderfully ſhyne, in that he defended and preached the trueth in the mideſt of his armed enemies: and openly inuayed againſte the Phariſaicall traditions.

15. And the Iewes marueiled ſaying, Howe knoweth hee the Scriptures ſeeing that hee neuer learned.

B. The Iewes hauing no occaſion to ſpeake euell of the doctrine of Chriſte, ſeke notwithſtanding to bring the ſame into diſcredite with the people, marueling ſeing he was altogether vnlearned (for he was neuer inſtructed in the phariſaicall doctrine) where he had gotten thoſe things which he vttered out of the holy ſcriptures with great wiſedome: as though he had don the ſame by the power of the Deuell, or by ſome other Magycall Science.

M. They are therefore deceiued whiche thinke that the doctrine of Chriſt was ſo receyued, that it was had in eſtemation and honoure. C. For the Iewes marueile as you heare that they might therby take occaſion of contempt: for ſuche is the ingratitude of men, that in deuining and iudging the workes of God, they drawe vnto them ſelues matter and occaſion of error. If God deale by vſuall meanes and acuſtomed wates, thoſe meanes whiche appeare vnto oure eyes doe kepe vs and houlde vs backe as a vale from beholding the deuine power: and then we beholde nothing but that whiche is humayne But when the power of God doth ſhyne extraordinarily, and by luche meanes as are vnknowen to the moſte parte of men, we are amaſed inſomuche that the ſame, vppon the whiche al oure ſences ought to be ſtayed, paſſeth awaye as a dreame or vayne fantaſye.

For ſuche is oure pryde that we no thinge regarde that of the whiche we ſe not ſome reaſon. This was a wonderful token of the grace and power of God, that Chriſte being taught by no ſcolemayſter, had notwithſtanding ſuche intelligence of the Scriptures: Naye, hee whiche was neuer a Diſciple or ſcoller was the moſte notable maſter and teacher that euer was.

And for this cauſe the Iewes deſpiſe the grace of God, for that it exceadeth their capaſitie.

Euenſo in lyke manner when the Apoſtels did ſpeake the wonderfull workes of God, ſome ſaide that they were full of newe Wine, becauſe they vnderſtoode not the power of the holy Ghoſte. Acts. 2. 7.

Where:

Wherefore we being warned by these examples, let vs learne to geue vnto god more reuerence then commonlye we do in considering his workes. R. Here therfore appeareth the contempt, which we reade of in other places? Is not this the Carpentors Sonne, is not his mother
Mat. 13.56 called Mary, and his brethren, Iames,
Mar.6.3. and Ioses, and Simon, and Iudas? Euenso in this place they saye, howe can this fellowes doctrine be receiued as holy, when he hath receiued no degree of scoole? He is not oure Rabby, he is not our mayster, how then shoulde his doctrine be worthie of credite. M. Here we are admonished that the doctrine of Christ was not dispenced, with humane knowledge, but with diuine power.

B. But he whiche neclecteth learning when he maye attaine to the same by meanes is vnthankful & slouthfull. And he which in prouiding ministers to teach the Church preferreth rudenesse before learning, contemneth the gift of God and is not moued with that spirite, with the which Paule was moued when
Tit.1.9. he woulde haue the mistery of the Gospell to be committed to men mete to teache: and with the whiche Aquila and Priscilla were moued, when they taught Apollo, being an eloquent man and mightie in the Scriptures, that he might be more mete to teache. To this
Act. 18. 24. effecte also pertayneth that admonition
2.Tim3.14 whiche saint Paule geueth to Timothy. For this is agreeable to mans nature that one man should teache another. As therefore no man will thus reason, Moyses, Elias and Christe, liued for a tyme contrary to the condition of mans nature without meate, therefore we must refuse bodely fode: and agayne, the Israelites in the wilderneste were fed from heaven withoute tilladge, and the benefite of mens labour, therefore we muste vse no laboure, nor till the earth: euenso verily by this example of Christ no man will infer that the study of holy learning is to be despised, and that we lyuing Idelly ought to loke to be taught by miracle.

16. Iesus aunswered them and sayde, my doctrine is not mine but his that sent me.

R. The Iewes doe extenuate and dispraise the authority of Christes doctrine, bycause of his humility: wherfore Christe challengeth the same from the authority of his father whiche sent hym brefely removing such wicked suspition and shewing howe he came by his learning, and that his doctrine proceded neither from man, nor from the Deuel, but from God the father, whose wisdom worde, and Sonne he was: My doctrine (sayth he) is not mine, that is, of man but of God, who hath sent me, of whose nature and substaunce I am. Wherevppon it is no marueile if so be I am taught and learned with oute mans erudition.

If then ye desyer to heare God, heare me: for I am the voyce, the speache, the worde and the doctrine of God the Father. C. In that he denieth the doctrine of his Father to be his, he hath respecte vnto the capascitie of his hearers, who thought hym to be no better then a man. Therefore by concession he requireth to be accounted so much differing from the Father, as bringing notwithstanding nothing but that which the Father hath commanded him. R. Wherefore thou haste no occasion here to expounde this place of the humane nature of Christe, by which he teacheth other matter then deuine thinges.

For his doctrine doth differ nothing from the doctrine of his father: but most symply in these words he doeth declare that he doeth not bring any forged or counterfeit matter, but that which is deuine, committed in charge to him by the Father.

C. The summe is this, that seing he teacheth in the Fathers name, his doctrine is not of man nor proceding from man, so that the contemners thereof can not escape vnponished. Bv. By this place

we are taught what doctrine the miniſters of the woꝛde ought to bꝛing, not humayne, but that which is diuine not taken from men, but fetcht out of the woꝛd of God.

Foꝛ they aꝛe the meſſengers and Legates of the moſte high God, and of the Sonne of God, Chꝛiſt Jeſus. C. But that which the Jewes accounted Foꝛ an offence, Chꝛiſt teacheth rather to be a Ladder, which ſhould carry them vpwarde to beholde the glozy of God. As yf he ſhoulde ſaye, when ye ſæ a teacher not trayned vp in the Schole of men, knowe ye that he is inſtructed from aboue.

Foꝛ therefoꝛe the Father of heauen would haue his Sonne, rather to pꝛoceede out of the Handicraftes Shop, than out of the ſcoles of the Scribes, to the ende the oꝛiginall of the Goſpell might moꝛe manifeſtly appeare, leſt any man ſhoulde thinke the ſame to be framed in earth, oꝛ ſhoulde faine ſome moꝛtall man to be the authoꝛ of the ſame. So Chꝛiſte alſo choſe vnto hym rude and ignoꝛaunt Apoſtles, and ſuffered them foꝛ the ſpace of thꝛæ yeres to be in groſſe Ignoꝛaunce that he might bꝛing them foꝛth in a moment learned men, and as it were Aungels come from heauen. Neuertheleſſe Chꝛiſt ſheweth, from whence we muſt ſæke the authoꝛity of ſpiritual doctrine, namely from God aloane.

17. If any man will doe his will, he ſhal knowe of the doctrin whether it be of God or whether I ſpeake of my ſelfe.

By. This ſæmeth to be a very conuenient aunſwere to an obiection that might be ſecretly made. Foꝛ the Jewes might haue obiected, thou verely ſayeſt that thy doctrine is deuine and come from heauen: but howe wilt thou pꝛoue it, we denying the ſame? R. Wee heare thæ ſpeak, but whether thou ſpeak the trueth oꝛ noe that we knowe not. C. What doeſt thou bꝛagge vnto vs of the woꝛde of God, from whome we doe not know whether thou art come oꝛ noꝛ Why doeſt thou tel vs that thou teacheſt nothing without his commaundement, the which he will not graunt thæ. Chꝛiſt therfoꝛe here ſayth that true Judgement commeth from the feare and reuerence of God: and that therefoꝛe yf their myndes were endued with the feare of God, they ſhoulde eaſily knowe whether it were true oꝛ no, whiche he pꝛeached. By which alſo he ouerthwartly nippeth them: Foꝛ howe came it to paſſe that they could not vnderſtande, but only becauſe they were without the pꝛincipall poynt of the true vnderſtanding, that is to ſaye, pietie and deſire to obay God.

By. This therefoꝛe ſhall be a rule to iudge of doctrine: firſt wæ muſt reiect all our affections, then we muſt belæue the woꝛde of God (foꝛ fayth is true obedience) R. and laſt of all we muſt frame our ſelues to the obedince of Gods woꝛd. The which if wee doe, we ſhall eaſily iudge what is true, what is falſe, which is true religion, and which not. Foꝛ God doth illuminate our vnderſtanding thꝛough fayth. Wherevpon the Apoſtle Paule ſayde, if anye man ſeeme to bee ſpirituall let him knowe what I write vnto you, that they are the commaundementes of the Lorde: but if any man bee ignoraunt, let him be ignoraunt. He which wanteth fayth ſæketh not the will of God but his owne wyll, neyther truely vnderſtandeth he anye thing of matters holy and deuine. C. No other thing than doth keepe vs backe from a true and ſincere iudgement, but our owne indocillitye and ſtubboꝛnenеſſe: and we ſuffer the iuſt puniſhment of out hipocriſie ſo often as Sathan doth deceiue vs, who daylye lyeth in wayght to beguile vs, and layeth trappes and ſnares to entangle vs. So Moyſes teacheth vs that when falſe Pꝛophetes doe ariſe we are tempted and pꝛoued of the Lorde. Foꝛ they ſhall neuer be deceyued which are of a ſincere and vpꝛight heart.

A rule to iudge of doctrine by.

Illumination commeth by faith.

1. Coꝛ. 14. 37.

Deut. 13. 3

R. For hæ which truelye abydeth God shall easilye vnderstande and knowe, whether the doctrine whiche is taught, be of God, or proceded from some vaine imagination of Phantasie.

Hereby it appeareth how foolish they are at this daye, which feare the perill of erring so much that they refuse vtterlye to reade the holy scriptures, by which feare they hinder themselues from all
Math.7.7 learning and knowledge: for it is not sayde in vaine, knocke and it shall be opened vnto you. But let vs not doubte, but that if wæ giue our selues wholye to the obedience of God, hæ will giue vnto the spirite of discretion, which shalbe euer our guide and directour.

18. He that speaketh of himselfe speaketh his owne prayse: but he that seketh his praise that sent him, the same is true, and no vnrighteousnesse is in him.

M. Hæ addeth a certaine argument, wherby it is manifest whether hæ spake of God or of himselfe. C. For hæ putteth to his doctrine another noate, wherby it maye be knowne whether it be of God or of man. For, whatsoeuer setteth forth the glorye of God, is holye and deuine: but whatsoeuer serueth to the ambition of men, and in extolling them obscureth the glorye of GOD, doth not onely deserue no credite, but also ought seuerelye to be reiected.

R. Now if so be wæ examine the doctrine of Christ by this rule, I praye you what did Christ sæke for in his doctrine? did hæ not sæke the saluation of men and the glorye of God his Father? he sought not his owne fame, or the prayse of the people.

Joh.6.15. If so be hæ had sought these thinges, hæ woulde not haue fled into the desarte, when the Iewes woulde haue taken him and made him a King: Neyther woulde hæ willingly haue offered himselfe to the Crosse, but woulde haue forsaken the same.

The doctrine of the Pope concerning the supremacie of the seate of Rome, and concerning the superiority aboue all the kinges of the earth, sæketh hys owne prayse: it is not therefore of God. It shall be lawful also by this rule, to iudge of the sondrye contentations and interpretations of the holy Scriptures, concerning merites, and the rewarde of workes, concerning fræwill, and suche lyke. For that doctrine which most sæketh the glorye of God, and deminisheth humaine strength, is to be preferred and receyued before any other.

And we shall more glorifie God, if so be we acknowledge him not to be couetouse and a certayne nigardly sparer, whiche geueth nothing without price and rewarde, but a certaine liberall dispencer which giueth and bestoweth all his graces and benifites frælye: and we shall more glorifie God, if wæ confesse oure power and strength to be nothing (as in dæde they are not) but onely God to bæ Phil. 2.13. the worker both of the will and also of the worke in vs.

Saint Paule also commaundeth that prophecie, that is to saye, the interpretation of the scripture, shoulde procæde Rom.12.6. from the analogy or proportion of faith. Therefore if thou bring diuers interpretations of Scripture to the rule of fayth, it shall be an easie matter to discerne betwæne them. C. Hereby also wæ are taught that no man can faythfullye discharge the office of a Teacher in the Church, but he which bæing voyde of Ambition, sæketh only to aduaunce the glory of God. R. Lastly the ende of them is to bæ considered, which despising the glory of God sæke their owne prayse, flesh beginneth at glory and endeth in contempte: but Crisse beginneth with Chrosse and shame, and maketh an ende with greate glory and honoure.

And no vnrighteouſneſſe is in him

M. The Lorde ſpeaketh not here of euerye kinde of vnrighteouſneſſe (for no man ſetting Chriſte aſide is perfectlye righteous) but hee ſpeaketh here of ſeduſing vnrighteouſneſſe and deceyte: meaning him to be vniuſt whiche intrudeth himſelfe into the office of teaching, to deceyue, and to ſeeke his owne glorye.
M. Hee ſayth not, And no vnrighteouſneſſe ſhall be aſcribed vnto him: but, And there is no vnrighteouſnes in him, For the wicked and vngodly attributed to Chriſt himſelfe errour and vnrighteouſneſſe, although hee ſought nothing but the glorye of GOD, his Father by whome hee was ſent: but there was no vnrighteouſneſſe in him.

19. Did not Moſes giue you a lawe, and yet none of you keepeth the lawe? why go ye aboute to kill mee?

They which haue well conſidered of the Euaungelicall hiſtories, knowe that the ſame doe contayne certaine mixed matters, the which the Euaungeliſtes thought ſufficient ſo to ioyne togither, that of thoſe fewe wordes and actes which they haue written, Chriſt might be knowne: neyther were they curious to make mention in order of all thinges whiche the Lorde both did and ſpake. Herevppon thou mayſt ſee that an apt and faſte beginning wanteth often tymes in their writinges, an ende. Euenſo in this place the Euangeliſte doth not ſhewe by a continuall order the wordes whiche our Sauioure ſpake, but only taketh oute the principall poyntes of matters, whiche appertayne to the ſum of the whoale.

The Scribes and high Prieſtes were inflamed with hatered againſt hym, becauſe he had healed the man ſicke of the paulſey: the whiche they profeſſed they did of the zeale and loue whiche they bare vnto the lawe. To refell this their hypocriſie he bringeth nowe an argument, not of the matter but of the perſonne. For becauſe they all licenciouſly liued ſtill in their ſinnes, as if they had neuer knowen or hearde the Lawe of God, here thereby gathereth that they were touchid with no zeale or loue of Gods Lawe. But this defence was not ſufficient to prowe his cauſe. For admit that they vſe a falſe pretence to couer their hatred, yet notwithſtanding it doth not follow that Chriſt did well if he committed any thing contrary to the preſcripte Lawe. For we cannot excuſe oure owne faults by excuſing other men. But Chriſt here Joyneth two members together. With the firſte he ſtriketh the conſciences of his enemies: and when they proudly boaſted them ſelues to bee the Patrones and defenders of the lawe he plucked from their faces this viſor and hipocriticall ſhewe. For he caſteth in their teethe, their ſufferaunce in permitting the Lawe to be broken at their pleaſure: whereby it appeared that they had no care of the Lawe. Secondly hee deſcendeth to the cauſe it ſelfe, as wee ſhall ſee anon. And thus he bringeth a full and perfect defence of his cauſe.
Therefore the ſumme of this parte is, that there is no zeale or loue towarde the Lawe in ſuche as contemne the ſame Wherevppon Chriſte doth inferre, that there was in the Jewes ſome other prouocation to madneſſe, in that they went aboute to kill hym. Euenſo at this daye the Pope, Biſhopes, Abbattes, Monkes, Fryers, and the whole belliſhe rable, muſte be drawen oute of their lourking Dennes, ſo often as they withſtanding God and his wholſome doctrine, do faine that they doe the ſame of godly affection and zeale.

For if their lyfe bee diſcloſed, wee ſhall fynde in the ſame nothing but horrible wickednesſe coullered

with hipocrisie.

M. There is no doubte but that oure sauioure Christ did greatly prouoke and gaule the myndes of the Iewes with this sharpe reprehencion. They did glory and boast of Moyses, of the Lawe, and of God: and yet neuertheleſſe they obserued not the Lawe which was geuen them, by whiche notwithstanding they loked to be saued, And so those miserable and blinde men founde death in that, by whiche they promised to them selues life.

20. The people aunswered and sayd: Thou hast the Deuil: who goeth about to kill thee?

B. Peraduenture the people not knowing what their Rulers went about and practised agaynst the Lorde sayde that hee had the Deuill, because hee complayned that his deathe was sought. C. As if they shoulde saye, Thou art madde and lyest: there is no man that goeth about to kill thee. For this was a common manner of speache among the Iewes, when a man was moued to furie, or when one was out of his wittes, to saye that hee had a Diuell. And verily as soft and gentle chatisments, are the fatherlye stroakes of GOD, euenso when hee dealeth more hardelye and sharpelye with vs, hee seemeth not to strike vs with his haude, but rather to vse the Deuill the Minister of his wrath. *M* Notwithstanding there are some which referre not this aunswere to the common multitude, but to the Scribes and Pharisees, the enimies of Christe: but the text is quight repugnaunt to theyr iudgement. C. For because the purpose of the high Priestes and Scribes was not knowne as yet to the common sorte of people, they with a simple minde reprehended Christ. These folish men therefore attribute it to madnesse, that Christ complayneth that his death is sought.

Hereby wee are taught to take dilligent heede, that wee geue not our iudgement of vnknowne matters: and if so be it fal out at any time that we be rashlye condemned by simple and ignoraunt men, wee must pacientlye suffer the same after the example of Christ.

M. Seeing that hee which came to tread downe the Serpentes heade, and to dissolue the workes of the Diuell, modestlye suffered this blasphemye.

21. Iesus aunswered, and sayde vnto them I haue done one work and ye all meruaile.

M. He prosecuteth his former complaint and maketh no aunswere at all to the blasphemye. C. And first of all hee sheweth that the Miracle which hee had wrought was not repugnaunt with the lawe of GOD. M. When hee sayth that hee had done one worke, hee speaketh of the restoring of hym whome hee healed on the Sabboth day at the Poole. C. The scence and meaning then is this I (yee saye) am guiltie of one onely fault for the which I am to be reprehended ye thinke, namely for that I haue healed a man on the Sabboth daye: but as for you, ye doe more workes euerye Sabboth daye, and there is no faulte founde with them. For there passed not one Sabboth daye on the which many infauntes were not circumcised. By this example he defendeth his deede. In this, circumcision, and the healing of the paulsey were alyke, that boath of them were deuine workes: but Christ sheweth that this his worke was better than the other, because it was a benefite pertayning to the whole man.

But

because it was a benefite pertayning to the whole man.

But if he had healed the man onelye of a corporall disease, than this comparison would not have auayled. For Circumcision which belongeth to soules health, shoulde haue more excellencye. Christ therefore joyneth the spyrituall fruite of the Myracle, with the externall benefite done to the body. And therefore he doth rightlye preferre the perfect saluation of the whole man.

{*And ye all maruaile.*}

C. The maruayling of the which he speaketh, signifyeth that murmuring which rose of the deede of Christ, because they thought him to bee more bolde than was meete.

Superstition in obseruing the Sabboth.

M. In the which appeareth a certaine generall superstition of the people of the Iewes, by which they iudged simply the Sabboth to bee broken by workes: putting no difference betweene one worke and another, according to their seuerall quallityes: insomuch that they accounted this myraculous healing of the man sicke of the Palsie, to bee the breaking of the Sabboth.

Luk.13.14.

The which they dyd not onely at this tyme, but at diuers other tymes also: as when the Rulars of the Sinagogue being angrye with the Lorde for healing on the Sabboth daye, sayd to the people, There are sixe daves for men to worke in: in these therefore come and bee healed, and not on the Sabboth daye.

This precisenesse came vppon these wordes of the Lawe, In it thou shalt doe no manner of worke *R*. But these miserable men dyd not perceyue that the Sabboth was not fulfilled with bodily reste, for then vppon the Sabboth daye, men must not lye, stande, walke, eate, drinke, speakeheare, see, circumcise, nor helpe his neyghbours Ore, being fallen into a Pitte: for all these are workes.

But seeing humaine necessitye cannot want these workes, therefore the lawe of the Sabboth hath another respecte, not to the ease and rest of the bodye, but to the reste of the Spyrite, the which is, when wee reste from our nature, by which wee were borne in sinne, and do suffer the holye Ghoste, by a newe regeneration to fulfyll his workes in vs: for he doth trulye keepe the Sabboth daye which denining his owne strength, giueth ouer himselfe wholelye to the workes of GOD. *M*. For the Sabbath is prophaned by vaine and trifeling workes, which are repugnaunt to the holinesse of the same. Whereuppon it was obiected to the Iewes that it was better for their women to spinne than to daunce vpon the Sabboth dayes.

Sabboth obserued spiritually.

But they were trayned vppe in those superstitions, and accustomed in the same through the fault of the Priestes and Pharisees. This superstitious admiration is plentifull in the Papacye.

They meruayle if a Priest marrye with a lawfull wife, but they meruaile not if they liue libidinously with euerye Harlot. They meruaile if so be vppon the Sabboth daye a man doe anye necessarye and profitable worke: but they doe not meruayle if all fall to drinking, to gamning and to daunsing. They meruayle if a man eate flesh in Lent: but they meruell not if all man prouoke GOD to wrath with sinne.

A. Reade more concerning the obseruation or breaking of the Sabboth in oure exposition of the twelfe Chapter of Mathew, beginning at the second verse.

24. Iudge not after the vtter appearaunce: but iudge: with a ryghteouse Iudgement.

After he had ended his defence, hee vſeth alſo reprehenſion, becauſe they being caried awaye with euill affections, iudge not rightlye of the cauſe. R. The Law commaundeth Iudges to iudge with a righteous iudgement, and not to reſpect any mans perſon, becauſe the iudgement is Godes.

Deu.1.16.

Of this Law Chriſt putteth the Iewes in minde, that in this cauſe concerning the breaking of the Sabboth, they ſhould not with reſpect of perſons, neyther with enuie, nor with fauour, iudge but with iuſt iudgement, that is to ſay, the only cauſe conſidered. Bv. As if hee ſhould ſaye, in iudging of my deede, ye muſt not follow the affection of anger nor of hatred, but equitie, and the minde of the Lawe. Ye ſhoulde verilye be conuinced of great iniuſtice, if ſo be in one and the ſelfe ſame facte ye iuſtifie Moyſes and condemne mee: but your iudgement ſhall be iuſt, if that be not imputed to me for ſinne, which was not hurtfull to him.

Iuſt iudgment.

Furthermore Circumciſion was iuſtely reuerenced among them. When the ſame was done vppon the Sabboth daye, they knew that the Law was not broken, becauſe the workes of GOD among themſelues doe rightlye agree.

And why doe they not ſo thinke of Chriſtes worke, but onely becauſe a conceyued prciudice of the perſon, poſſeſſeth their mindes: therefore the iudgement ſhall neuer be right, except it bee moderated by the truth of the matter.

For ſo ſoone as the perſons come in ſight, they bende their eyes and ſcences vppon them, ſo that truth quight vaniſheth awaye. R. The Iewes excuſed Moyſes becauſe of the authoritie of the perſon, of the breaking of the Sabboth, although by his decree, and by the decree of the Fathers alſo, an inſaunte might be circumciſed, and ſacrifices killed: and they accuſed Chriſt, becauſe of the contempt and baſeneſſe of the perſon, who by the ſame example of Moſes, had not cut of a mannes member, but had healed the whole man on the Sabboth day.

Prciudice in iudgement.

Therefore Chriſt reuoketh them to the rule of right iudgement. C. The which admonicion ought to take place in all cauſes and matters, but moſt neceſſarie it is when wee haue to doe with deuine and heauenlye matters. For wee are moſt eaſilye drawne from the ſame, by the hatred or contempt of men. M. For wheras they which commonlye are counted learned men are ſo greate enimies to wholeſome doctrine, and are drawne awaye in iudgement, who ſeeth not that this is the fault therof, that they haue more reſpect eyther to the Rulers, or to the Biſhops, or to the perſons of the Princes, and to the outwarde ſhewe of religion, which the common people beſt alowe, than what is true or falſe in theſe matters whereabout they contende.

And it is to be noated that Chriſte ſayde not, I will not haue you ſimply to iudge of my facte: for I am the Lorde of all things, and am ſubiect to no mans iudgement: but he ſayde, Iudge not after the outewarde apperaunce, but Iudge with a righteouſe Iudgement.

By whiche wordes verely he doeth not refuſe to haue Iudgement geuen of his workes, but he requireth that wee Iudge rightly of the ſame. What Inſolencie and pride is it then whiche remayneth in the Biſhop of Rome, who ſayth not with Chriſte (whoſe vicar notwithſtanding he boaſteth him ſelfe to be) Iudge not after the vtter apperaunce of my dedes: but ſimply he ſayth I will not haue you to Iudge of me, and of my deedes at all. A. So many Theeues, Robbers & murtherers would ſay, yf it might be graunted them. But Chriſte doth not thus although he were Lord of all, but ſetteth his workes and doctrine before the wicked to bee Iudged, ſo that theey obſerue right iudgement As we ſhall ſee alſo hereafter in the eyghteene chapter. EVS. We gather alſo by this place that Moyſes and chriſt doe not diſagree as the Iewes thought: nay the Lawe and the doctrine of Chriſt as touching the Spirite, doe very well agree: A. As maye alſo eaſily be proued by ſondery places of Scripture:

Moyſes & Chriſte agree.

25. Then

25. Then ſayde ſome of them of Ieruſalem Is not this he, whom they goe aboute to kill.

These thinges shewe howe the doctrine of truth preached to the worlde is receiued, what troubles soeuer aryse for the Gospelles sake. For after the truth is preached the wauering and constante multitude, are deuided into sondery affections. *M.* These men of Ierusalem of whome the Euaungelist speaketh here were not of the Rulers, Scribes, Phariseis, and Seniours of the people, but of the Citizens and Indwellers of Ierusalem, to whome the beginning of thys lyinge in waight was knowen, and who knewe howe greatly Christe was enuied.

These men therefore kowing what greate hatred the Rulers of theyr nation bare to Christ, marueile not in vaine they bæing nowe quiet, that Christe woulde not only walke openly in the Temple, but also bouldly preache in the same: but in this they offende that they doe not waye and consider the prouidence of God in a myracle altogether deuine.

Euenso carnall men, so often as they behoulde some straunge worke of God, do marueile, but in the meane time there commeth not into their minde any consideration of Gods power.

But it is our parte more wisely to erpende and waye the workes of God: specially when the wicked notwithstanding all theyr practises bynder not the race of the Gospell as they desyer, because God with his mighty hande doeth caste them downe.

26. But lo he speaketh bouldly, and they saye nothing to him: Doe the Rulers knowe in deede that this is very Christ.

M. These Citizens seeme to be græued, that Christe preacheth so frælye, the Scribes and Phariseis houlding their peace, whose lying in wayte they knewe well ynough.

Here is to be noated the libertie of Christ in teaching. For he did not preache couldly in the Temple as some doe, but openly, frælye, and bouldly. So muste they speake which mayntayne the trueth with a good conscience, knowing that they do not speake their owne phantasies, nor the dreames of other men, but the worde and trueth of God in the Church, although the same be impugned and withstode by wicked Bishopes and Rulers of the people. It is not sufficient to speake that whiche is trueth, but this specially is required, that those thinges be spoken whiche are true, that the same be spoken truely and bouldely, not obscurely but manifestlie, not fearfully, but constantlye.

R. Christe knewe well ynough the hatred and lyynge in wayte of the Phariseis, (for he sayde before, why do ye seke to kill me) and yet notwithstanding hæ speaketh before them voyde of all feare no man gaynsaying hym. Bouldnesse in preaching the truth.

A. This bouldnesse of speache he promised to his Apostles, that being armed by their example, so often as wæ shoulde preache the trueth, at the commaundement of Christe, wæ shoulde not consider so muche before whome we speake, as in whose name we speake. Ephe. 6.19. This bouldnesse also the Apostle Paule desyered to be geuen hym. Ac. 4.29.

27. Howe be it wee knowe this man whence hee is, but

when Christe commeth, no man knoweth whence hee is.

R. As yf they had sayde, we marueile greatly at the silence of our Phariseis, who now suffer him publiquely & frely to preache, whome before they laye in wayte to snare, and intrappe: peraduenture they them selues are become Christianes, and confesse this man to bee Christ. But yet wee cannot thinke that they are so farre out of their wittes, that they beleeue this man to be Christ.

For some reporte that Christe shalbe vtterly vnknowen when he commeth insomuche that no man shall knowe from whence he commeth: but we know that this is the Sonne of Ioseph, and that his kynsemen dwell in Nazareth. Howe then can he be that Messias promised by the Prophetes, and loked for of the people? Here wee see not only howe greate the blyndnesse of men is when they come to Iudge of deuine matters: but also that this is a fault naturaltally ingraffed in them, namely, that they are very skilfull and wise to stoppe and staye them selues from comming to true and perfecte knowledg. Often tymes by the crafte and subteltie of the Deuell it commeth to passe that there ar stombling blockes, whiche driue many awaye from Christe: but if the waye were neuer so playne and euen, yet notwithstanding, euery man woulde make a stombling blocke to hym selfe. So longe as the Rulers of the people were alienate from Christ, onely their Incredulitie was a lette to this people: nowe that impediment beeing taken awaye, they fayne vnto them selues a newe cause, that they might not come to the Fayth.

Blyndnes in vnderstanding.

Yea, when it was meete that they shoulde be monished by the example of the Rulers, they are so farre from following that which is right that they willingly stomble in the firste steppe. Euenso men are wonte to fall awaye, which beginne well, except the Lord do directe their steppes euen till the ende. They take occasion of offence hereof, *B.* because all thinges whiche were in the Lorde, were so humble and base, that nothing seemed worthy of admyration, and because all men knewe from whence he was.

Hereby wee are taught what a daungerouse thing it is to rent and wrest the Scriptures, and so to deuide Christ him selfe, that halfe of that which belongeth vnto hym is not Iudged his. God promised a deliuerer to come of the seede of Dauid: and Christe in diuers places challengeth this to him selfe. Therfore it was meete, that it shoulde be God manifested in the flesh, whiche shoulde bee the Redeemer of his Churche. So Mycheas nameth the place where Christe shoulde be borne: but by and by after he prophesieth of more high degree, but yet the same to be secrete and hid. *B.* Hereuppon therefore they loked for Christe to bee suche a one as his comming shoulde be vnknowen, and whose power and workes shoulde be from the beginning of the worlde. Mich.5.2

But these miserable men, respecting nothing in Christe, but that whiche might be seene, rashly gather that he was not the same whiche was promised. R. They shoulde haue red the reste of the Prophets, whiche foreshewed many thinges concerning the humilitie of oure sauioure Christe. C. Let vs learne therefore so to behoulde the humilitie of Christ in the flesh, that the same humilitie whiche the wicked despise, maye bring vs to his heauenly glory. So Bethlehem where he was appoynted to be borne man, shallbe a gate to vs where wee maye enter into the euerlasting Kingdome of God. Esay.42.1 Esay.53.3. Esay.62.11 Zach.9.9 Dan.9.26.

28. Then Cryed Iesus in the Temple as he taught, saying,

ye

yee boath knowe me, and whence I am ye knowe, and I am not come of my selfe, but hee that sent mee is true whome ye knowe not.

Then cryed Iesus.

M. Nowe the Euaungelist addeth the wordes of Christe, by whiche he aunswered to the Iudgement of the Citizens of Ierusalem concerning hym. Bv. Shewing who, and from whence he is: the which he doeth with a more loude voyce, that not only they whiche were nere, but also all that were in the Churche might playnly heare. For that place was verie fyte to preach forth the glory of God. C. But he doeth with sharpe wordes inuey against their rashnesse, because they proudly pleasing them selues in their false opinion, excluded them selues from the knowledge of the trueth.

As if hee shoulde saye, ye knowing all thinges knowe nothing. And verily, there is not a worse plague, then when the perswasion of a little knowledge which men haue, doth so bewitche them, that they carelesly reiecte whatsoeuer they in their owne sence vnderstand. He speaketh Ironice, or meaning the contrary when he sayeth.

Ye both know me, and whence I am ye know.

B. For he meaneth that they are deceiued, and that they know not the same whereof they boasted, namely from whence he was.

And I am not come of my selfe.

C. Hee opposeth that which is true, against the false opinion whiche they had conceyued. As if hee shoulde saye, While ye fasten youre eyes so stedfastly vppon the earth, ye thinke also that ye ought so to loke vppon mee: and so yee despise me as a base Sonne of the earth. But God shall testifie that I came from heauen.

Wherefore, how soeuer ye reiecte me God will acknowledge mee to bee hys Sonne.

M. This is a very familiar saying of Christ, by whiche he testifieth that the Father sent hym, to the ende we might knowe that there is nothing in him but that whiche is deuine.

But he that sent me is true.

C. He calleth God true, in that sence in the whiche the Apostle calleth hym faythfull.

If we be vnbeleeuing (sayth he) he abideth faithfull who cannot denie hym selfe. For his meaning is, that the credite of the Gospell is neuer a white the lesse, howesoeuer the worlde goeth about to frustrate the same: and that Christe abydeth whole, howesoeuer the wicked go aboute to deuide hym, and to detract from hym, because the trueth of God doth alwaye abyde sounde, and like it selfe. 2. Tim. 2. 13

Christe seeth hym selfe to bee contemned, and therefore hee beareth not with them, but mightely withstandeth their arrogancie. With this inuincible and heroicall fortitude all the faithfull ought to be indued: yea our Fayth shall neuer be stable and firme, except wee make a scorne of the peruerse frowardenesse of the wicked, when they rebell against Christe. But specially it is mete that Godly teachers being hereby incou-

raged ſhoulde goe forwarde in defending wholeſome doctrine, yea though the whole worlde ſtriue againſte the ſame. So Ieremy, ſo Eſay, and ſo Paul thought it ſufficient to ſet God only againſte the raging worlde. R. Alſo this trueth of God maye bee referred to the promiſes, which the Scriptures teſtifie to be made of God concerning Chriſte. For Chriſt was ſent of God, for the trueth of God to confirme the promiſes made vnto the Fathers. Rom. 15.8

{Whome ye knowe not.}

C. He declareth that it is no marueile yf he were not knowen to the Iewes, which knewe not God. For this is the true beginning of wiſedome to haue reſpecte vnto God. R. To knowe God, is not to haue the Law or to know the Lawe, or to ſpeake and glorye of God: but knowe Chriſt through faith, is truly to knowe God. Knowledg of God commeth by Chriſt.

For Chriſt is the face, forme, Image, worde, and purpoſe of God the Father. Reiecting therefore Chriſt, they doe glorye of God the Father in vayne, as wee ſhall ſee hereafter.

29. But I knowe hym: for I am of hym, and he hath ſent me.

C. He declareth, that he is not thus boulde raſhly or without cauſe. And by his example he teacheth vs that we ought not lightly to vſe the name, and to boaſte of the ſame as of the patron and reuenger of oure cauſe. For there are many to boulde in boaſting of Gods authoritie: yea thoſe men which boaſt their owne inuencions for deuine oracles, will vſe nothing ſooner to condemne the Iudgementes of all other men then the name and authoritie of God. But by theſe wordes of Chriſte we are taught to beware of vayne confidence: and wee muſte then bouldly ſtryue againſt men when the truth of God is manifeſt vnto vs: and when we are ſure that God ſtandeth on oure ſide. *M.* Therefore Vaine confidence is to be eſchewed.

Chriſt ſpeaketh of the ſure & vndoubted knowledge of God, of the whiche he aloane maye truely boaſte. R. Becauſe no man hath ſeene God at any time, but his onely Sonne, which is in the boſome of the father, who hath ſhewed him vnto vs. For no man knoweth the Father but the Sonne and he to whom the Sonne will reueale hym. John.1.18 Mat.11.27

{For I am of him}

By this place may be gathered the celeſtiall originall of Chriſt. *M.* And that he is the true Meſſias. By. For he was not ſent of God as other prophetes were but as the Sauiour of the whole world, and the true Mediatour betweene God and man.

30. Then they ſought to take hym: but no man layed handes on hym, becauſe his houre was not yet come.

C. There wanted neyther will, neyther dilligence, nor power to hurte oure ſauioure Chriſte. Howe then commeth it to paſſe that in ſo greate mallice and ſpight they are aſtonied, euen as if their handes and their feete were bound. The Euangeliſt ſheweth the cauſe hereof, ſaying.

{Becauſe his howre was not yet come.}

By whiche wee are admoniſhed, that Chriſte was protected and defended by God againſte their force, and outragious crueltie. And with all he taketh away the offence which might come by the croſſe, becauſe there is no cauſe why wee ſhoulde be troubled when we heare that Chriſte was not caried to Death at the will and pleaſure of men, but was appoynted to be made ſuch a ſacrifice by the decree and will of his Father. By. Therfore Godes deuine protection and prouidence is here commended vnto vs, to the

Gen.41.8. 1.Kin.14.5 Pſal.18.25 4.Kin.6.14 Act.9.25 Act.12.8

whiche

whiche whosoeuer wholy committeth himselfe, shall go forwarde voyde of all feare in the Lordes businesse. C. For hereof is gathered a generall doctrine. For howsoeuer we liue from day to day yet notwithstanding with GOD euery mans houre of death is appoynted. It is a matter Incredible, that we being subiecte to so many casualties and haps to so many iniuries of men, and of wilde beastes, and being besette with so many sickenesses and diseases, should notwithstanding be without the gonshote of all daungers, except it be when it is Gods pleasure to call vs: but we muste fight and striue continually against oure distruste. And firste of all we must note here what doctrine we heare, then the ende whereunto it tendeth, and thirdly the exhortation that is taken of the same that casting all our cares vpon God, we maye followe oure vocation, and not swarue from oure dutie through anye feare.

Neuertheless, lette no man passe hys boundes. For it is not meete that the truste of Gods prouidence, shoulde be extended farther than God hymselfe hath commaunded. B. Wherefore lette vs only seeke to set forth the Glory of God, and as for other thinges he will care for, neyther shall any thing happen to vs before oure houre be come: and then whatsoeuer happeneth shalbe for oure saluation: Concerning the whiche reade the one and twentie chapter of Luke, the eyghteene verse. *R.* This if we beleeue whensoeuer any affliction aryseth, we will not dispayre, we will not seeke for vayne helpe, we will attempt no euell but will patiently abide the hand of the Lorde, looking for Helpe from aboue. Neyther is there any cause why thou shouldest distruste that God will deale otherwise with thee than he hath done with Christ.

For loke howe the heade fareth so shall the members. As it is to be sene in Ioseph, in Dauid, in Elizeus, in Paule, in Peter, and many other mo.

Gen.45.8.
1.Kin.14.5
Psal.18.21
4.kin 6.14
Ac.9.25
Ac.12.8

31. Many of the people beleeued on him and sayde, when Christe commeth, will he do moe miracles than these that this man hath done?

{ *Many of the people beleeued.* }

*B*v. This also pertayneth to consolation, that as the wicked are multiplyed from daye to daye, euenso godly, simple, and good men shall neuer be wanting to beleeue the Gospell. C. Christe might haue seemed to preache to deafe and obstinate persones: yet notwithstanding the Euangelist sayth, that there followed some fruite. *M.* Because the Kingdome of God cannot be preached withoute fruite. C. Therefore howsoeuer some do fret and fume, some deride, and othersome Cauill, whereof diuers discencions maye arise, yet notwithstanding, the preaching of the Gospell shall not bee vnprofitable, Wherefore the seede must be sowen, and we must patiently abide, vntill continuance of tyme bring forth fruite.

{ *When Christ commeth* }

B. These men hauing the seede of God might haue seene great thinges in the Lorde, namely such great signes and myracles, as greater could not be: hereuppon also they knewe Christ hymselfe, being nothing offended at his humilitie, at his stocke and kindred, or at his conuersation. C. But because they rather depended vppon miracles than leaned to doctrine, and were not as yet fully perswaded that Iesus was Christ the sonne of God, this worde (beleeued) is improperly vsed, that is to saye, because they weare redy to heare him, and shewed them selues apt to be taught of him as of a master, such preparation of faith is called fayth. Therefore in that the holy Ghoste voutsafeth to call a smale sparke of good affection by so honorable a title, we ought thereby to be incouraged, and

not

not to doubte but that the least faith shal be acceptable vnto God. *M*. Here we se that one and the selfe same preaching of the Gospell, doth profite the simpler sort to instruction, but to the other it geueth matter of contradiction. In like manner the signes and miracles of oure sauioure Christe were sette before all mens eyes to be seene, by the sight and diligent consideration whereof the elect beleeued on hym. B. But the Reprobate coulde beholde nothing in Christe but base and contemptible thinges, whereat they were offended.

32. The Phariseis heard that the people murmured suche thinges concerning him, and the Phariseis and highe Priestes sent seruauntes to take him.

M. The more that the glory of christ did declare it selfe to the people, the more the malice, the spight, and furie of the Phariseis increased, for the Phariseis were appoynted as Scoutes to seeke all occasion to suppresse Christe. In the former place or rome the Euangelist nameth them aloane: after he ioyneth with them the high Priestes, with whome also they tooke parte. There is no doubte but that as these Phariseis were the most zelous obseruers of the Lawe, so were they the most zelous enemies of al other vnto Christ: but because they were not able aloane to oppresse Christe, they referred the matter to the whole order of Priesthoode. So that they which otherwise were enemies and at contention betweene them selues, doe nowe by the helpe of Sathan agree together, and conspire among themselues against the Sonne of God. *A*. Euen as we reade of Herode and Pilate, when Luk.23.12. Christe was brought before them to bee Iudged: for then they were made friends betweene whome before there was hartburning and grudge. Bv. And it greatly greeued the high Priestes, that the people neglecting the Religion of the Phariseis, and as it were despising those holy men, followed Christe and his doctryne which was quight repugnaunt to the doctrine of the Phariseis. Therefore the wicked Iewes, mynding to stay this rumore concerning Christe, suborned publique soldiers whiche might bring hym bounde. *M*. In the whiche we maye noate the nature of wicked Hipocrites. At the first when they sought to kyll Christ, they pretended the breaking of the Sabboth: when as notwithstanding, the breaking of the Sabboth: did not offende them, but the obscuring of their owne name. But so soone as they heare this rumoure of the people concerning Christ, they were in suche a rage that they went aboute openly to laye violent hand on hym. So impietie, somwhile seketh to shed innocent bloud priuily: but when it hath not succesle, then it openly burseth forth. So Saule at the firste laye priuily in wayte to destroye Dauid: but when his rage was more hoat, he began with open warre and persecution to seeke his death Thus also are Hipocrites wont to behaue them selues, who in the Churche seeke not Christe, but eyther the estimation of their owne name, eyther gayne, eyther kingdome, or else the impunitie of offences, who at the firste, pretended the zeale of God but are so mad at the laste, that all men maye see what it is they looke for, and what offendeth them. 1.Kin.18.

C. Moreouer yf so be the Phariseis were so whoat, & so carefully diligent, to defende the corrupt state of the Churche howmuche more vehement ought we to be in defending the kingdome of Christe For the madnesse of the Papistes is no lesse at this daye, to extinguishe the gospell. *M*. Last of all it appeareth how preposterous the Iudgement, and how peruerse the counsaile of the reprobate is.

The multitude murmure and Christ is commaunded to be taken.

Why

Why doe they not rather instruct the murmuring multitude in the truth, or reprehende them? But this is the maner of the worlde being voyde of the spirite of God.

After this manner the vpper Captaine commaunded Paule to be caryed vp into the Castle, and bade that he shoulde be scourged, and examined, that hee might know wherefore they cryed so on hym: whereas rather hee ought to haue stopt the mouthes of those impudent Dogges, which continually barcked at the little flocke of Christ. Act 22.24

33. Then sayde Iesus vnto them, yet am I a little while with you and then go I vnto him that sent mee.

Bv. When Iesus knew what they priuilye went about, he declared vnto them in certaine darcke sentences, both that their conspiracies shoulde be vayne, and also that hee woulde in a shorte time of his owne free will offer vp hys bodye to the death of the crosse for the redemption of the whole worlde: and so vnder a certaine hydden and darke speache, hee declareth vnto them the mistery of the dispensation, that hee should shortly dye, after that ascende into heauen, and so to come from thence to iudge hys enimies.

C. There are some which thinke these wordes to be spoken, to the assemblye of people which were present: and other some to the seruauntes which were sent to take Christe.

But there is no doubt but that Christ properly speaketh to his enimies, which sought hys destruction. For hee deryded they practises, because in vaine they take them in hande, vntill the time came which his Father had decreed. As if hee shoulde saye, M. I came to you to be intollerable, and therefore you seeke with all your might and mayne to destroye mee. Be quiete a while, for I meane not to be with you verye longe.

R. There is no cause why you shoulde be carefull so take alwayes my lyfe, least I shoulde escape your handes. For seeing I am so welcome vnto you, as smoake to your eyes, and thornes to your face, I meane not to trouble you with my presence any long time. M. Onely a lyttle while I will be troublesome vnto you.

R. For I will go vnto him that sent mee. Bv. I will not flee from you, but will willingly offer my selfe to the death, when the time shall come, that by the crosse and death, I shall enter into the glorye of the Father, and shall possesse the kingdome ouer all creatures.

By these wordes hee declareth that neyther his lyfe nor his death was at their will, but that there was a time appointed to him of his father, which must needes be fulfilled. A. Euen as hee made answere to certaine in another place, Go yee and tell that Foxe, Behould I cast out Deuilles, and heale the people to daye and to morrowe, and the thirde daye I shal bee perfected. Luk.13.32

{I go vnto him / that sent mee} &c.

By these wordes hee declareth that death cannot destroy him, but rather that so sone as hee hath put of his mortal bodye, hee will declare himselfe to be the sonne of God, by the glorious triumphe of his resurrection. Moreouer, hereupon is to be gathered a generall admonicion. For Christ is presentlye with vs, so often as hee calleth vs by the preaching of the Gospel, to the hope of saluation. For the preaching of the Gospell is not in vaine called the discention of Christ vnto vs. If so be wee will take holde of his hande when hee reacheth the same Eph.2.17.

vnto vs he will leade vs vnto his Father: and so long as we shall be Pilgrimes in this worlde, he will not onely shewe himselfe to be here vnto vs, but will also for euer dwell within vs.

But if we neglect his presence, he loseth nothing thereby but we loose his presence, whereby we shall be left without God and lyfe.

34. Yee shall seeke mee and shall not finde mee: and where I am thither can yee not come.

C. This is a greuous threatning against the mockers and contemners of his trueth. They sought to kill Christ, but Christ here in an ambiguous and darcke signification of the worde, derideth them: because shortelye it woulde come to passe that they should seeke him after another manner, namelye to finde some helpe and comfort in their miserye and destruction. As if he shoulde saye, Ye cannot suffer and abide my presence for a little time: but it will shortelye come to passe that ye shall seke me in vaine: because I being farre from you, not onelye in bodye, but also in power will loke for your destruction from heauen.

R. For there are greate calamities hanging ouer your heades, ye shall perish boath in body and in soule. Then in desire of the Messias ye shall lift vp your handes vnto heauen, then you shall crye vnto God, and he shall not heare you.

C. For here the sorrowfull sighings of the wicked are noated, when as they being constrayned by necessitye flee vnto God. But then also seeking, they doe not seeke: for their vnbeleefe and hardenesse of heart, doth driue them from God

They would desire God to be their deliuerer: but by their impenitencie and hardenesse of hearte, they keepe backe their deliuerance. Example hereof we haue in Esau, who for the losse of his birthright was not onelye sorrowfull, but also outragious angerye: but in the meane time he was so farre from the right waye of seeking benediction, that the same offended him, and vexed him much more. Gen. 27.38

Thus God is wont to take vengeaunce one the reprobate for their contempt of his grace, that eyther they being afflicted with sharpe punishments, or helde with the feeling of their miserye, or being driuen into some straightes, complaine crye, and howle: but without profite: because they being alwayes lyke vnto themselues, retayne their former wickednesse: and therefore doe not truelye seeke God.

Vengeaunce for the contempt of Christ.

Therefore the wicked shall at the length know Christ, and wishe for saluation of him, but in vaine: euen then when deserued vengeaunce lighteth vpon him. This vengeaunce the Iewes felt often, but especially when they were destroyed by Titus: then they woulde haue seene but one daye of the Sonne of man, and woulde willingly haue imbraced his worde, but all to late.

C. Hereby we learne that Christ must be receyued in time, when he standeth before vs as present: lest we loose the occasion to enioye him: because the gate being once shut, we shall seeke to enter in vaine. Mat. 25.10.

And the Prophet sayth: seeke the Lorde while hee maye be founde, call vppon him while hee is nigh. Therefore we must runne to GOD with speede, while it is his good pleasure, as sayth the same Prophet: because we knowe not how long the Lorde will suffer our sluggishnesse. Esay. 55.6. Esay. 49.8

35. Then sayde the Iewes among themselues: whither

whither will he goe that wee ſhall not fynde him? will he goe vnto the diſperſed among the Gretians, and teache the Gentilles.

Bv. The groſſe Iewes not vnderſtanding thoſe grœuouſe threatninges of the Lorde, conſtrue his wordes I cannot tell howe. C. For this the Euaungeliſte addeth, to ſhewe howe great the dulneſſe of the people was. Euenſo the wicked are not only deafe to heare the worde of God, but alſo make a ieſte and ſcorne of horrible threatninges, euen as yf they heard a tale or ſome vayne thing Chriſt had very erpreſſy ſpoken of the Father by name: but they ſtaye themſelues and haue only reſpect to the earth, neyther doe they thinke that he ſpake of any thing elſe, than of his going into a ſtraunge countrie.

Will he go vnto the diſperſed among the Greekes. R.

By the diſperſed, here, among the Grecians maye bee meant, the Iſraelites. C. that we maye vnderſtande, that Chriſt, came not to the vncircumciſed, but to the Iewes whiche were diſperſed throughe diuers partes of the worlde.

For this worde (diſperſed) will not aptly agree and appertayne to thoſe that were borne and doe inhabite their natiue countrie, but it doth very well appertayne to the Iewes whiche are rongates and baniſhed men. So Peter writeth his firſte Epiſtle to thoſe that were deſperſed throughout Pontus, Galacia, Cappadocia, Aſia, and Bithinia. And James ſaluteth the twelue tribes which were diſperſed. The which manner of ſpeach was taken out of Moyſes and the prophetes. Therefore the ſence and meaning of theſe wordes is this. R. Will he goe to thoſe other Iewes which dwell not in this Region, but in Græce. Will he goe ouer the Sea to the Iewes whiche dwell we wote not where.

It maye be that they went aboute to vere our ſauiour Chriſt with this mock. If this be meſſias, will he eſtabliſhe the ſeate of his kingdome in Græce, when as the Lord hath aſſigned the Lande of Canaan for the ſame? But howeſoeuer they meane, we ſee that they are nothing moued with the ſeuere threatning of Chriſte.

Moreouer concerning theſe diſperſed Iewes, the Euaungeliſt hath ſpoken in hys twelueth Chapter, the twentie verſe. The erpoſition of the thirtie fire verſe following is included in this thirtie fiue verſe.

37. In the laſte daye, that greate daye of the feaſte, Ieſus ſtode and cryed, ſaying, If any man thirſte, let him come vnto mee and drinke.

B. This laſt daye, was the eyght daye of the feaſte of Tabernacles, which was the Principall daye, on the which it is lykely: that the greater nomber of people did aſſemble themſelues together, and came in to the temple, where Ieſus taught. C. Let vs noate that Chriſte was not ſo terrefyed by any of the conſpiracies of the Iewes, that he forſoke his office, but as his perilles increaſed ſo did his fortitude and courage encreaſe that he might ſtill more bouldly go forwarde.

This thing boath the circumſtaunce of the tyme, and the aſſemblie of people and the bouldneſſe in crying, doe teſtifie.

For it is lykelye that then the seruantes and souldiers which were sent forth to take him, were ready to laye handes on hym. Bv. Therefore in the greatest assemblies and in the moste daungerouse perilles Jesus commeth fourth in the middest, and with a constant mynde geueth Testimony to the trueth teaching by his example, what is the office of the seruauntes of Christe, and of the ministers of Churches. C. Furthermore we must noate that he withstode their violent rage which were of greate force by the mightie power and defence of God only. Bv. He stode, constantly to defende a serioufe and moste graue matter, appertayning to all men. M. At other tymes for the most parte he was wont to sit and teache. Now, because the ende of the feaste was come, and because that solemne and Catholique Sermon of Israell was to be dissolued, he is more feruent, and doth with a strong and serious crye, commend to the people which were ready to depart, that which they should carry home with them more deepely to consider and to ruminate. Bv. For his crying now, was not only a playne and sencible speache, but also a loude voyce, thereby declaring that the matter was so great, that all men ought to geue eare to the same. C, This also is very profitable for vs, that the Euangelist bringeth in christ crying here with full mouth, that all which thirst should come vnto him, For herby we gather that not one or two are called with some softe voyce secretly, but that this doctrine is so openly proclaimed to all men, that no man can be ignorant of the same, but he which willingly stoppeth his eares, and will not heare so loude and shrill a crye.

{ If any man thirste. }

M. Christ comprehendeth the whole summe of our saluation, in a Paraboli-call kynde of speache. For Christ speaketh not of bodily thirste, which is quenched with water, but of the thirste of soules, and of heauenlye grace. For the thirste of soules is that gredye desier of heauenly grace, by which consciences burthened with sin are afflicted and troubled. Thirste which desireth the soules.

C. Therefore he exhorteth all to the participation of his goodnesse, so that they knowing and feeling their owne nede desyer to be holpen. For we are all nedy, bare and voyde of goodnesse, but the feling of that nede, doth not moue al men to seeke for remedy. Hereyppon it commeth to passe that many not once mooning their foote, doe miserably perishe: naye, many feele not their neede, vntill the Spirit of God with his heate doe cause a hongar and thirst to arise in their hartes.

Therefore the office of the holy ghoste is, to make vs to desier his grace. He rather calleth those that thirste than the hongary.

Bv. For we can worse abyde thirste than hongar, because the heate whiche is within vs, whereby the thirst is kindled, doth more ver and bite vs than dryneffe, whereby hongar dyeth, and is more weakened. Very well and conningly therefore is the affliction of a troubled conscience oppressed with sinne thus described. Moreouer there is nothing that doth so much recreate and refreshe a man pyning and withering awaye with thirste, as doeth cleare water drawen out of a liuely spring: euenso that Joye of the minde whiche the faithfull man receiueth by the consolation of the Gospell, cannot be sufficiently expressed in wordes. C. There is no doubt also but that he alludeth to the place of the Prophete All ye that thirste come vnto the water .&c. For that which the Prophete there attributeth to God, was necessary to be fulfilled in Christe, Euen as the blessed virgine Mary soong, that the riche and full he sente empty awaye. Therefore he calleth all men directly vnto hym: as if he shoulde saye, that he aloane is sufficient to quenche the thirste of all men: and that they are deceyued which seeke for the leaste drop from any other to quenche their thirst. M. For he sayth not, if any man thirste, let hym Esay.55.1.

go to the A.

Apostles: but, let him come to mee. And hee sayeth not, If any man thyrst, let him goe to my Father: from whome notwithstanding, wee haue euerye good thing comming downe from the Father of lyghtes. Iam. 1.17. Because Christ speaketh here as the onelye Mediatour betweene God and man, whome the Father hath sent into this worlde, that wee might al receyue of his fulnesse, grace for grace: to whome wee haue testimony from heauen, saying: This is my well beloued Sonne, in whome I am well pleased, heare him, hee whiche commeth vnto him, commeth vnto God himselfe. Mat. 17.5. *A.* For hee is the onely waye to the Father, euen as he himselfe testifyeth, saying, No man commeth to the Father, but by mee. Joh. 14.6.

C. Let no man therefore complayne as vncertayne what hee shoulde doe to obtaine saluation. Christ the well of lyfe, calleth here all men to him, saying: If any man thyrst, let him come to mee, and hee shall drinke. To the which exhortacion hee addeth this promise,

{*And drinke.*}

By these wordes Christ declareth that hee is not a drye spring, but a deepe and bottomlesse well: which geueth drinke plentifullye to all men, Wherevpon it followeth that our desyre shall not bee in vayne, if so bee we seeke for that of him, which is wanting in vs.

M. Seeing therefore we haue Christ the true well of lyfe, let vs take heede that we do not frame to our selues voide Cesternes, which wyll holde no water to quenche our Thyrst, euen as the Lord casteth the people in the teeth by the Prophete Ieremy. Jer. 2.13. And the Apostle saith, If any man sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propiciation for our sinnes, and not onely for our sinnes, but for the sinnes of the whole world. 1.Joh. 2.1.

38. Hee that beleeueth on mee, as sayeth the Scripture, out of his bellye shall flowe Ryuers of water of lyfe.

M. Nowe Christ sheweth howe those that are a thyrste, shoulde drinke of the well of water of lyfe, teaching, that to come, and to drinke, is to beleeue. Euen as hee sayeth in another place, He which commeth vnto mee shall not hungar: and hee which beleeueth in mee shall neuer thyrst. Joh. 6.35. Also it is sayde, I wyll powre water vppon the thyrstye, and flooddes vppon the drye ground: I wyll poure my Spyrite vpon thy seede, and my blessing vppon thy buddes. Esai. 44.3. C. Therefore wee must come in Fayth, and not with our feete. For to beleeue in Christ, is to imbrace him so, as the Gospell setteth him forth vnto vs, full of wisdome, vertue, righteousnesse, puritye, lyfe, and all other giftes of the spirite.

{*As sayeth the Scripture.*}

Bv. There is some contencion among the Interpretours, whereunto this parcell (As) ought to be referred. Some restrayne it to the former member, namely, to the worde (Beleeueth:) as if hee should haue sayd, The scripture teacheth to beleeue in me: for it testifyeth of mee. Therefore, hee that beleeueth in me, as the scripture teacheth, out of his belly shal flowe Ryuers of water of lyfe. But it is extended to the whole sentence. Furthermore, Christ doeth not here name any certaine place of Scripture: but taketh his testimony out of the commen Doctrine of the Prophetes. For so often as the Lorde promising the aboundaunce of the spirite, doth compare the same to lyuing water, hee hath speciall respect to the kingdome of Christ, and thyther directeth the mindes of the faithfull. Therefore what Prophesies soeuer there bee extant, concerning lyuing waters, they are fulfilled in Christ: because hee aloane hath opened and reuealed to vs the hydden treasures of God.

Water of lyfe is Christ.

They are worthy therefore to perishe miserablye, who being called gently and loungly of Christ, wander elsewhere.

Out of his bellye shall flowe Riuers.

Bv. By this hee meaneth the plenty and abundaunce of al giftes and good workes. *C.* For in him he teacheth is store and sufficient, to fyll vs. The Metaphor in thewe seemeth harde, when hee sayth that Ryuers of water of lyfe, shal flowe out of the bellye of the faithfull: notwithstanding the scence and meaning, is plaine inough, that the beleeuing shall neuer want any spyrituall goodnesse. Hee calleth that the water of lyfe, which in springing shal neuer decrease or ware dyye, as is sayde before. The bellye of the inwarde man, is the conscience of the heart. And by flodes, hee meaneth the manifolde Graces of the Spyrite, which are necessary to the spyrituall life of the Soule. To bee short, here is promised vnto vs as well the perpetuity of the giftes of the spyrite, as the plentye of the same.

39. (But this spake he of the Spyrite, which they that beleeue on him should receyue: for the holye Ghost was not yet there, because Iesus was not yetglorifyed.)

But this spake hee.

M. Because the wordes of Christ were to the ignoraunt obscure and darke as Parabolicall, therefore it seemed necessarye to the Euangelist to expound the same. *C.* The name of water is sometyme geuen to the Spirite, because of cleanesse, because it belongeth vnto him to purge our fylthinesse: but in this place and in such lyke, there is not al one manner of speache, and that because, we are voide of all humour & moystnesse of life, vntil such time as the spirite of god doth water vs with his spiritual and heauenlye dewe. And here is a figure called Synecdoche, because all the partes of life are comprehended vnder this one worde of water, whereby also wee gather, that whosoeuer are not regenerate by the spirite of Christ, are to bee counted for dead men, although they seeme to them selues to haue lyfe.

For the holye Ghost was not yet.

M. These wordes shewe the cause wherefore it was sayde, VVhich they should receyue, and not rather: VVhich they that beleeue haue receyued: Because (sayeth hee) The holye Ghost was not as yet. *Bv.* Hee speaketh not here of the essence of the holye Ghost, which is coequall and coeternall with the Father and the Sonne. *M.* For it is written, By the worde of the Lorde, the Heauens were made, and all the powers of them, by the breath of his mouth. Psal. 33.6.

And the whole Scripture of the olde Testament doeth testifye no lesse of him than of Christ the worde of God. Neyther doth hee speake simplye concerning his working and giftes in the faithfull, as though before Christ was glorifyed, the holye Ghost dyd not worke in the mindes of the Godlye, as well in the tyme of the olde Testament, as of the Newe: when as he manifestlye declared himselfe in the Prophetes, in the Patriarkes, in the Godlye Kinges, and in all those godlye men which began to cleaue vnto Christ, whether they were Apostles or others, & that many wayes. *C.* But the Euangelist doeth deny that the same grace of the spirite, which after the resurrection of Christ was shed out vppon all, was openlye geuen, so long as Christ was in this worlde vnder the humble and base forme of a seruaunt.

And he taketh comparatiuelye: as when the new Testament is set against

the

the olde, God promiseth his spirite to the faythfull, as if he had neuer geuen the same to the Fathers. Then verilye the Disciples receiued the first fruites of the spirite: for whereof came Fayth, but of the Spirite? R. And dyd not the Apostles cast out Deuelles, by the power of the holye Ghost, and confesse Christ to be the Sonne of GOD, before the Crosse? And the confession of Fayth is a worke of the holye Ghost, and not of flesshe.

C. Therefore the Euangelist doeth not deny, but that the grace of the Spyrite was geuen before the death of Christ to the Children of God: but he affirmeth that the same was not yet so manifest and euident as it should be afterwarde. For this is the principall ornament, and bewtye of the kingdome of Christ, that he gouerneth his Church by his holye spyrite.

But he toke then the iust and solemne possession of his kingdome, when he was exalted to the right hande of his Father. It is no maruayle therefore if he deferred the full exhibition of his Spirite, vntyll that time.

Regeneration the fruite of the spirite.

But it may be demaunded here, whether he meane the visible graces of the Spyrite, or regeneration, whiche is the fruicte of Adoption.

I aunswere, The holye Ghost appeared (which was promised at the comming of Christ) in those visible gyftes, as in a glasse: notwithstanding, properlye he speaketh here of the power of the holy Ghost, by which we are borne againe in Christ, and are made newe creatures.

40. Many of the people therefore when they hearde this saying, sayde, Of trueth this is the Prophete.

By. Here is repeated [illegible] the truth of the Gospell is receyued [illegible] the worlde, For those thinges which he had spoken euidentlye and plainlye, made the multitude diuerslye affected, in the which were both good and simple, and also wicked and peruerse hearers. C. Whereupon some thinking one thing, and some another, there roase contencion among the people.

And there are reckened vp three sortes of hearers of Christ. The first sort confessed Jesus to be a true Prophete: whereby we gather that they dyd not abhorre his doctrine: but howe light and friuolous this confession was, it appeareth thereby, that they alowing the teacher, neyther vnderstode nor felt, what he meant or spake. For they could not trulye imbrace Christ as a Prophete, but they must also acknowledge him to be the Sonne of God, and the authour of theyr saluation: notwithstanding in this they doe well, that they thinke some diuine power to be in Christ, which causeth them to reuerence him.

Three sortes of hearers of Christ.

1.

For being thus apte to be taught they might easely haue attayned to Faith, as is sayde in another place.

41. But other sayde, this is christ. But some sayde, shall christ come out of Galilee.

{*But other sayde.*}

C. These dyd better, which plainlye confessed Christ. *M.* For they seeme to profite better in the doctrine of Christ than others, and to be better instructed and learned in the holye Scriptures than others.

By. For they acknowledge him to be the true Messias promised before in the Lawe and the Prophetes: which was a true confession. For it comprehendeth the whole sum of al the Christian fayth, and the Reuelacion thereof is sayde to depende, not of flesshe and blood, but of the spyrite of God.

2.

Mat.16.17

But

But some sayde, shall Christ.

C. The thirde sorte resist, being eyl and vnbeleuing, and corrupted with the Leuen of the Pharisees, which do not onely thinke and speake otherwise than dyd the other, but also goe about to destroye the good seede that was conceyued in the heartes of the good. *M.* Here we see howe the confession of the trueth, is strayte waye subiect to the confession of such as erre.

The sincerer sort sayd. This is Christ: these by and by gainsaye them, not simplye, saying: Hee is not Christ, but going subtillye about to proue that hee is not Christ, neyther can hee. This confession therefore of Christian Fayth, was no sooner vttered, but it was withstode and gainesayde. This lot belongeth to the Doctrine of the trueth for euer, against the which it is necessarye that wee confirme and fortifye our consciences.

C. But least these wicked men might seeme rashlye to reiect Christ: they arme them selues with testimonye of Scripture, which although they wrest amis against Christ, yet notwithstanding it hath some shewe of trueth. In this onelye they are deceyued, that they make Christ to bee of Galilee.

But whereyppon commeth this ignoraunce but of contempt? For if it had not beene greuous to them to enquyre, Christ had appeared vnto them glorious vnder both titles, being borne in Bethleem, and the sonne of Dauid.

But such is our nature: In trifeling matters wee are ashamed to bee ignoraunt, but as for Heauenlye matters wee make no account of them.

B. This scruple also offended Nathanaell: but because hee sought the trueth, hee went neuertheleese to the Lord without the sight of any signe, to heare what hee taught or promised. But these men had seene so many signes, and had heard so many Sermons plainly Preached, by which if they had beene of God, without all doubte they woulde haue beene so addicted to him, that they woulde neuer haue thought of the place of his byrth, or of haue asked the Lorde concerning the same. But they dyd onely aske to withstande the trueth, and not to learne.

3.

Therefore by the iust Iudgement of God, they knewe not where the Lorde was borne, which was to them an occasion of offence. Beholde howe men, of the Scriptures them selues, which leade vs by the hand to Christ, make a let and staye, that they come not vnto him.

M. It is no newe thing therefore that the Aduersaries of the truth at this day, doe falsely bring the testimonies of the Scriptures, against the Doctrine of the Gospell. This is the olde subtiltye of Sathan, to bring that to a contrarye sence, which was geuen of God to testifye of the trueth. But it is not inough to vnderstand the places of Scripture in them selues, except also wee knowe very well, whereunto they are applied.

Knowledg of scripture not sufficient without application

42. Sayth not the Scripture, that Christ shal come of the seede of Dauid, and out of the Towne of Bethlehem, where Dauid was?

43. So was there discencion among the people because of him.

44. And some of them woulde haue taken him, but no man laid handes on him.

C. By this example wee are taught that it ought not to seeme wonderfull vnto vs at this day, if so be men be deuided among themselues by contencions.

We

Wee ſee that there roſe a Scisme by the woꝛds of Chꝛiſt, and that not among the Gentiles, which were alienate from the fayth, but in the middeſt of the Churche of God, and in the beginning of the Church. Shall therefoꝛe the doctrine of Chꝛiſt be blamed as the authoꝛ of troubles? *Bv.* Shall it therefoꝛe follow that Chꝛiſt is the authour of diſſention, and ſedition. They rather are to be counted the authours of ſtrifes, who being Rebelles to God, and diſobedient to the truth, doe pꝛocéde to defende their lyes, imaginations, and erroꝛs, againſt the manifeſt and knowne truth.

Cõtentiõs amonge Gods people.

C. Yea, howſoeuer the whole woꝛlde be troubled, ſo pꝛecious is the truth of God, that it is to be wiſhed that at the leaſt it may be receiued of a fewe. Ther is no cauſe therefoꝛe why our conſciences ſhoulde be troubled, when wee ſée that they which woulde be counted the people of God, doe diuerſlye contende among themſelues. Wée knowe what Chꝛiſt himſelfe hath foꝛeſhewed, namelye, that he came to bꝛing into the woꝛld fyer, ſwoꝛde, diuiſion, and ſeperation.

Mat.10.35.

C. Howbeit wee muſt noate that diſcentions haue not pꝛoperlye their beginning of the Goſpell: foꝛ there can be no firme agrément but in the certaine truth. Whereas therefoꝛe they haue peace among themſelues, which are ignoꝛaunte of God, that commeth rather of dulneſſe and ſcenceleſneſſe in vnderſtanding, then by true conſent.

To be ſhoꝛte what contencions ſoeuer doe ariſe when the Goſpell is pꝛeached, the firſt cauſe and oꝛiginall of them is in men: but then as awaked out of a dꝛeame they begin to moue & ſtir. R. Foꝛ Chꝛiſte which is the Pꝛince of peace, cannot be the authoꝛ of diſcention: But men being impacient at the pꝛeaching thereof, are troubled by theyꝛ owne infidelitye. *A.* Wherefoꝛe the whole blame of diſcention is to be layde, neyther vpon Chꝛiſt noꝛ vpon his doctrine, but vpon the depꝛaued and coꝛrupt nature of man.

Eſay.9.5

44. And ſome of them woulde haue taken him, but no man laid handes on him.

C. By theſe woꝛdes the Euangeliſt declareth, that Chꝛiſt was not onelye contemned of them, but alſo cruellye aſſalted: as ſuperſticion is alway cruell. Alſo wee ſee that the will and deuiſes of wicked men is bꝛought to naught, except the will and conſent of the Loꝛde be ioyned therewith. Foꝛ wee muſt aſcribe it to the pꝛouidence of God, that theyꝛ pꝛactiſes are made voyde. Foꝛ becauſe Chꝛiſtes houre was not yet come (as it is ſayd befoꝛe) by the power and might of his heauenly Father hée ouercame all perilles. *A.* Reade the thirtie verſe of this Chapter going befoꝛe.

45. Then came the ſeruauntes to the highe Prieſtes and Phariſies, and they ſayde vnto them, why haue ye not brought him?

Bv. Nowe John retourning to that which he began a little befoꝛe to ſpeake concerning the ſeruauntes of the highe Pꝛieſtes, addeth, what was done to the Souldiours, whome they had ſent foꝛth to take Jeſus.

M. No doubt there was a counſayle called and gathered togither, and thys retourne of the Souldiours was grædelye loked foꝛ.

Foꝛ lyke rauening Wolues they gaped foꝛ the Loꝛdes death, PAR. hoping to ſatiſfie their rauenous deſyꝛe and cruell hatred, with the innocent bloude of Chꝛiſt: but the Souldiours bꝛing not Chꝛiſt.

And they sayde vnto them } *M.*

They doe not tarrye to heare what the Souldiours woulde saye, but because they sawe them to retourne emptie handed and with lost laboure, they are not able to abide and refraine anye longer, but burst forth, and being disapoynted of their hope, they reason the matter with them why they brought not hym bounde whome they commaunded to be brought: saying.

Why haue ye not brought him } *M.*

By these wordes they declare that they looked for nothing lesse, then their voide retourne, and therefore doe meruaile how it commeth to passe that they bring him not. C. Here wee maye behoulde how blinde the arrogancie of the wicked is. They haue in suche admiration and estimation their power, by whiche they excell in the worlde, that they are not afearde prowdelye to contemne all lawe and equitie: and if any thing happen otherwise than they desire, than they woulde confounde boath Heauen and earth. *M.* For this kinde of Tyrauntes, as they desire nothing else than to extorte and obtaine at the handes of their subiectes whatsoeuer they will or desire, without consideration of equitie and Lawe: euenso they can abide nothing lesse, than not to be obayed in all thinges and that it shoulde so come to passe that the thing whiche they commaund should not be fulfilled. This one thing, they still obiect that the superiors must be obayed: as though God were not aboue all, whose will all mortall men ought to followe. *M.* So Pharao obiected to the Midwiues that they had not fulfilled his commaundement.

Tyraunts.

Exod.1.18

A. Pilate set his authoritie before Christ, when he made him no aunswere.

Joh.19.10

M. Also these reuerende Lordes sayde vnto the Apostles, after the resurrection of Christ, Did not wee straitelye commaunde you that ye shoulde not teach in this name? And behoulde yee haue fylled Hierusalem with your doctrine, and intende to bring this mans bloude vpon vs. C. The high Priestes in demaunding why Christ is not brought vnto them, doe so farre ertol theyr power, that they woulde haue nothing to withstand their commaundement.

Act.5.28.

Act.4

A. They enquire, they complayne, they are out of their wittes, nothing considering the nightie hand of the Lord by which hee is wont to protect and defende his seruauntes. M. Euenso at this daye Kinges and Princes in theyr Edictes complaine, that they haue hitherto in vaine set forth so manye Edictes. Thankes be to God which so defendeth the cause of his truth, the confusion of humaine arrogancie, that euerye where, yea in the verye courtes of Princes, there are some founde, which wil not obay wicked commaundements but will rather make them frustrate. B. being surelie perswaded, that they ought rather to obaye God then men.

Act.5.29

46. The seruaunts aunswered: Neuer man spake as this man doeth.

R. As the heart of the King is in the hande of God, that hee maye turne the same which way it pleaseth him: euenso the practises and counsayles of theyr Ministers, are in the hande of God, neyther can they doe anye other thing than that which the Lord will suffer them. For the Ministers of the high Priests in this place intended and purposed to take Iesus, and for that cause went forth from the high Priestes: but when they intended to doe most, theyr heartes fayled them insomuch that they coulde not laye handes on him: that we might learne in aduersitye to truste vnto God, being assured that our aduersaries can doe nothing vnto vs, but that which shal please the Lorde, and which shall tourne to our profite.

Pro.21.1.

So

So he preserued Iacob from the crueltie of Laban. C. In lyke manner also we must consider the power and efficacie of the worde of God, which is wont to moue and strike not only the godly, but also the wicked. These men confesse that they were striken and tamed onely by the worde of Christe, and yet for all that they doe not repent, neyther doe they geue that due and lawfull honoure which belongeth to the worde of God. If it be true that neuer man spake after that maner, why doeth not the diuine power which they were constrayned to feele, so affect their hartes, that they geue them selues wholy vnto God? But thus verely ought that saying of the Prophete to be fulfilled, He shall beate downe the wicked with the breath of his mouth. And we shall see hereafter, that by the voyce of Christe only, they whiche sought his death were so confounded, that they fell downe backward to the ground, euen as if they had bene beaten downe with Clubbes. Let vs knowe therefore that there is so greate force and power in the doctrine of Christe, that it doth also terrifye the wicked.

Gen.31.24

Esay.11.4.

John.18.6.

Suche soldyers as these were, we may behould many at this day are, who although they be constrayned whether they will or not to wonder at the doctrine of the Gospell, yet notwithstanding are so farre from submitting them selues vnto Christe, that they abyde still in the tents of his enemies: and other some which are farre worse, being in the fauour of the wicked, doe rayle & speake euyll of the Gospell, although their conscience beare them wytnesse that the same is of God.

47. Then aunswered them the Pharisees, Are yee also deceyued.

By. The wonderfull counsayle of God appeared in the former example of the Souldiers. For he conuerteth the practises and counsailes of the high Priestes to their owne confusion and subuersion, when as he discouraged the souldiours with the onely worde of Christ. For the Pharisees sought all that euer they coulde to subuert the Doctrine of Jesus, and to bring him out of credite with all men: But their practise and counsaile hauing contrary successe, they doe confirme and set forth his authoritye, when they seeke by all meanes to extinguishe the same.

Neuertheless, their impietye increaseth more and more. So that they being nothing moued with the aunswere of the Souldiours, but rather more inflamed with anger, hatred and pride, do exclame, saying,

{ *Are ye also deceyued.* }

M. Here let vs noate the lot of Christes doctrine. The force and power seducing is attributed to the same, and in suche wise that they which were not sent to heare, but to take Christ, should bee deceyued by hearing.

So at this daye many Papistes are very wary and circumspect, that they ofr heare not the pure and sincere Doctrine of the Gospell. For (saye they) it is so pernicious and ready to seduce, that if thou heare the same but once, thou art by and by seduced. *A*. Wherevpon also the persecutours of Christ, commaund the professours of the Gospell, which are caried to death, to haue their tongues cut out of their heads, least in the middest of the flaming fire they should win some, by the open confession of Christ Jesus. And it is no maruaile if they bee so angrye at their tongues, seeing they could not resist them being directed by the holy Ghost: according to the assured promise of Christ, I wyll geue vnto you a mouth and wisedome, the which all your enemies shall neuer bee able to resist. But the foolishe and madde men are afrayde of themselues in vayne. *M*. For if the wicked man heare the Doctrine of Christ an hundred times, he shall not bee taken: naye, if hee come without a malicious heart against the

Luk.21.15

same

same, and come not with a minde to heare and to be taught, he shall retourne againe as he came. This is the glory of the trueth which the wicked go aboute to beare men in hand, that it is the doctrine of errour. *A*. But so many as are ordained to euerlasting life doe beleeue, and are gathered into the shepefoulde of Christe.

48. Doth any of the Rulers, or Pharisеis beleeue on him.

The Pharisеis doe so blame their Ministers and souldyers, that notwithstanding they maye haue them still at their commaundement. For by these wordes they signifie that it is an absurd thing that they should not stand, though the common multitude did fall. But let vs see what argument they haue to bere vp them selues why they should so proudly contemne Christ. He hath (saye they) the common and rude sort of people on his syde: but as for the cheefe Rulers and Magistrates they are agaynste hym.

They name the pharisеis for that they excelled others in knoweledge and in holynesse, so that they were counted the Princes of Princes. *M*. But firste of all they testifie against them selues that they beleeue not in the Sonne of God, when as they shoulde haue been the first of all other, whiche should haue imbraced Gods truth.

Thus these miserable men glory and boaste in that, in the which they ought rather to be sorowfull. C. For although this obiection which they make vnto the souldyers seeme to haue some coller, saying the rulers and Gouernours of the Church ought to haue their authority (as the Lawe commaundeth) in this notwithstanding these men offended, because they arrogating to them selues the cheefest authority, would not be subiect to God. God in deede committed Iudgement to the high Priest: but yet he would not haue him to pronounce the same without his Lawe. What authoritye soeuer therefore Pastoures haue, it dependeth vppon the worde of God that euery man from the highest to the lowest maye abide in his calling, and God only maye haue the prayse. It cōmeth often times to passe that the wicked beare Rule in the Church: wherfore we muste take heede that wee attribute nothing vnto men, when they depart from the worde of God. We see that all the Prophetes almoste were thus molested and troubled: for to ouerthrow their doctrine, these greate titels of high Priestes, of Princes, and of the Church was obiected vnto them. The Papistes vsing the same weapons at this day, are no lesse outragious than were the aduersaries of Christ and of the Prophetes in oulde time.

Deut.17.8

This is horrible and fearfull blyndnesse that a mortall man dare presume to sette himselfe againste God. But to suche madnesse hath Sathan brought them that esteeme more their owne Ambition, than they doe the truth of God. Neuertheless it is oure parte to geue that reuerence to the word of God, which maye obscure and extinguishe the glory of the world, and maye driue awaye the vayne smoake of the same. For it should goe euell with vs yf so be our saluation shoulde depende vppon the will and pleasure of Princes: and to vnstable shoulde that Fayth be, which should eyther stand or fall at their becke. *M*, Here also we see howe harde a matter it is for them to beleeue the Gospell of Christe, which haue rule and gouernment in the Church of God and are famouse by the meanes of doctrine. Wherefore that whiche these men bringe against the doctrine of Christ doth greatly make for the same.

For the same is more to be approued because suche come not to the same, rather than if they did imbrace it. And this is manifeste that it serueth not worldly glory and estimation but the glory of God: otherwise this kinde of men would haue beene the firste that shoulde haue imbraced the same. For it is verye in-

com-

Therefore we muſt haue reſpecte not vnto men but vnto god who can deceiue no man.

49. But this common people which know not the Lawe are curſed.

C. The fyrſte parte was Pride, becauſe they bearing them ſelues bould vpon the titell of the Prieſthode, woulde haue all men to be ſubiect vnto them: The ſeconde is contempt or diſdaine, for that they deſpiſe the reſte as of noe price, euen as they are alwayes contumelious to others, which haue to much lyking of them ſelues: and alwayes the contempt of oure brethren followeth the ouermuch loue of our ſelues.

Which knowe not the Lawe.

M. But if thou conſider well, the common people came nerer the true knowledge of the Lawe, than did theſe rulers and Phariſeis. If thou haue reſpect vnto their life, no doubt it was more conformable to the Rule of the Lawe: If thou haue reſpecte to their fayth thou ſhalt fynde that they were more obedient to the Lawe of God then the other were.

For it is the principall poynt of the Lawe to knowe ſynne, and to imbrace the grace of God propounded and offered in Chriſte. Furthermore if ſo be this people were Ignorant of the Lawe, whoſe fault was it? Was not the falte in the Rulers and Phariſeis? For it was their partes to inſtruct and fede the people of God with the word of God and of the prophetes: but when Chriſte their chefe and moſte excelent teacher came, he founde them (as they them ſelues confeſſe) ignorant of the lawe of God.

Therefore they bring this teſtimonye concerning the ignorance of the people againſt themſelues. So alſo let vs anſwere thoſe which at this day ſaye, The rude and vnlearned multitude followeth this newe doctrine, by which ignoraunt men are ſeduced. Iſſobe the people of Chriſt, be rude, vnlearned, and ignorant of the holye Scriptures, and is therefore ſeduced, why haue not you that be Maiſters and teachers of the Churches, better inſtructed and taught them? Why haue you taken from them ſo many yeres the reading of the Scriptures, and doe alſo at this daye depriue them of the ſame, by fire and ſworde?

ignorance in the people is thorow the Prieſtes negligence.

C. There is alſo another cauſe why they pronounce the people to bee accurſed. They pretende the ignorance of the Lawe: but there was another cauſe, namely, for that they thought there was no holineſſe but in their owne order.

Euen as at this daye the popiſh ſhaueling Prieſtes, boaſting themſelues aloane to be of the Churche, do contemne the laye people (as they call them) euen as if they were prophane.

But GOD to beate downe thys madneſſe and pryde, doth preferre the humble contemned, before thoſe that are ſo highly exalted. And we muſt noate here that they boaſt of the knowledge of the Lawe, by which they did not inſtruct men in godlineſſe, and in the feare of God, but of that knowledge, by which they onelye were counted meete interpretors of the Lawe, and to aunſwere doubtes and obiections: It is verye true that they are accurſed whiche are not taught and inſtructed in the Lawe of God, the knowledge whereof doth truely ſanctifie vs: but this knowledge is not reſtrayned to a fewe, that they being puffed vp with a wicked truſt and confidence, might deuide themſelues from other men: but it doth generallye belong to all the Children of God, that from the leaſte to the greateſt, all maye be vnder the obedience of fayth.

Knowledge Gods lawe doth ſanctifie vs.

Pſal. 119.

51 *Nicodemus* ſayth vnto them, (hee that

came to Iesus by night, and was one of them)

51. Doeth our Lawe iudge any man before it heare him, and knowe what he hath done?

By. Although a fewe of the Rulers clave vnto the Lord Christ, yet notwithstanding it was mete that the wordes of these Rulers which spake against Christ, should be convinced of a lye: the whiche was done by this demaunde of Nicodemus. C. And this man the Euangelist discribeth vnto vs to be indifferent, whiche neyther seriously durst take vppon him the defence of Godly Doctrine, nor yet could abyde that the the trueth should be oppressed. When he sayth that he came by nyght, that is partly to his commendacion, and partly to dispayse. If he had not loued Christ, he neuer durst to haue set him selfe against the fury and rage of the wicked. For he knewe if a man dyd but mutter or hisse, he was by and by hated and in daunger. Therefore in that he durst cast forth one worde, though to small effecte, he bewrayeth certayne small sparkes of Godlinesse which were in his heart: *M.* for whereas he sayeth generallye that no man ought to be iudged, he doeth not plainelye defende, neyther the Doctrine of Christ nor his Fayth, for feare of ciection and excommunication. C. The Euangelist therefore meaneth by these wordes, that he sauoured as yet of his night and priuy lurking, and that he was not a true Disciple of Christ. He sayth that he came once to Christ in the night, but yet that he stode styll among the enemies of Christ, and retayned his place. This is the more dilligentlye to be noted, because many at this daye, whyle they pretende that they are lyke to Nicodemus, thinke by this couller, that they maye dallye with God, and escape vnpunished. But graunt that whiche they desyre, namelye, that they differ nothing from Nicodemus, what doeth such example I praye you, helpe them.

Nicodemus denyeth that Christ ought to be condempned before he be heard. Thus muche maye be sayd for a Theefe or Murtherer. For this is a common saying: Better it is that the guyltye should be set at lybertye, than that the innocent should be condemned. Furthermore, to helpe the person of Christ, he quite forsaketh his Doctrine. What now shall we fynd here worthy to commende him for a Godlye and faythfull man?

But we shall frame this example far more profitable to another ende, namelye, that the Lorde doeth often bring to passe, that the Doctrine which semed to be lofte, doeth by lytle and lytle take roote, then after processe of tyme, spring forth, and last of all, flourishe and bring forth fruite: euen as dyd the Fayth of Nicodemus, after the death of Christ. Ioh.19.39.

B. Moreouer, although he durst not here openlye defende the Lord, yet notwithstanding, it came to passe by this interruption and disturbing of them, that this present pestilent counsayle was dissolued, as we shall se anon.

R. We must also noate that among so many notable Pharises, there was but one onely Nicodemus: so small is the number which beleeue.

52. They aunswered and sayde vnto him, Art thou also of Galilee? Searche the Scriptures and see: for out of Galilee aryseth no Prophete.

{*They aunswered.*}

By. The Pharises being wholy blinded with

with enuye and impietye, according to their manner fall to sclaunder furiously crying.

Art thou also of Galilee.

M. Reprochefully they called al those which imbraced Christ, Galileans, C. as though he could haue no man to hould of his side, except he were of that barbarous and base corner of Galilee. By they thought that Christ shoulde come out of Galilæ, whereupon in great contempt they called him a Galilean. Out of this Deuillishe Schole, Iulian the Apostata learned that reprochefull Lesson, wherby hæ called Christe him selfe and all Christians by the name of Galileans. But that myserable Catife felte him no impotent Galilean, but a most mightye King, by that iust vengeaunce whiche hæ cast vpon him: at which tyme he was constrained to crye, Thou hast ouercom. And verilye, Christ shall ouercome for euer, raygning in the middest of his enemyes.

Iulian the Apostata learned his lesson of the Pharisees.

C. And whereas wée sée the Pharisées to be so violently moued against Nicodemus, we maye noate thereby the furious hatered with the which they were inflamed against Christ. And yet notwithstanding he dyd not plainly take vpon him the defence of Christ, but onely affirmed that hæ ought not to bæ condempned before he were heard. Thus deale the Papistes at this day, who will not suffer any man so muche as to open his mouth in the defence of the Gospell, but they wyll by and by exclame that hæ is an heretique. *M.* The Pharisées make no aunswere to Nicodemus concerning the rashnesse in iudging, but doe reprowe him as one ignoraunt of the Scriptures.

As if they shoulde saye, Sæing thou art a Pharisæ, and of our order, art thou not ashamed to set thy minde vpon the dregges and filthynesse of the Galileans, as do the multitude which are ignoraunt of the Lawe, and are accursed.

By. No scripture promised vntovs that a Messias shall come out of Galilæ: yea so vnfortunate is Galile that it hath brought forth vnto vs fewe or none that haue bæne notable Prophetes so small hope there is to loke for the Messias the Prince of all Prophetes, to come out of the same. M. If thou bæ ignoraunt of this,

Searche the scripture and see.

And thou shalt not fynde that any one Prophete hath come out of that base and barbarous nation. Thus these blinde men thonght that they had sufficientlye aunswered Nicodemus. But what reason I praye you hath their obiection concerning Galilæ. For admit that there came neuer any Prophete out of Galile, howe doth it followe thereof that Christ is not a prophet, although he were borne in Galilæ, as he was not. But they are blynde and quite out of their wyttes.

Furthermore doth not the Prophet saye that this notable benefite was bestowed vpon the Galileans: Galilee among the Gentilles, a people whiche walked in darkenesse sawe great light. The which was fulfilled when Christ by the Preaching of his worde visited this people, as Mathew expounded the same. R. If so bæ they woulde truely haue knowne Christ, they shoulde first of all haue loked vpon his Doctrine, then vpon his workes. Esay. 9.1. Mat 4.15

For in Iudging of Doctrine we must not haue respect to the person, to the countrey or to the apparell of the Prophete or Apostle, or minister, but to his worde and Doctrine, whiche these men dyd not.

M. Vnt thus they framed their priestlyke argument. There hath not rysen a Prophete out of Galilæ, therefore there shall neuer any rise.

If there neuer rise any thence: then Iesus is not a Prophete. Thus also doe the Bishops of Rome reason, The seate of Rome neuer fell: therefore it shall neuer fall. But Saint Iohn denyeth this consequence. Apoca. 18.6

53. And euery man went to his owne houſe.

C. Nowe followeth the ende and iſſue of all this platforme. If anye man conſider with himſelfe what the kingdome of the Prieſthood was at that time how great their madneſſe, and alſo how great their preperation, and on the other part, how naked, bare, vnprouided, and deſtitude of all mans help Chriſt was, there is nothing to be ſeene but deſtruction. M. The Phariſes and hye Prieſts conſpired together, conſulted, gaue commaundementes, ſent foorth Souldiers, and yet for all that, did not onely bringe nothinge to paſſe, but alſo retourned home more troubled then before.

C. Therfore, in that ſo ſtronge a conſpiracy of it ſelfe came to nothinge, and all they as waues of the Sea brake them ſelues with their owne violence and force: who ſeeth not that they were ſcattered by the mighty hand of God?

Bv. For there is no counſaile againſt the Lorde. M. And this is a lyuely Image of thoſe counſailes, and aſſembles, which are not gathered together in the Lorde. A. For onely the counſell of the Lorde ſhall ſtande, and his wyl ſhalbe doone. C. For the Lorde is neuer changed, but is alway lyke hymſelfe. So that ſo often as he wyl he ſhall fruſtrate the deuiſes of his enemies, who although they haue all thinges at hand & are redy to bring their purpoſe to paſſe, yet notwithſtandinge ſhall departe with loſſe of their labour. And we haue often times ſene that whatſoeuer the enimies haue practized to deſtroye the Goſpell, hath bene by the wonderful grace of God by and by made fruſtrate and voyde.

M. And the knowledg of Chriſt more famouſe and manifeſt to all men.

Pſa.32.

Eſa.46.

Luk.21

John.1

The eyght Chapter.

1. IESVS went vnto mount Oliuet. R

THIS HISTORY concerning the adulterous woman, contained betwen this and the twelue verſe, C. was not knowne to the Greeks: wherevppon many thinke that it was borrowed from ſome other place, and here inſerted. But becauſe it hath bene alwayes receaued of the Latine Churches, and is found in the moſt auncient bookes of the Greeks, and containeth nothing vnworthy of the Apoſtolicall ſpirite, B. the ſame alſo maye be reade with great fruite. R. Euſebius in his Eccleſiaſticall Hiſtorye, in the laſte chapter of his thirde booke, ſaith that the ſame is wrighten after the Hebrues. But whatſoeuer he was that wright this ſtory, it was worthye to be kept from perishinge, For it teacheth very notably that al men how righteous ſo euer they ſeeme to be in outward ſhewe, are equalye and as much before the Judgment of God, vngodly and ſubiect to ſinne, as the manifeſt wicked.

Luk.21.

Vnto

{*Vnto mount Oliuet.*}

B. The Lorde being in Jerusalem often times went aside into this mountayne to praye, and that moste commonly in the night, for in the daye tyme he taught in the temple, preaching vnto the people the grace of his heauenly Father.

Luk.21.37

For there was no other thinge that became him better, or was more profitable for men, seeing the knowledge of the father and of him is euerlasting life. Concerning prayer and his going aside to praye, reade the first verse of the first chapter of Mathewe.

John.17.3.

2. And early in the Morning he came againe into the temple, and all the people came to hym: and he sate downe and taught them.

{*And early in the morning.*}

M. The Euangelist here commendeth vnto vs both the diligence of the Lorde and of the people. He sayth not simply, he came agayne into the Temple but he sayth, Early in the morning hee came againe into the Temple. And hee noteth the dilligence of the people when he sayth.

{*And all the people came to him.*}

The Euangelist Luke more plainly sayeth. And all the people came to him into the Temple, to heare him. Bv. Therfore let slouthful and ydell men be ashamed of their negligence, to whome it is sweete and pleasaunt to slepe in the manifest daylight, and doe seldome or neuer enter into the Church or Congregation of the Godly.

Luk.21.38.

Let both the teacher and the Disciple learne, that the morning tyde is the moste apte and conuenient tyme to atchiue great matters, and to labour in deuine and holy thinges. *M*. The Popishe Canons and monkes doe rushe early into their Temples, but not with that minde & to that end that Christ did.

Christ went to see those Sheepe, which he had begon to feede, early in the morning: but what these men seeke in their Temples, the whole worlde knoweth.

{*And he sate downe and taught them.*}

Bv. He sheweth that the Churche hath not a more excelent Treasure than the doctrine of Godlynesse and that there is no Ministery or seruice in the Churche more acceptable than teaching. In that Christe taught sytting, the maiestie of his doctrine is expressed.

Teaching most acceptable seruice to God.

Howbeit, wee reade not that he alwayes taught sitting, as wee sawe in the seauenth Chapter going before, the seauen and thirtie verse.

A. But it maketh no matter whether hee that teacheth sitte or stande, so that hee bouldely preache vnto the people of God wholesome doctrine.

3. And the Scribes and Pharisees brought vnto him a woman taken in adulterye, and when they had set hir in the midest.

C. The Euangelist, meaneth that this matter was deuised among the Scribes and Pharises of set purpose, to intrap and snare our sauiour Christ.

B, They saw that the Lorde was wonderful pittifull & gentle toward sinners, and therefore they hoped that he woulde set this adulterouse woman at lybertye contrary to the Law of Moyses, and so to geue vnto them occasion to be reuenged on hym as a breaker of Gods lawe.

C. Yée meaneth the Phariſees, becauſe they were principall in the order of the Scribes. M, But what was the cauſe why they brought the Adulterouſe Woman aloane and not the Adultero, ſeeing the Lawe was made as well for adulterouſe men as for adulterous women that boath might be put to death? It is not certaine whether they toke the man with the woman, or no: and if they did take them boath together, why did they not aſwel bring him as her, but onely becauſe they brought the woman aloane to the Lord for ſome euell purpoſe. But if we beholde the corruption of this preſent age, we ſhall finde it moſte euident, that at this day whoremongars, and adulterouſe men eſcape frée, for the moſte parte, and the women only are punished ſpecially if the men be of anye countenaunce, ſubſtaunce, or greate parentage.

Leui. 20. 10
Deut. 22. 22

So that the weaker beſſell is poniſhed and the ſtrongar goeth frée. This inequalitie the Lawe of God doeth not approue, which appoynteth as well the man as the woman taken in adultery to be punished by death.

Adultery poniſhed with death in the oulde Lawe.

4. They ſayde vnto him, Mayſter this woman was taken in adultery, euen as the deede was doing.

B. They ſalute hym by the name of mayſter: but with the ſame affection & mind, that they had, when they demaunded of him the queſtion concerning tribute: that is to ſaye, they call him Mayſter, whoſe Diſciples they woulde not be. This is the manner of ypocrits to carry a ſhewe of that whiche is not in them. A. But not euery one that ſayth Lorde, Lord, ſhall enter into the Kingdome of heauen, but he whiche doeth the will of my Father whiche is in heauen.

Mat. 22. 16

Mat. 7. 21

5 Moyſes in the Law commanded vs, that ſuche ſhoulde be ſtoned: But what ſayeſt thou.

M. The Phariſeis knewe the Law and alſo how to cite the ſame in another bodies cauſe, and when they ſaw it ſerue for their purpoſe. They knewe alſo what poniſhement the Lawe layed vpon Sinners when other mens ſynnes came into Judgement: but when they themſelues offended againſte the Lawe, then ther was not ſo much as mention made of the ſame. But the Lawe doeth not only commaunde this, that the haynouſe offender ſhould be poniſhed, neither was the Lawe only made to this ende, that we might knowe when other men ſinne and when they are to be condemned: but it doth alſo commaund that no man oppreſſe the Innocent: and (as Nicodemus ſayde) that no man be Judged before his cauſe be hearde, and furthermore it was geuen to this end that euery man might behoulde in the ſame as in a glaſſe, the deformitie of ſynnes, and the corruption of mans nature.

But ypocrites which deſier only to Judge othermen, are blynde in their owne ſynnes, but more quicke of ſight than Linceus in behoulding other mens faltes.

Linceus a man who coulde ſee ſhippes on ye Sea. 130. miles from him & could nomber the & alſo could ſee through a ſtoane wall as ſome write.

C. Furthermore their diſhoneſty was ſo greate in ſeking occaſion to cauill, the whiche alſo they bewraye with their owne mouth.

For they ſaye that they haue a manyfeſte commaundement in the Lawe: Wherevppon it muſte needes followe that they deale malicioully in ſeking and demaunding of the ſame, as of a doubtfull matter.

But their purpoſe was to conſtraine Chriſte to forſake his office of preaching that he might ſeeme to be a man waueryng and inconſtant.

R. They cyte the Law out of the twenty chapter of Leuiticus, where it is ſayde

And

nd the man that commiteth adultery with a nother mans wife becauſe he hath committed adultery with his neighbours wife, the adulterer and the adultereſſe, ſhall both die the death. But the Lawe doeth not therefore puniſhe the ſynnes and offences of men, as though the puniſhement of the ſworde were a ſatiſfaction for ſinne: (for the death of Chriſte onely, hath made ſatiſfaction for ſinne) but offendours ar puniſhed by the ſworde for examples ſake, that the people might feare to offende: and leſte in tyme ſinne and wickednesſe might be counted for vertue and righteouſneſſe. For the ſin that is left vnpuniſhed is not knowen to be ſinne.

Leui. 20. 10.

Ponishmēt of ꝑ Lawe doth not ſatiſfie for ſinne.

Sin vnpuniſhed is not knowen for ſinne.

If any man obiecte the dede of Phinees the which is commended to come as it were from a deuyne zeale, and is ſayd to tourne away the wrath of God from the Children of Iſrael: I aunſwere that the dede of Phinees was not a ſatiſfactorious puniſhment of ſinne, (for no puniſhment ſauing the onely poniſhment of Chriſte Jeſus hath ſatiſfied for ſinnes) but by this cruell ſtabbing (as it maye ſeme) of Phinees, the reſt of the Iſraelites were made afearde to committe Whordome with the Daughters of Moab and Idolatry with Baal peor, that knowing their Impiety they might repent: by which repentaunce the wrath of the Lorde is pacefied.

Num. 25.

Wherefore Phinehes is ſayde by hys facte to haue appeaſed the Lordes wrath not that any death is ſo cruel which may ſatiſfie for ſinne, but becauſe hereby the people was brought into the right waye and to repentaunce: by whiche the Lord is pleaſed yt ſo be it procede from fayth.

Magiſtrats appeſe the wrath of God by poniſhing ſin.

So euery faithfull Magiſtrate, by puniſhing with the ſworde horrible offences, and by their puniſhmentes drawing the wicked people to repentanc is ſayde to appeaſe the wrath of the Lorde, and to take awaye ſinne.

6. This they ſayde to tempte hym,

that they might accuſe him.

But Ieſus ſtouped downe, and with his finger hee wrote on the ground.

This they ſayde to tempte.

M. The Euangeliſte nowe expreſſeth with what minde the Scribes and Phariſeis brought the adulterouſe woman vnto Chriſte, namely, not to admoniſhe him or to make him circomſpecte, but to tempte, to accuſe, and to deſtroye hym.

All temtation or tryal is not euell For God tempteth his ſeruantes: one frend is tempted of another: the childe is tryed by the Father, the Wyfe by her Huſbande, the Seruaunt by his Maſter, not that they might be hurt by triall, but rather that they might thereby be profited. The Deuill alſo tempteth, whereupon alſo he is called a tempter in the Scripture.

Temtatiō generaly is not euell.

Mat 4. 3. 1 Theſ 3.

M. Alſo enemies vſe to tempt, not to profite thereby, but to hurte, and to deſtroye.

This kynde of temtation is wicked and playne Deueliſhe. Therefore the lord hath exhorted vs to beware of thoſe which tempt with an euell minde, when as he willeth vs not only to be Innocent as doues, but alſo wiſe as ſerpentes. R.

Mat 10 16

Therefore, becauſe Chriſte preached him ſelfe to be gentle and lowly in hart: and becauſe alſo they had heard him ſay ſo often tymes Go thy waye thy faith hath ſaued thee: on the one ſide they ſett before him this ſinfull woman, on the other ſyde, the Lawe, C. to the ende they might catche Chriſte in a trippe by the prouidence of the Lawe. For it was not mete to abſolue any whome the Lawe

Mat ri. 16. Mat. 9. 5. Lu. 7. 48. 50

con-

demned. If he shoulde subscribe to the Lawe, he might seme after a sort to be contrary to him selfe. R. And so they had taken occasion to discredyt him with the people, and to convince him of a lye as one which preached many thinges concerning remission of sinnes, whiche notwithstanding he did not performe.

But Iesus stouped downe.

PAR. Iesus, who by his deuine wisedome knewe the secrete thoughtes of the harte, so deluded the mallice and subteltie of his aduersaries, that he deliuered the synfull woman oute of the handes of those that went about to stoane her and yet notwithstanding did not discharge her of punishment, lest he might seme to offende against Moyses and the pollityke Lawes: and againe that he might not condemne the cause of his comming into this worlde which was to saue sinners.

M. What it was that Christe wrote because the euaungelist himselfe doth not shewe, as we cannot define, so we maye not to curiously searche after the same.

Bv. It semeth to some that he wrote these wordes vppon the ground Ye are earth, and ye Iudge of the earth.

M. Othersome thinke that he wrote the very same whiche he aunswered afterwerde in wordes. Many thinke that he wrote some more secrete matter, as many of their haynouse sinns which tempted him. Bv. Some thinke that the Lord vsed here only the Iesture of his bodye: which doath he and manye other wise men often tyme vsed. C. And some running to allegories, think that by this meanes the difference betweene the Lawe and the Gospell was noated, because Christe woulde not write in tables of stoane, but in man, which is dust and earth.

But to omitte all these we must rather saye that Christe vsed this Iesture, to shewe that he so litle regarded theyr wordes, that he would scant vouchsafe to geue eare vnto them. Euen as if one, when another is telling a tale, shoulde with his finger drawe lines vpon a wall, or shoulde tourne his backe, or by some suche like sygne, shoulde declare that he geueth little hede to that which is spoken.

Euenso at this day when sathan by many waies goeth about to draw vs from the right order of teaching, we ought in contempt to omitte many thinges which he obiecteth vnto vs. The Papistes doe seke to weary vs so much as they maye with many vaine Cauills: in discussing of the whiche if so be Godlye teachers shoulde busily occupie them selues they shoulde begine to weaue Penelopes webbe.

Penelope a woman who to delay her louers desired hir liberti til she had wouen a web which being greted her. she deuer on weaue ỹ in the nigte which she had wouen in ỹ daye.

Suche delayes therefore, whiche doe nothing hinder the race of the Gospell are wisely neglected,

7. So when they continued asking hym, he lifte vppe hym selfe, and sayde vnto them, lette him that is amonge you withoute sinne, caste the first stoane at her.

So when they continued.

Therefore they did not vrge him once only, but diuerse tymes, and required an aunswere to the propounded question. They gathered that the Lorde did feare the snare which was layed to catche, and that he coulde not make an aunswere without perill. Herevppon they doe more vehemently and instantly vrge hym to aunswere. For they thinke it impossible that he shoulde escape. If he aun-

aunſwered but a litle. By. When they thus abuſed the Lordes gentleneſſe, and as conquerers triumphed ouer hym, and went aboute to wreſte as it were an anſwer out of his mouth, the Lorde erected and lifted vp him ſelfe.

M. O how greedy, think you they were nowe to receaue the wordes from his mouth, when they ſawe that he lifted vp him ſelfe and began to open his mouthe to geue them an anſwer: Surely, the Wolfe was neuer more greedye of his pray. What then was his anſwer?

Let him that is among you without ſinne.

R. A moſte wiſe anſwer, by whiche Chriſt neyther findeth falt with the ſentence of the Lawe concerning Adulterie nor yet retracteth his doctrine concerning remiſſion of ſinnes. *M*: His aduerſaries looked for another manner of aunſwere.

But Chriſt ſpeaketh according to the manner and cuſtome of the Lawe. For the Lorde God commaunded that the witneſſes, by whoſe teſtimonie Judgement was geuen, ſhould by their owne handes ſtoane the malefactors and offenders, becauſe men ſhoulde haue the greater conſcience in geuyng teſtimonye. Deut.17.7

For many men raſhly take vpon them an oath to ouerthrowe their brother, becauſe they doe not conſider that a mortal wounde is geuen vnto them by theyr tongue.

Howbeit in this, the wordes of Chriſt differ from the preſcripte of the Lawe becauſe there God ſimply admoniſheth that no man ought to be condemned by witneſſe but he, whome the witneſſes will kill with their owne handes: but here, Chriſte requireth perfect Innocencie to be in the witneſſes, to the end that no man might take vpon him to conuince another of any crime, but ſuche a one as ſhoulde be pure and perfect and without all faulte himſelfe.

And that wiche he ſpake then to a fewe, we muſt vnderſtand as ſpoken to vs all, namely, that whoſoeuer accuſeth another, muſt ſette before him ſelfe the Lawe of Innocencie: otherwiſe we doe not perſecute the offence, but are rather enemies to the perſonnes of men. *M*. But this place ſeemeth to be ſuche that it taketh awaye quight from among men all vſe of magiſtrates, of Lawes, and of puniſhmentes. C. For what Judge can there be found whoſe concience doth not accuſe him in ſome matter or other? What witneſſe can there come forth but he hath one falt or another? He ſeemeth therefore to remoue all witneſſes from the Barre, and all Judges from the tribunall ſeate. Queſtion.

M. Moreouer yf ſo be he ſhoulde caſt the firſt ſtoane at the adulterous woman whiche was without ſin, why than did not Chriſte him ſelfe this, when as beſide him there neuer liued any man in the worlde, which was not a ſinner: He ſhoulde therefore haue done that him ſelfe which he aunſwered to others in wordes: becauſe hee was ſeperated from among ſynners, and had no ſynne, neyther was there any guile founde in hys mouth. Heb.7.26. 1.Pet.2.22.

C. I aunſwere. This is not a preciſe and ſimple interdict and prohibition by which Chriſte forbiddeth ſynners to doe their office in correcting and puniſhing other mens offences, but he onely reprehendeth ypocrites, who being to ſeuere and cruell Judges of other men, do quietly paſſouer their owne ſynnes. No mans ſinnes therefore ſhalbe a lette vnto them, but that he maye correct other mens faltes, and puniſh them alſo often as nede ſhal require, ſo that he hateth as well in him ſelfe as in another, that thing which is to be condemned. Yea euery man ought to beginne here, and to aſke his conſcience, and to be a witneſſe and Judge againſt him ſelfe, before hee come to other men. Aunſwere.

And ſo it ſhall come to paſſe that wee ſhall warre againſt ſynnes withoute hatred againſt anye man. By. In theſe wordes therefore due correction and the autority of the ſworde againſt offenders is not taken awaye: only the mal-

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lice of the Pharisæs and Elders, is reproued, and restrayned.

They woulde seeme to be iust before men, and the maintayners of the Lawe when as notwithstanding they were trasgressors of the same, and had neyther loue nor zeale to obserue and kæpe the same.

Wherefore the Lorde did so frame his answere that he did both admonish them of their synnes and also brought the Aduterouse woman to repentaunce.

R. To the same effecte also we reade that he answered in another place to some, which tould him of the Galileans, whose blood pilate mingled with their sacrifices: Think ye (sayth he) that those Galileans which suffered those thinges Luke.13 were greater sinners than the other Galileans: I tell you naye, but except ye repent ye shall all in like manner perishe.

A. We sæ therfore that this is the drift of Christe to bring men to repentaunce: the which cannot be execpt there go before a serious knowledge of synne to the which he sought here to bryng his aduersaries.

8. And agayne hee stouped downe and wrote one the grounde.

By this Iesture he declared that they had the aunswere whiche they deserued.

For euen as they were carefull to make this obiection vnto Christe, so by this his aunswere they were not cleane put oute of doubte seeing they sought for nothing else but to haue occasion to accuse and to destroye Christe.

R. Furthermore Christe vsed this Iesture againe, to the ende that otherwise busying him selfe, he might bring them to a consyderation of that whiche he had spoken.

9. And when they heare this, (being accused of their own consciences) they went oute one by one, beginning at the eldest euen to the laste: and Iesus was left aloane, and the vvoman standinge in the mideste.

And when they heard this.

M. The Euaungelist in fewe words, but yet very playnly and euidently, describeth the confusion of the aduersaries of Christ the Scribes & Phariseis. For they came to this ende and purpose that they might insnare Christe to the death with their traps, or if this fayled, to discredite him quight with the people. The first they obtayned not: for hæ aunswered not against the Lawe of Moyses, as they thought hæ woulde haue done: as for the other (contrarye to theyr erpectation) they themselues sustayned, with shame ynogh.

R. For the moste breese and pithie sentence of Christe did not onely enter into their eares: but also pearsed euen the bottom of theyr hart. M. And their conscience no doubt was so greatly wounded with this aunswere of Christe that at the firste they were quight dumbe and had nothing to reply againe, for it had bene to shamfull if they had denyed them selues to be sinners, and againe reprochefull to their estimation and name if so be they had acknowledged the same seeing they were counted of all men iust and holy: and fearing leste they shoulde when he had lifted vp him selfe agayne haue harde moze than they wolde willingly Heb.4.

linglye beare, by and by, while hæ was wryting vpon the grounde agayne, they withdrewe them selues secrætelye, one by one, out of the Temple, tyl they were all gone: Bv. and the more honourable that any of them was among the common people, the more haste he made, that he might not bæ one of the last. For this is meant by these wordes.

{Beginning at the eldest, euen to the last.}

C. Hereby it appeareth howe great the force of an euyll conscience is: for these wicked Hipocrites purposing with theyr cauilles to delude Christ: so sone as they were wounded in cõscience, but with one word as it were, fled away. With this Paule the pride of Hipocrites must bæ beaten downe, to the ende they maye bæ brought before the iudgement seate of God. Howbeit, it maye be that they being made ashamed before men, it shall preuaile more with them than the feare of God. Notwithstanding, this is much that they willingly acknowledge them selues to bæ guyltie, in starting awaye with shame. Furthermore wæ haue here to noate how farre this fæling of sinne differeth from repentaunce, with the whiche the Scribes were touched. For wæ must bæ so moued by the Iudgement of God, that wæ must not sæke for starting hoales, to shonne the sigt of the Judge, but must rather goe directly vnto hun, and craue pardon, that we maye finde helpe in tyme. Heb.4.

{And Iesus was left alone.}

M. This is not to bæ vnderstoode, that Iesus was so lefte aloane in the Temple with the Woman, that not so muche as one man aboade with him styl, sæing that this cause befell in the greate assemblye of People: C. But that all the Scribes, which brought the Adulterous woman, were no more troublesome vnto him. *M.* For not one of them remayned beside to whome this cause appertayned. B. For they were all worthye so to bæ confounded with shame, that they should straite way draw them selues out of the sight of others.

This dyd the secræte efficacye of the spirite of wisdome in Christ bring to passe: C. to the ende wæ might not doubte, but that we shall be able to ouercome all the practises of our enemyes, if so be wæ wyll suffer our selues to be gouerned of the same spirite. But therefore it commeth to passe that wæ are oftentymes oppressed, because we neglecting their lying in wayte, are nothing carefull to take counsayle: or else trusting to our owne wisedome doe lytle consider, howe necessarye for vs the gouernment of the spyrite is.

Lastly, when it is sayd that the Woman aboade with Christ, let vs learne by this example, that there is nothing better for vs, than to be brought as guylty before his tribunall seate, so that we obedientlye submit our selues to his iudgement. Luk.9.56.
A. For the Sonne of man came not to destroye mennes lyues, but to saue them.

10. When Iesus had lyft vppe him selfe, and sawe no man but the Woman, hee sayde vnto her, Woman where are those thine accusars? Hath no man condempned thee?

PAR. When Iesus by his diuine policye and wisedome, had geuen those rauening and cruell wolues the repulse, hæ speaketh to the sinnefull Woman, and that which he doeth, he doeth verye circumspectly. First he asketh where are her accusars, when as notwithstanding, he knewe well inough that they were fled awaye with great shame and confusion. Bv. Hæ meaneth therefore that they being wicked and vngodly, and

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having their owne conscience accusing them, distrusted their owne cause. M. Furthermore, as not knowing that shee was yet uncondemned, he demaunded farther saying.

Hath no man condemned thee.

When as no doubt he was ignorant of none of these thinges. But his purpose was by these demaundes, both to comfort the woman, and also to make manifest unto the standers by, howe vaine the Wisedome and pollicie of man is against the trueth.

11. Shee sayde, no man Lorde.

And Iesus sayde, neyther doe I condemne thee: Go and sinne no more.

no man Lord.

M. The Lorde demaunded of her two thinges: but she only aunswered to the latter, not greatly regarding where her accusers were. She affirmed that she was condemned of no lawful Judge the which the Lord knew wel ynough: & in deede the custome was not, noe more than it is at this daye, that condemnation should goe before accusation: and the accusers themselues were gone for shame.

But it was necessarie that this aunswere should be heard because of the people whiche stoode by, leste Christe might seeme to resist the Judgement of the Lawe.

Neither doe I condemne thee.

C. We haue not here the symple absolution of Christe put downe, but that he sent awaye the woman free. And noe maruelle for he woulde do nothing but that whiche shoulde become his persone

R. As if he shoulde saye, I leane to the Magistrate his authoritie, but seeing he hath left thee uncondemned, neyther wil I condemne thee: for therefore am I come, to remitte sinnes, My office is to saue and not to destroye. C. For hee was sent of the Father to gather together the lost Sheepe.

Therefore beeing mindfull of his calling, he exhorteth the woman to repentaunce and, comforteth her with the promise of Grace.

M. He sayth not, Neither shall any man condemne thee because he woulde not abrogate the office of the Lawefull Judge. C. Therefore they whiche gather herby that adultery is not to be punished by death, by the same reason it is necessarie that they graunt, that an inheritaunce ought not to be deuided, because Christ would not make him self an Arbiter or umpire in that businesse betweene to brethren. Yea, lette everye wickednesse be exempted from the punishementes of the Lawe, yf so bee Adulterers maye escape unpunished, then open the gate to treason, to murther, to rapine and theft. Luk. 12.13.

Doth not the Adultresse in bringing forth a bastarde, doth she not, (I saye) both robbe the name of the stocke and familie, and also transferre and carrie the heires right, which commeth by lawfull inheritaunce unto others which are straungers? This must needes bee the rote of all euell, when the wife which is geuen to her husbande, to his greate reproche geueth her selfe to be defyled, wherby she breaketh the holy couenant of God, without the which there can bee no holinesse in this worlde. M. Therfore this saying of Christe ought not to be taken for a defence of Adultery, as though the same ought to be unpunished among Christians.

Bv. As though the Lorde Iesus take uppon him the defence of Adulterers, and minded by the preaching of the gospell, to defende and mayntayne Adulteries.

But this is popishe Diuinity, name-

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lye, that Chriſt in this place brought the Lawe of grace, by which impunitye is geuento Adulterers. And going about by all meanes possible to pull out of the heartes of all menne the grace of Chriſt, the whiche the Doctrine of the Goſpell commendeth vnto vs euerye where, they onelye in this place preache forth in some tune the Lawe of grace.
And why do they this but onely because they maye defyle other mennes wyues, and escape vnpunished?

And all this commeth of their Deuilishe singleneſſe and vowed chastitye, who thincke it not expedient to haue a lawfull Wife.

But let vs noate that Chriſt so remitteth mennes sinnes, that yet notwithstanding, hée doeth not subuerte and ouerthrowe Pollitique order, Judgementes and punishments appointed by Lawes. *B*v. For the offices of the Judge and of the Preacher are discrepaunt. R. Not that the offices of the Goſpell, and of the sworde, are contrarye within them selues, but because the one is Ciuill, respecting outwarde peace, the other Diuine, administering true peace of conſcience.

B v. If therefore the Magiſtrate had lawfullye condempned Adulterye, Chriſte woulde not haue abſolued the same.

Hée abſolued her from sinne if shée repented: but hée toke not awaye the punishment and publique example.

Euen as also hée receyueth the penitent and faithful Theefe into the fauour and grace of GOD, but yet dyd not deliuer him from the punishment which hée had deserued for theft.

Luke.23.

{Goe and sinne no more.} *M*.

Our Sauiour Chriſt doeth not here vpbrayde the sinnefull Woman, neyther doeth hée exaggerate the filthineſſe of her faulte, but quietlye sendeth her awaye from him with fewe and gentle wordes. For her minde was vered and troubled.

Of suche there must alwayes a conſideracion bée had, least by hipocriticall seueritye, wée bring heauye and troubled mindes in to the pitte of desperacion.

But thou must deale otherwyse if thou haue to doe with a stifnecked and obſtinate sinner.

B v. Notwithſtanding least any man shoulde thinke that the same frée remiſſion of sinnes, was a geuing of libertye to sinne, be by and by addeth a reſtraint from sinne. C. Hereby wée gather what is the ende of the grace of Chriſte: namelye, that the sinner, being reconſiled to God, maye worshippe and serue the authour of his saluation in innocencie and holynesse of lyfe.

gods grace leadeth vs to repentaunce.

R. For the Goſpel remitteth sinnes, not because it is lawfull to sinne, but to the ende wée might repent and walke in newenesse of lyfe. C. For by the same worde of GOD, when pardon is offered vnto vs, wée are called to repentaunce.

Romm.6.

B v. They therefore which are receyued into the grace and fauour of GOD, and whose sinnes are forgeuen them, must take hæde that they take not vnto them selues libertye: and being taken out of the handes of their enemies, let them sée that they serue GOD their deliuerer, in holineſſe and righteouſneſſe before him all the dayes of their lyfe.

M. And in that, that Chriſt sayeth not, Gowe thy waye, and committe no more Adulterye, but, Goe thy waye and sinne no more, wée are taught howe neceſſarye, Innocency, Righteouſneſſe, and holyneſſe, is to those that repent: in so muche that wée shoulde not onelye abſtayne from sinnes, but also from all shewe of euell.

C. Finallye although this exhortacion hath respecte to the tyme following, yet notwithſtanding it humbleth

1.The.5.22

sinners, by putting them in mynde of their lyfe alreadye past.

12. Then spake Iesus agayne vnto them, saying, I am the lyght of the worlde: hee that followeth mee doth not walke in darkenesse, but shall haue the lyght of lyfe.

B. Because all Godlynesse and saluacion dependeth vppon this, that we acknowledge the Lorde, to bee one Christ and onely Sauiour, he alwayes in all his Doctrine exhorted men vnto the same, that hee might prouoke his hearers to beleeue in him, and myght perswade them that at his handes, lyfe, and all thinges else was to bee sought for.

Herevppon hee called him selfe the
Iohn.6.51. breade which geueth lyfe vnto the worlde. For hee vsed Allegories and parrables for the common sorte of people, that they might the better remember that which was spoken. Herevpon also in the Chapter going before hee called all those vnto him which thirsted, and promysed that all they which would come vnto him, shoulde neuer thirst. By all these thinges he taught that euerlasting lyfe, and the holy Ghost, which worketh in al men, teacheth all thinges, sanctifyeth, and profiteth all thinges, shall be geuen to him which receyueth Christ, with a sure and vndoubted Faith.

Nowe he calleth him selfe lyght, the which whosoeuer followeth hee can not erre. This holy Ghost is that lyght of lyfe, lyghting all men to that which is profitable for them, leaste any man shoulde stumble in this worlde, or leaste hee should goe astraye in the darkenesse of fleshelye desyres, and of carnall iudgement.

C. And this is a glorious title of Christ, when hee is called the light of the worlde. For seeing wee are all blinde by nature, there is set before vs a remedye, by which, we being delivered out of darknesse, maye attaine to the true lyght. And this benefite is not offered to one or two aloane: for Christ preacheth him selfe to bee the lyght of the whole worlde: that there might bee no difference, betweene Iewe or Gentile, betweene Circumcised, and vncircumcised, betweene learned and vnlearned, or betweene bonde and free. Christ the light of the worlde.

M. Furthermore, if Christ onlye be the lyght of the worlde, then the whole worlde is in darkenesse, subiecte to the Kingdome of Sathan, insomuch that neyther mans reason, nor strength hath any lyght in it, except it receyue the same from Christ. Otherwyse, it were but vayne and superfluous to geue lyght vnto lyght.

C. Therefore without Christ there is not one sparke of true light. There maye appeare some shewe of brightnesse, but it is lyke to a sodayne flashe, which doeth nothing else but dasell the eyes.

Bv. Moreouer, the Lorde promised in the Scriptures long before that hee woulde geue this lyght: as, whan it is sayde, The Lorde hath sworne in truth to Dauid, and he wyll not shrinke from it, saying: Of the fruyte of thy
Psa.132.11 bodye, wyll I sette vppon thy throane. If thy sonnes keepe my couenaunt, and my testimonies that I shall teache them, there sonnes also shall sytte vppon thy throne for euer. For the Lorde hath chosen Zion, and loued to dwell in it, saying: This is my rest for euer, here wyll I dwell for I haue a delight therein. There wyll I make the horne of Dauid to bud: for I haue ordayned a lyght for myne annoynted.

To this promyse the Prophetes had oftentimes respect, as is to bee seene in dyuerse places: As in Esay, where

the

the father sayth I haue geuen thee to bee
3.Kin.11.36 light to the Gentilles, that thou mightest
3.Kin.15.4. bee my saluation to the worldes ende.
2.Cor.21.7 Wherevnto that Iust man Simeon af-
Esay.49.6 terwarde alluding sayth that Jesus was
Luk.2.32. geuen to be a light to the Gentilles. C.
Furthermore we must noate that the
partes of illumening, are not restrayned
to the parson of Christe. For although he
be farre from our bodely syght, yet not-
withstadding he doth daily illumen vs
by the doctryne of his Gospell, and by
the secret power of his holy Spirite.
Notwithstanding, we haue not yet a ful
definition of this light, except we learne
that we are illumined by the Gospel, and
by the Spirite of Christe, to the ende
we maye knowe that in hym is hydden
the well of all knowledge and wisedom,
Sathan is the Prince of darknes Therefore as Sathan is sayde to be the
Prince of darcknesse, because the workes
that he worketh in the Children of vnbe-
leefe, are euell and corrupt, insomuche
that by them the wicked fall headlong as
it were blynded into distruction: So
Christ Jesus is set before vs as the true
Sonne of righteousenesse, that by the be-
nefite of his light, we maye be illumined
in the midest of the darckenesse of this
worlde, and maye be brought to eternall
life.

A. And by what reason the name
of light maye agree with the Law, with
the apostells also, and with the faithfull
we haue shewed in the eyght verse of the
fyrst Chapter.

{Hee that follo-}
{weth mee.}

C. Here is the exhortation of Doc-
tryne, whych the promise strayght after
added, confirmeth. For when we heare
that they are out of the daunger of er-
ring which committe them selues vnto
Christe to be gouerned it is meete that
we shoulde be stirred vp to followe:
Whervnto he himselfe draweth vs, as
it were by reaching out his hande vn-
to vs.

This large and greate promise also
ought very muche to moone vs that wee
which direct our eyes vnto Christ, are
sure to walke in the right waye with-
out erring, through the middest of darck-
nesse. *M.* Therefore it is not ynough
that Christe is the light of the worlde,
that we might not walke in darcknesse,
but it is necessarye that wee follow him.
They which tourne themselues another
waye, and which followe not this light,
but are enimies to the same, as they
are not illumined by the beames there-
of, so necessarily they walke in darcke-
nesse. Neyther is it sufficient to know
the same that darckenesse maye be shun-
ned, but wee must also walke in it. For
hee sayth not, Hee which knoweth me,
walketh not in darckenesse, but, which
followeth me. He doth not by and by
walke in the light which knoweth the
light: he doth not by and by followe
Christ, the light of truth, which hath re-
ceyued the knowledge of Christ

R. To followe Christ in this place, is
to beleeue in Christ. Bv. For by faith that
light is receyued, and Christ is made
our light shining in our heartes. Some
in this worlde followeth one thing, and
some a nother, as honours, riches, plea-
sures, and I cannot tell how many such
kinde of vanities. But those whiche
are wise followe Christe by whome
they receyue greate profite. For
they whyche followe hym shall not
walke in darkenesse, shall not wal-
lowe in wickednesse, which are called
the workes of darckenesse, but shall
haue the light of life. *R.* For hee which John.6.40
beleeueth in mee (sayth our Sauiour)
hath euerlasting lyfe. C. Therefore
the faythfull shall walke most constant-
lye vntill they come to the marke. For
this to them is an euerlasting lyfe.
Wherefore there is no cause why wee
shoulde feare to faynt in the myddest
of our iourney, seeing that hee leadeth
vs vnto life.

And it is no meruayle if there bee
suche grose and palpable darckenesse of
errors and suspicions in the worlde,
when as there are so fewe which be-
holde Christ.

B. For hee which beleeueth not in
Christe, nor followeth thys lyght,

as hē wanteth this his ſpirite, ſo it is neceſſary that he walke in darkeneſſe: that is to ſaye, that he followe carnall reſon, the bonde ſeruaunt of euill deſires, whereby hē followeth alwayes that which is hurtefull. For what hurtfull thing is it which he followeth not, God ſet aſide.

13. The Phariſees therefore ſayde vnto him: thou beareſte recorde of thy ſelfe: thy recorde is not true.

PAR. The Phariſeis being ſwallowed vp of the manifeſt light of the truth and blinded therewith, neyther ſēle nor ſē the light, nay, they renew the contention, and begin anew altrication againſt Chriſt: by which notwithſtanding the doctrine and truth of the Goſpell is rather more manifeſted than obſcured.

These men feared leaſte the people forſaking them, woulde haue followed Jeſus, by whiche they knewe that their authoritye ſhoulde not a little decaye: yet notwithſtanding they coulde not hitherto by any reaſons refell and confute the true doctrine of Chriſt, and his mightie and wonderfull dēdes.

They fall therefore nowe againe to their wonted cauilles, to proue if peraduenture they myght bring the rude and ſimple people to haue Jeſus in ſuſpicion of arrogancye, and vaine boaſting.

C. They obiect a common ſaying, That no man is to be truſted in hys owne cauſe. As if they ſhoulde ſaye, *R.* Thou commendeſt thy ſelfe: but that commendation or teſtimonye which a man geueth of himſelfe, is of no authoritie or credite. It is the parte of an arrogant man, and not of one that ſpeaketh the truth, to boaſt and commende hymſelfe: wē beleēue not thine owne teſtimonye.

But proue out of the worde of GOD, that thou art the verye ſame whome thou preacheſt thy ſelfe to be, and wē will beleēue thē.

Doeſte thou thinke vs to be ſo ſcenceleſſe, that wē will by and by receyue thy worde as deuine?

We are Doctors of the Lawe: wherefore except thou proue thy preaching by the Lawe, wē will not beleēue thē, but wyll exclude thē out of the Sinagoge as a lying heritique.

Behoulde here wyth what ſecurity and bouldeneſſe, impietye, and hypocriſie, obiect vnto the Prince of godlyneſſe and truth, the lye.

M. The malice of the Phariſees could not be at reſt. For the hearte of the wicked is as the boyling Sea, that cannot reſt, whoſe waters caſt vppe myre and dyrte. Eſay 57.20.

The more the brightneſſe of this light dyd reueale it ſelfe in Chriſt, the more this wicked kinde of men, was inflamed with malice. It grēued them much that the temptation by the Adulterous woman had no better ſucceſſe. They retourne therefore to the fight, and contention, euen as flyes to the flame of a burning Candle. C. And raſhlye they ſay that hē ſpeaketh in vayne, except hē bringe better proofe then hys owne wordes: M ſēing it is written, Let another man prayſe thee, and not thy owne mouth: a ſtraunger, and not thy owne lippes. A. But willinglye they were ignorannt that Chriſt had ſayde vnto them, I receyue not teſtimonye from man: but I ſpeake theſe thinges that yee might bee ſaued. Pro.27.2. Joh.m.5.34.

M. Wē are taught therefore in this place, that it is no meruayle if ſo hē the Preachers of the truth are accounted as lyers of the wicked & Children of the Deuill, when as theſe Doctors durſt openlye wyth ſuch boldeneſſe reſiſte the truth it ſelfe.

But lette this one thing ſuffice, That God one day wil take vengance of thoſe which deſpiſe the doctrine of his Pro- Dent.18.19.

John.5.31

phete, whome hæ ſendeth vnto them.

14. Ieſus aunſwered and ſayde vnto them, though I beare recorde of my ſelfe, yet my recorde is true: for I knowe whence I came, and whether I goe: but ye can not tell whence I come, and whether I goe.

Bv. Chriſt by this demonſtracion plainelye proueth that hæ is the ſonne of God, and verye God him ſelfe, and that the Doctrine of the Goſpell is moſt certaine: C. alſo that this teſtimonye hath credite and authoritye inough, becauſe hæ is no priuate perſonne taken from among the common ſort of men, but a farre more excellent perſon.

M. Hæ doth not denye but that he teſtifyeth of him ſelfe: but hæ denyeth that his teſtimony is falſe. And this he doth by making a diſtinction. C. For when hæ ſayeth hæ knoweth from whence he came, and whether he would goe, he exempteth him ſelfe from the cõmon number of men. The ſence and meaning therefore is this: Although euery man is ſuſpected in his owne cauſe, and although it hæ prouided by lawes that no man ſpeaking in his owne cauſe ſhould hæ credited, yet notwithſtanding this can take no place in the Sonne of God, which is aboue the whole worlde.

For hæ is not to hæ reackened in the order of menne, but hath this priuiledge from the Father, to gouerne all men with his worde aloane.

B. Here thou ſeeſt that the Lord ſayd by immitacion or conceſſion, If I teſtifye of my ſelfe, my teſtimony is not true. For, becauſe hæ knewe from whence hæ came, and whether hæ would goe, (that is to ſaye that hæ was the ſonne of GOD, and the euerlaſting word of the Father, which toke vpon him our humane nature, whiche alſo hæ woulde ſhortlye after extoll and aduaunce into the glorye of his Father) knowing theſe thinges, hæ coulde not but ſpeake that whiche was moſt true, that is to ſaye diuine, and coulde teſtifye nothing of him ſelfe, but that which was in lyke manner moſt true.

But the Iewes knewe neyther of them both: and therefore they coulde not beleæue the true teſtimonye whiche hæ gaue of him ſelfe.

C. For Chriſt in theſe wordes teſtifyeth that hæ had not his beginning of the worlde, but that he came from God: and therefore not mæte and right, that his Doctrine, whiche is Diuine, ſhould hæ ſubiect to mans Lawes.

But becauſe he then had vpon him the fourme of a ſeruaunt, and was humble and mæke, hæ was deſpiſed: for the which cauſe he putteth them in minde of the glorious Reſurrection whiche hæ ſhould haue: which in dæde was a manifeſt ſhewe and proofe of his hydden and vnknowne Diuinitye at the firſt. When hæ ſayeth, that hæ knoweth and they knowe not, he geueth vs to vnderſtande, that his glorye is nothing diminiſhed by their vnbeleefe.

B. As for example, If ſo hæ an Ambaſſadour ſhoulde come from the Emperoure, promiſyng greate benefytes vnto vs in the name of the Emperoure, if wæ wyll obeye his commaundementes: and wæ denying to beleæue him, hæ ſhould ſaye, I knowe from whence I came, and whether I goe: I am ſure that I am the Emperours Ambaſſadour, ſent for thoſe conſideracions which I haue declared vnto you, to him alſo I wyll returne, and ſhew him how I haue done my buſineſſe. and wyll receyue the condigne reward of my labours. Therefore what thinges ſoeuer I teſtifye of my Ambaſſage they

John. 5. 31

are true: but you which knowe not from whence I came, and whyther I goe, refuse to geue credite vnto mée. *M*. By this place also Christ declareth, that the Iewes had falsely boasted before, saying: VVee knowe from whence this fellowe is: but when Christ shall come, no man shall knowe whence he is.

15. Yee Iudge after the flesshe: I iudge no man.

{*Ye Iudge after the flesshe.*}

C. This place maye bée expounded two manner of wayes, eyther that they iudged of him after the wicked sence and vnderstanding of their flesshe, or else that they iudged of him according to the outwarde shewe of his person. For flesshe is sometyme taken for the outwarde shewe of man: and both sences doe verye well agrée with this place, because whether the affections of the flesshe beare rule, or whether the beholding of the person doe preuaile in Iudgement, there neyther trueth, nor equitye take place. Notwithstanding, the sence seemeth to be more certayne, if so be we make here a comparison betwéene the flesshe and the spyrite: as if hée should therefore deny them to bée lawfull and méete Iudges, because they were not guided by the spirite. As if hée should saye, Yée iudge of my wordes and dédes after your wicked affections, hauing no part of the Spyrite of GOD in you: therefore ye erre.

Rv. And this is the onely cause, why menne erre and iudge amisse of Diuine matters.

{*I iudge no man.*}

A. Some distinguishe thus, that he iudgeth not as man iudgeth: othersome referre it to the tyme, because hée being in earth, toke not vppon him as yet the office of a Iudge.

C. But more rightlye it is ioyned with the sentence following: that the sence may bée thus: Christ Iudgeth not: and if he doe iudge, his iudgement is fyrme and authenticall, because it is diuine. So that the former parte, where he denyeth that hée iudgeth, ought rather to bée restrayned to the circumstaunce of this present place. For that hée might the better conuince his enemies of pride, hée vseth this comparison, because they vsurped to them selues lycence to Iudge preposterously, and yet neuertheless coulde not abyde him teaching simplye, and abstayning from the office of a Iudge.

16. And if I also iudge, my iudgement is true: for I am not aloane, but I and the Father that sent me.

C. This is a correction of the former verse, least hée might séeme vtterlye to forsake his right. If I iudge (sayth hée) my iudgement is true: that is to saye, it deserueth authoritie. And hereof commeth the authoritie, because hée doth nothing but at the commandement of his Father. R. For hée is the Sonne of God: and therefore his testimonye is the testimony of God, and his commendation is the commendation of God. For these wordes,

{*I am not aloane.*}

is asmuch as if he shoulde denye hymselfe to be from among the number of men, but rather to be considered with that person which the father had put vpon him.

But why doeth hée not rather defende and maintaine his deuinity, the which hée might truely and iustely haue done: Namely because his diuinitie laye hyd vnder the vayle of his flesshe, he placeth before them his father, to the ende it might be the more manifest: notwith-

standing

ſtanding to this effect tendeth his oration, that whatſoeuer he did or taught might be thought to be deuine.

17, And it is alſo writen in youre lawe that the Teſtimonie of two men is true.

M. Becauſe he taulked with thoſe whiche boaſted very muche of the zeale and knowledge of the Lawe, he citeth the teſtimonie of the Law, leſt he might ſeeme to arrogate to him ſelf more then was right and meete. This place is to be found in the ſeuentæne and ninetene Chapters of Deutronomium. *R.* Not that the teſtimonie of two men is alwayes true, but becauſe it is to be counted for true. M. For otherwiſe the teſtimony of two may be falſe, as is to be ſeene in the twentie one Chapter of the thirde booke of Kings, and in the twentie fire of Nathewe, and the fyrſt of the Actes.

C. But the argument of Chriſte at the firſte ſyght maye ſeeme infirme and weake becauſe no man is to be admitted a witneſſe in his owne cauſe. But we muſt remember howe we ſayde euen nowe, that Chriſt ought to bee exempted from among the common ſorte of men: becauſe he is neyther a priuate man, neither handeleth his owne priuate buſyneſſe. M. Wee muſte alſo noate that he ſayde not here, But I and the Father which begotte me, leſte hee ſhoulde make the Iewes to haue a ſuſpition of Ioſeph, whome the moſte part of men thought to be his father: but hee ſayde, I and my father which ſent mee, to admoniſhe them that he ſpake of god his heauenly Father, by whom he was ſent into this worlde. C. In that he putteth a difference betweene hym and his father, he frameth him ſelfe to the capaſcitie of his hearers, and that for his office ſake, becauſe he was then the miniſter of the Father: and therefore he maketh hym the author of all his doctrine, as alſo he did very often at other times.

Mat. 13. 55.

19. Then ſayde they vnto him: where is thy Father? Ieſus aunſwered, ye neyther knowe mee nor yet my father: yf ye had knowne mee ye ſhould haue knoen my father alſo.

Where is thy father.

M. Becauſe the Lorde had the ſecond tyme made mention of the father by whome he was ſent, and had made hym the author of all thoſe thinges whiche he ſpake or did, and ſayde that he was not aloane, but that he had the father with him, the Phariſeis demaunded of him where his Father is.

C. And there is no doubt, but that in the way of ſkoffing they demande this queſtion. R. as if they ſhould ſay, thou doeſt apeale to the teſtimony of thy Father: but where or who is that thy Father of whome thou ſpeakeſt ſo much? Wee knowe thy Father Ioſeph the Carpenter, but hee is a man which is a lyer as well as thou. M. Doeſt thou ſo muche regarde him, that for his ſake, beinge a man, and a Galilean, wee ſhoulde giue more credite vnto thy teſtimonies, than to Moyſes.

R. Moreouer the teſtimonies of the father concerning the Sonne are to be ſuſpected, becauſe the Iudgements of fathers for the moſte parte whiche they haue of theire children, are corrupt with blynde loue. C. So that by theſe

wordes they deny that they haue anye suche estimation of the Father, that for his sake they shoulde geue any credit to the Sonne.

And herevpon it commeth that Christ is so presumtuously contemned at this daye, because fewe consyder that he is sent of God.

{Ye neither know mee nor my Father.}

M. In these wordes the Lord casteth his aduersaries in the teth with their Ignorance, and voutsafe not to make them a direct aunswere. They enquired after the Father: and yet nevertheless they hauing the sonne before their eyes in seing sawe not. This therefore was the iust punishment of pride and wicked ingratitude, that they which familiarly despised the Sonne of God being familiarly offered vnto them, should neuer come to the father. For how should any mortall man assend vnto the height of God, except he be lifted vp a loft by his hande.

But GOD in Christe hath caste downe him selfe into the base estate of men, that he might reache vnto vs his hande. They which after this manner reiect God approchyng vnto them, are they not worthy to be expulsed oute of heauen? Therefore the Lord doth rightly make aunswere not only of the knowledge of the father but also of the knowledge of him selfe saying, Ye neither knowe mee nor my father. *R.* As yf he shoulde saye, ye enquire after the Father, to whose testimony I haue appealed, as though ye had sufficient knoweledge concerning mee. *R.* But when ye beleeue not in mee yee cannot knowe my father.

For no man hath sene God at anye tyme: The only begotten Sonne which is in the bosome of the father hath reueled him vnto vs. Wherefore yf ye will knowe the Father beleeue in me. For Christ is onely knowen by faith. And he which knoweth Christ knoweth the father.

For Christ is the very expresse Image of the Father, insomuche that in Christ aloane we haue the whole expresse will of God.

C. Moreouer as they are depriued of all true knoweledge, which forsaking Christ striue to ascende into heauen, euenso whosoeuer directeth his mind and all his sences vnto Christ, shall be led the ryght waye vnto the Father: for the Apostle truly sayth, that we do euidently loke God in the face vnder the person of Christ by the glasse of the Gospell. This verely is an vnspeakable reward of the obedience of fayth, that hee which humbleth him selfe before Christ, doth ascend abone the heauens, euen to those mysteries which the Aungells doe adore. 2. Cor. 3. 18.

20. These wordes spake Iesus in the Treasurye as hee taught in the Temple: and no man layde hands on hym, for hys hower was not yet come.

M. These wordes containe the discription of the place, whiche the Euangelist addeth to make the story of more credite and to the ende we maye knowe that Christ spake these wordes, in a greate assembly of men. By. For the Treasury was a large and frequented place in the temple, where the giftes that were geuen to the temple were kepte and the holye oblations layed vppe.

Of this place the other Euaungelists also haue made mention. The meaning therfore of the Euaungelist is that the Lorde preached and taught, not in an obscure place but openly in the temple otherwyse howe vnnecessary was it to make any mencion of the Treasury. C. Mat. 27. 6. Mar. 12. 41 Luk. 21. 1.

And

C. And herewithal he commendeth vnto vs the wonderful power of God, in that they were constrayned to suffer and beare with Christe openly teaching in the Temple, whome a litle before they sought to kill. For sæing they had authoritie in the temple, insomuche that they might doe all thinges there as they listed, they might with lifting vppe of their finger only haue cast Christ out of the Temple.

Wherefore hæ presuming to take vpon him the office of teaching, why doe they not by and by laye violent hand on hym? We sæ therefore that God caused hym to be heard and defended him with hys power, that the sauage bestes might not touche hym, he bæing in the midest of them.

{ *For his hower was* } { *not yet come.* }

R. This is so often repeated for our consolation. C. to the ende we might learne, that we liue and die at the will and pleasure of God, and not of men. R. And maye be sure that not one heare of our head can perishe withoute the good will and pleasure of God. Concerning the which matter, reade the seuenth Chapter going before and the thirtye verse.

Luk.21.16

21. Then sayde Iesus agayne vnto them, I goe my waye, and ye shall seeke mee, and shall die in your sinnes: vvhether I go thither canne ye not come.

{ *Then sayde Iesus* } { *againe.* }

M The Euangelist here geueth vs to vnderstande, that the Lorde had respect to a certayne deede and purpose of the Iewes going before, wherefore he was moued to obiecte these thinges vnto them concerning his departure that is to say, because he knewe the mind and purpose of the Iewes, who went aboute to take him, he maketh mention here of his departure, C. and sæing that he doth nothing prevaile with the obstinate, he denounceth vnto them destruction.

And this is the ende of all those which reiecte the Gospel. For the same is not preached in vaine, but must nedes be eyther the sauoure of life vnto lyfe, or else of death vnto death as sayth the apostel. B. In the words going before he had said that he shoulde be vnto his Disciples the lyght of lyfe, shewing what succelle they shall haue whiche folowe him, that is to saye they shall knowe Christe, but in these wordes he sheweth what shall bæ theyr reward which reiecte him, namely they shall dye in their synnes. C. For the summe of his words is, that the wicked shall fæle at the length howe muche to their incommodity they haue reiected Christ willingly offering him self vnto them: but all to late when they shall haue no time and space to repente. For sæing it is he aloane which must deliuer vs from iniquitie in the whiche we are borne, it must nædes be that they dye in their synnes which take hym not to bæ their deliuerer. M. He sayde therefore.

2.Cor.2.16

{ *I goe my waye* }

As yf he shoulde saye, why take ye suche secret counsayle howe to take me and to destroye me? I will shortly departe, I will not tarry long with you, but will ease you of this trouble. C. Wherfore to the ende he might the more terrefye them with the nerenelle of the punishment, he only sheweth that the Gospell shalbe preached vnto them but a shorte tyme, and that yf they did let passe that occasion, they shoulde haue the lyke acceptable tyme and dayes of grace. Euen-

so also at this daye when Christe knocketh at our gate, we muste goe forthe straygbt waye to mete him, leste he bering wearye of our slouth, doe withdraw hym selfe from vs. And verely the experience of many ages hath taught vs how greatly this departure of Christ is to be feared.

M. This also is here to be noated that Christe offered hymselfe to the deth willingly, the which he declareth when he sayth I goe my waye, The wicked Jewes vsed violence at the death of Christ but yet he did not so depart out of this worlde as do they which are depriued of this lyfe by violent death agaynst theire wiles but farre otherwise of his owne accorde and voluntarie will retourning to his Father againe. And thus standeth it withall the Godly The worlde knoweth not what iniurie to doe vnto them, and vseth all manner of violence against them at what tyme it doth as it were banish them from lyfe: but they ar not banished from life againste their wiles, but are ordained for that place whether they goe: and they are so farre from being hurte by anye violence, that by the same they are rather hastned and speedely caryed to the place wherevnto they are in the waye. C. When Christe sayth.

Violence in death speedeth the godly to the kingdome of heauen.

And yee shall seeke mee.

He meaneth not that he shall be sought of them by the right and true waye of faith, but sheweth howe carefully men shall by all meanes seke their deliuerance, when they ar brought vnto greuouse straightes.

For the vnbeleeuing would haue god to be fauourable vnto them, and yet they cease not to flee from him. God calleth them, and they haue accesse vnto hym in fayth and repentaunce but they resiste God with the hardenesse of theyr harte and being ouer come with desperation frette and fume againste him. But yf so be their conuersation had bene true and vnfained, they had not sought hym in vaine: because he hath not promised in vaine that he will heare the synner so often as he eryeth and sygheth vnto him. Eyth 18.18

Faith and repentance is the waye whereby wee haue accesse to God.

22. Then sayde the Iewes, will he kill himselfe, because he sayth, whether I go thether canne ye not come.

By. The Jewes according to their manner deride and scorne those thinges which they vnderstand not. C. and proceede not only in secure contempt, but also in peruerse peuishnesse: for they mocke and scoffe at that which he hadde sayde, that they coulde not followe hym to the place whether he went. As If they shoulde saye, If he kill him selfe, we confesse that we cannot followe him, because it is not lawefull. By, For it maye be that he will kill hym selfe being desperately mynded. C. For they did both nothing esteme the absence of Christ & also thought them selues to excell him in all thinges. And therefore they wyll hym to goe so farre as he woulde. By. Thus doth the wicked and detestable presumtion and bouldnesse of wicked men, dally and iest in diuine matters.

C. This verely is horrible dulnes: but so doth Sathan bewitch the reprobate that they cast them selues headlong into the midest of the fier of Godes wrath. Do we not see the same furye in many at this daye, whose consciences hauing no sence and feeling at all, doe scofe and deryde, all that they heare spoken of the horrible Judgement of God.

23 And hee saied vnto them, yee are

from

from beneath, I am from aboue: ye are of this world, I am not of this world.

{*And he ſayd vnto them.*}

M. Chriſt doeth ſo aunſwere vnto their ſecræte whiſpering, that hæ declareth boath wherefore, they can not come to the place whether hæ is going, and alſo wherefore hæ ſayd, that they ſhould dye in their ſinnes.

{*Ye (ſayeth he) are from beneath.*}

C. Becauſe they were not worthye to bæ taught, hæ onelye minded ſhortlye and ſharpelye to reprehende them: pronouncing in this place that they doe not vnderſtande his Doctrine, becauſe they were farre from the Kingdome of God.

Bv. As if hæ ſhould ſaye. The cauſe of your errour and blindneſſe is, for that ye are quite voyde of the holye Ghoſte, and are of this worlde: that is to ſaye, ye are earthlye and carnall, and ſauour whollye of this world: But I am from aboue, and am not of this worlde, that is to ſaye, I teache ſpirituall, heauenly, and not worldly thinges. Except therefore as newe borne ye chaunge youre mindes, ye ſhall neuer vnderſtande any whitte of my Philoſophy. C. For vnder theſe wordes, worlde, and, from beneathe, he comprehendeth all that men haue by nature: For Sinne, Death, Affliction, Glory, Pompe, Ritches, Power, and ſuch lyke carnall thinges, are from beneathe, and of this worlde. C. And thus he putteth diſcrepaunce and difference betwæne his Goſpell, and the wiſedom and vnderſtanding of mannes minde: becauſe the Goſpell is heauenlye wiſedome, and our minde ſtayeth it ſelfe vppon the earth. So that noane ſhalbe a mæte Diſciple for Chriſt, but ſuch as he hath conformed by his ſpyrite.

And herevppon it commeth that Fayth is ſo ſeldome founde in the worlde, becauſe naturally all mankinde is alienated from Chriſt, except thoſe whom hæ lyfteth vp by ſpeciall grace of his holye Spyrite. R. For no man can attayne to thoſe thinges, which belong to the kingdome of Heauen, that is to ſaye, to righteouſneſſe, to Fayth, to reioyſing in the holye Ghoſt, and to eternall felicity, by his owne reaſon and ſtrength, but by the power of Chriſt. Faith ſpldom found in the worlde.

M. Moreouer, Chriſt doeth not deny in himſelfe the Natiuitye of the fleſhe, when hæ ſayeth, that he is not of this worlde, but the communion and partetaking of ſinne and of corruption, which commeth through ſinne, & the ſugieſtion of Sathan. In this ſence hæ denyeth his Apoſtles to bæ of this worlde, becauſe he exempteth them by the grace of his ſpyrite, from the ſpottes and polluſions of this worlde.

A. In lyke manner all the Godlye though they bæ in this worlde, mirte with wicked and vngodlye men, yet notwithſtanding, they are not ſayde to be of this worlde, becauſe GOD hath taken them out of this preſent wicked world, and their conuerſation is heauenly. Joh.15.19. Phili.3.20.

24. I ſayde therefore vnto you, that yon ſhall dye in your ſinnes. For if ye beleeue not that I am he, ye ſhall dye in your ſynnes.

{*I ſayde therefore vnto you.*}

M. The ioyning togeather of theſe ſentences doe manifeſtlye declare, that ſo many as are of this worlde, are ſubiect vnto death. For hæ ſayth not ſimplye, I ſayde vnto you, that ye ſhall

dye,

dye but I ſayde therefore vnto yon that ye ſhall dye. Wherefore? Becauſe ye are of this worlde. For he hath reſpecte to the declaration doing before. So Paule ſayth that the worlde is ſubiect to damnation, ſaying, when we are Iudged
1.Co.11.12 of the Lorde we are corrected, leſte wee ſholde be condemned with the worlde.

That you ſhall die in youre ſinnes.

C. Howe he putteth the plurall number (Sinnes) whereas he vſed before the ſynguler nomber (Sinne) but in the ſame ſence, ſauing that in the former place his purpoſe was to noate that vnbeleefe is the well ſpring and cauſe of all euelles: not becauſe Incredulitie only is ſinne or deathe, becauſe the ſame aloane maketh vs guiltie before God of eternall death but becauſe it doth drawe vs awaye from Chriſte, and doeth depriue vs of his grace, by which we ought to ſeeke for deliueraunce from all oure ſynnes.

In that therefore the Iewes through obſtinate malice do reiect the medicine they geue vnto them ſelues a mortall wounde: and herevppon it commeth to paſſe that they heape on ſinne vppon another.

M. Furthermore, by this place wee maye gather that death is due vnto ſinne as the Scripture in diuers places teacheth. We maye alſo gather that oure deſtruction commeth of our owne ſinnes and not of the ſinnes of other men. It maye bee that we maye bee made partakers of other mens ſynnes, and ſo alſo of theyr puniſhmente, but he which is free from ſinne and doth not doe defyle hym ſelfe with other mens ſinnes is alſo free from the rewarde of ſinne, that is to ſay death.

For the Soule whiche hath ſynned ſhall dye: the ſonne ſhall not beare the Iniquitie of the Father nor the father the iniquitie of the Sonne, the righteouſneſſe of the Iuſt man ſhalbe vppon him, and the wickedneſſe of the vngodly vpon them,

Death reward of ſin Rom.6.22. 1.Cor.15.

Rom.6.23.

Ezec.18.4.

If ye beleue not that I am hee.

What he hath added nothing. And becauſe he hath added nothing it is muche which he hath commended. For they looked that he ſhoulde haue declared what he was and yet notwithſtanding he did not ſhewe the ſame. C. There is therefore in this manner of ſpeache a greate emphacis and force, becauſe all thoſe thinges which the Scriptures attributed to the Meſſias are to be vnderſtoode.

Notwithſtanding the ſumme and principall poynt is the repayring of the Church, the beginning whereof is the light of fayth whereof duly ſpring righteouſneſſe and newenelle of lyfe. Some of the Fathers haue drawne amis this thing to the deuine eſſence of Chriſte and do Ioyne that with him which is wrighten in Exodus I am that I am, when as he ſpeaketh heare of the dutie which he oweth toward vs. This ſentence is worthy to be noated: for men do neuer ſufficiently conſider the euelles in the wich they are ouerwhelmed: and although they are conſtrayned to acknowledge their deſtruction, yet notwithſtanding neglecting Chriſte, they ſeeke for vaine remedies. Exod.3

Wherefore wee muſt here noate, that vntill the grace of Chriſt which is our deliuerer, doe reueale it ſelfe, all kinde of wickednelle doth abounde.

25. Then ſayde they vnto him, who arte thou? And Ieſus ſayth vnto them, Euen the verye ſame thing, that I ſayde to you from the beginning.

Who art thou? By.

won-

Bv. Wonderfull liberty of queſtioning, or rather carnall lycence is graunted to the enemies of Chriſt: and much more wonderfull doeth the patience and long ſuffering of our Sauiour Chriſte appeare in all theſe thinges.

M. Thoſe thinges in the worde of the Lorde which concerned the Iewes, they ſtyll diſſembled, as that they ſhould dye in their ſinnes: but thoſe thinges which appertained to Chriſt him ſelfe, or to his Father, they maliciouſlye proſecuted. *R*. For hæ ſayde before, If yee beleeue not that I am: therefore importunatelye they enquire who he is, when as before hæ ſayde that hæ was the breade of lyfe, the light of the world, and had hytherto taught, that hæ was the ſonne of God: M. In ſo muche that they ſayde, thou teſtifyeſt of thy ſelfe, but thy teſtimony is not true. They had heard therfore inough whome hæ had ſayde him ſelfe to bæ, if ſo bæ they woulde haue belæued his wordes.

So that they doe not aſke with this minde and purpoſe, to knowe who hæ was: but to intrappe and ſnare him againe.

Bv. For they had ſæne and heard many thinges, whereby they might haue knowne who he was, if ſo bæ their vnbelæfe and hardneſſe of heart (whiche is the rote of all euell) had not let them. Maliciouſlye therefore, and of the contempte of the perſon of Chriſt, they aſke him, VVho art thou? *M*. As if he ſhoulde ſaye, Thou ſayeſt that wæ ſhall dye in our ſinnes, except we belæue that thou arthe. Whome makeſt thou thy ſelfe? Whome ſhal we thinke thæ to bæ? As though we were ignoraunt who thou art. Thus are wæ wonte to ſpeake contemptuouſlye to thoſe, whome wæ thinke doe too much exalt them ſelues aboue their ſtate, and who forgetting their owne imbecillitie and weakeneſſe ware too proude, that we maye ſaye, VVho art thou?

A. All the Godlye ought ſo long as they are in this worlde to prepare them ſelues againſte ſuche queſtions as theſe bæ, whiche declare nothing but contempte, after the example of Chriſt arming them ſelues with patience: and not to bæ vnmindefull of the wordes of the Apoſtle, where hæ ſayth, The worlde knoweth not you becauſe it knoweth not him.

For if Chriſt were vnknowne vnto the world, what maruaile is it if ſo bæ his Diſciples, whome he hath choſen out of the worlde, are neither knowne nor beloued of the ſame?

{*From the beginning.*} *M*.

M. This aunſwere of Chriſt to many menne ſæmeth obſcure, and is diuerſlye expounded of Interpreters. Some vnderſtand it ſo as if Chriſt had called him ſelfe the beginning: Bv. but it is put aduerbiallye, and is in ſtæde of this whiche we ſaye, At the firſte: As if he ſhould haue ſayde, I did not ſodainlye ariſe: but am come forth in the middeſt, euen as I was promiſed long before.

And whatſoeuer I nowe ſpeake, it is agreeing with that whiche hath bæne ſpoken in all ages. To be ſhorte, this aunſwere conſiſteth of two partes: for by this word beginning, he comprehendeth all that time, ſince the which the Lawe of GOD was geuen to the Fathers.

In ſaying alſo that he ſpake from the begnning, hæ ioyneth his preſent doctrine with the auncient Prophecies, and teacheth that it dependeth vpon them. Wherupon it followeth that the Iewes had no other cauſe of their ignorance, than this, that they belæued not neyther the Prophetes nor the Goſpell: for euerye where Chriſt onely is ſet before their eyes.

They fained them ſelues to bee the Diſciples of the Phrophetes, and to haue reſpecte to the eternall couenant of GOD, and yet they reiected Chriſte whiche was promyſed from the beginning, and offered him ſelfe before them.

26. I haue many thinges to ſaye, and to iudge of you: yea, and hee that ſent mee is true: and I ſpeake to the worlde thoſe things which I haue heard of him.

R. Nowe he vſeth a commination or threatening againſt the contemners and deriders of his worde. C. Becauſe that hee ſawe that hee loſt his labour, hee proſecuteth the matter no further, but onely pronounceth that GOD wyl bee a reuenger of that Doctrine whiche they contemne: becauſe hee is the authour of the ſame: as if hee ſhould ſay, If ſo bee I woulde accuſe you, your mallice and wickednelle geueth mee occation inough: Bv. I might caſt in your teeth many hainous offences, but becauſe I knowe that ye woulde bee thereby the worſe, C. I wyll nowe omit them.

But my Father whiche hath geuen mee authoritye to teache, will doe his office, and wyll defende his worde from the wicked contempt of men.

Bv. For GOD is the euerlaſting and infallible trueth. C. To the ſame ende almoſt partaineth the ſaying of Chriſt, which that of the Apoſtle Paule doeth, where hee ſayth, If we bee vnfaithfull, he abideth faythfull, he cannot deny him ſelfe. 2 Tim. 2. 13

In fyne he threatneth the vnbeléeuing with the iudgement of GOD, whiche diſcredite his worde, becauſe it is neceſſarye that he defende his trueth. And this is the true ſtabillitye of our Faith, when we make God aloane ſufficient to eſtabliſhe the authoritye of his doctrine, although the whole worlde doe reiect the ſame.

Whoſoeuer they bee that preſuming of this defence, ſhall faithfullye ſerue Chriſt, they maye bouldlye conuince the whole worlde of a lye.

And I ſpeake to the worlde.

As if he ſhould ſay, Thoſe things which I haue heard of GOD, with whome I was before I came into the world, I ſpeake nowe in the worlde: that nowe the contempt of my Doctrine maye redounde to the Ignominy of my Father. Therefore the Goſpell is the worde and reuelation of GOD, vttered by the mouth of the ſonne of GOD to the worlde.

The which verily is a great commendacion of the Doctrine of Chriſt, or of the Goſpell, the lyke whereof a man ſhall ſeldome fynd: wherefore it deſerueth to bee written in the heartes of the Godly in goulden letters.

C. Hee ſayeth therefore that hee bringeth forth nothing but that whiche hee hath receyued of the Father, who enioyned vnto him his office. Moreouer, by his example he preſcribeth a common Lawe to the whole Church, that no man might bee hearde, but he which ſpeaketh out of the mouth of God.

M. For if Chriſt hath ſpoken nothing in this worlde, which hee hath not heard of GOD the Father by whome he was ſente, what mortall man maye teache any Doctrine in the Churche, which is not come from God.

They therefore are ſincere teachers in the Churche whiche can truely ſaye, Thoſe thinges which we haue hearde of the Lorde, whoſe Miniſters we are, wee ſpeake in the worlde: the reſt are to be ſhunned and auoyded as workers of iniquitye and ſeducers.

C. Wherefore, as he noteth the peruerſe arrogancy of men, which intrude them ſelues without the word of God, ſo hee inſtructeth & armeth with inuincible conſtancy all Godlye teachers which are aſſured of their calling, that hauing God theyr Captaine and defender they maye bouldly withſtande all mortall men.

27. Howbeit they vnderſtoode not that he ſpake to them of his Father.

M. Theſe wordes are put downe by the Euangeliſt in ſtæde of a Parenthiſis, to noate the dull vnderſtanding of the hearers: As if he ſhoulde ſaye, The Iewes being blinde and deafe, and therefore wanting theyr common ſence, vnderſtande not as yet, that Chriſte ſpake theſe thinges of his heauenly Father.

C. Hereby it appeareth howe dull of vnderſtanding they are, whoſe myndes Sathan poſſeſſeth. There coulde bee nothing more euident, than for them to be cited before the Tribunall ſeate of GOD: but they are ſtarke blynde: the which happeneth dayly to other enemyes of the Goſpell.

M. It is no maruayle therefore if ſo bee the Miniſters of the worde are not of many men eaſelye vnderſtoode in matters of wayght, ſeeing we ſe here that the ſame happened to Chriſt him ſelfe.

C. Neuertheleſſe, ſuche blindneſſe in menne oughte to make vs afearde.

B v. For ſuche is the dull vnderſtanding of all thoſe, which bring not ſincere myndes to the Preaching of the Goſpell.

28. Then ſayd Ieſus vnto them, when ye haue lyft vp an high the Sonne of man, then ſhall ye knowe that I am hee, and that I doe nothing of my ſelfe: but as my Father hath taught me, euenſo I ſpeake theſe thinges.

{*When ye haue exalted.*}

M. The Lorde knewe that whatſoeuer hee ſpake or wrought, dyd ſo lytle preuayle with the vnbeleeuing Iewes, that they neyther beleeued nor knewe who hee was, and that they ſought onely to deliuer him vp to death, as though by this deteſtable deede they ſhould greatly helpe their Kingdome: the which ſhould bring vnto them vndoubted deſtruction, and that then eſpecially it ſhould bee manifeſt that they had wickedlye behaued them ſelues toward the Sonne of God. This thing the Lorde threatning ſayth,

{*Then ſhall ye knowe.*}

C. As if yee ſhoulde ſaye, All your ſences are nowe as if they were bewitched, and therefore ye vnderſtande none of thoſe thinges which I ſpeake: but the tyme ſhall one daye come, when ye ſhall knowe that a Prophete of GOD was among you and ſpake with you.

M. Yee bende your ſelues wholye to kyll mee, and ye thinke that all my Doctrine, and my name alſo maye bee ſuppreſſed, if I bee ſlaine: but the contrarye ſhall appeare, O miſerable men. Yee ſhall exalt and Crucifye mee, but ye ſhall bee ſo farre from obtayning that which ye loke for, that then ye ſhal know that I haue not lyed vnto you, but that he is the very ſame, whome a litle before ye could not abide to knowe.

And in this ſence the wordes of Chriſt ſeame to containe a threatening eyther of thoſe thinges whiche happened after hee was Crucifyed (as when the Sunne was darkened, the Rockes rente) or elſe of thoſe thinges which happened after his reſurrection, and the ſending of the holye Ghoſt, by the Preaching of the Apoſtles, and the wonderfull workes of God whiche then were done.

For then they were cõstrayned whether they would or no to acknowledge ỹ power of God so mightely shewing it selfe: euen as we reade, that they sayd: VVhat shall we doe to these men, for a manifest
Acts.4.16. signe is done by thẽ, and is openly known to all those that dwell in Ierusalem, and wee cannot denie it. But that it bee noysed noe further among the people: let vs threaten and charge them that they speake henceforth to no man in this name.

C. Or else this commination maye be extended further, that by the same they might be precisely called of Christ to the Judgement seate of the most high Judg. For so must the wicked contemners of Gods worde be delt withall. But this is to late and vntimely a knowledge of the which Christe here maketh mencion when the wicked bæing drawen to punishment, doe acknoweledg God against their willes to be their Judge, whome quietly they ought to reuerence.

For hæ doth not promise vnto them repentaunce, but pronounceth that when they are stricken with a newe and vnwonted horror sodainelye of the wrath of GOD, they shall be awaked out of the slouth and securytye in the whiche they now slæpe.

Gen.3.7. So Adames eyes were opened, insomuch that being ashamed, he sought in vaine to hyde himselfe, knowing that he was in the middest of destruction. Howbeit that knowledge which Adam had, being of it selfe vnprofitable, by the grace of God tourned to his benifite. But the reprobates being ouerwhelmed with desperation, haue their eyes opened onlye to this ende, that they may beholde their owne destruction. And GOD bringeth them to this kinde of knowledge, by diuers meanes.

For oftentimes they being driuen thervnto with scourges, doe learne that GOD is their enimie: sometime vsing no torment hæ vereth them in minde, and oftentimes hæ suffereth them to slæpe, vntill hæ take them quight and cleane out of thys worlde.

By these wordes (Lyft vp) Christ noateth his death. B. For the Iewes lifted vp the Lorde when they thought that they had giuen hym the greatest fall by the most shamefull deathe of the Crosse. For by that deathe they ended his seruile and paynful office that so the father might exalt his abased Sonne to his right hande

C. For thereby afterwarde it came to passe that Christ ascended out of the Sepulcher into the kingdome of heauen.

The which also we at this daye muste hope for. For whatsoeuer the wicked takein hand to oppresse Christ in his doctrine and Church, shal not only appeare in despight of their tæth but also he shall tourne their wicked practises to the greter furtherannce of his kingdome.

{That I am hee.}

This is not referred to the deuine essence of Christ, but onely to his office the which also doeth more euidently appeare by the order of the terte, where he denyeth hym selfe to doe any thinge without the commaundement of his father.

For this is as muche as if hee shoulde saye that he is sent of God, and that hæ doth faythfully discharge his office.

A. {I doe nothing of my selfe.}

Reade the ninetæne verse of the fifte Chapter going before.

29. And hee that sent mee is with mee: the father hath not left mee aloane: for I doe alwayes those things that please him.

C. Againe

C. Agayne he boasteth of GOD, by whose ayde and helpe he dyd all thinges and who neuer forsoke him, least he shoulde labour in vayne, and without profyte, as if he had sayd that the power of the Spyrite of GOD was ioyned with his office.

It is meete that all Godlye teachers be endued with this trust, and not to doubt butthat the hande of God, wyll be nere vnto them, so that they with a pure conscience shewe them selues to bee suche Ministers, as he woulde haue them to bee.

For GOD hath not appointed them by his worde to beate the Ayre: but by the secreate efficacye of his spyrite, hee geueth successe vnto his worde, and also defendeth them with his power, that theyr enemies being put to the foyle, they maye bee able to stande against the whole worlde.

And, if they consider themselues and theyr gyftes, they must needes fall euerye houre.

Therefore the onelye waye to stand is, if they bee perswaded that they are holden vp by the hande of God.

For I doe alwayes those thinges.

M. These wordes haue a double vnderstanding: eyther to bee vnderstoode that hee sayde, that therefore the Father hath not left him aloane, because hee alwayes dyd those thinges which pleased him: or else, that hee sayde, that for so much as hee alwayes dyd those thinges whiche pleased his Father, it might certaynelye bee gathered that hee was with him, and that he left him not alone.

Bothe these constructions are true: for the Father leaueth not those alone, which doe alwayes those thinges which please him: and hereby wee maye haue an assured iudgement that God is with vs, if so bee we continuallye doe those thinges which please him.

C. Wherefore if we desyre to haue experience of the same presence of God, wee must conforme our selues wholly vnto his wyll and gouernment.

For if so bee our sence and reason, haue any rule at all, because the blessing of GOD shalbe wanting, all our studies and labours shall haue euyll successe. And if so be we seeme to haue good successe for a tyme, yet notwithstanding the ende at the leangth shalbe starke naught.

M. Many, boast of the presence of the grace of GOD, and thereby go about to iustifye all kynd of errours, because the presence of the holye Ghoste is in the Churche, whiche wyll not suffer the same to erre.

But howe much better were it hereby to proue the presence of the holye Ghoste, namelye, by theyr Godly and vertuous lyfe in the Churche?

C. Furthermore, when Christ sayth, that hee is not left alone, he doeth after a sort complaine of the vnbeleefe of his countreye menne, amongst whome hee founde almost noane, which woulde bee his Disciples. Notwithstanding, hee sheweth that hee accounteth this one thing sufficient for him that hee hath God his reuenger.

So wee at this daye ought to bee of good courage, and not to fainte because the faythfull are fewe in number. For although the whole worlde withstande our Doctrine, yet notwithstanding we are not alone.

Hereby also appeareth howe foolishe the boasting of the Papistes is, who setting God aside, boast of their multitude.

Papistes boast of multitude.

A. As though the inuinsible and euerlasting trueth of GOD might bee oppressed by the contempt and multitude of men.

Therefore it is muche better to heare the voyce of Christ with his lytle flocke, and to followe him, than to imbrace the doctrine of Antichrist, with the greatest part of the worlde.

30. As hee spake these

wordes many beleeued on him.

By. Chriſt hytherto taught moſte plainelye, both that his Doctrine was deuine, ſure, and infallible, and alſo that hee was the Sonne of GOD, the lyght and ſauiour of the worlde, ſent of the Father, to illuminate, iuſtifye, and ſaue all them which beleeue in him. And this playne and effectuall doctrine of the Lorde, wanted not her fruite in the Churche.

For although the greateſt parte of the people, and the whole flocke of the Phariſees withſtode the Lorde, yet notwithſtanding, many of all ſortes of men beleeued on him. The which verylye is the ende of all theſe thinges whiche hytherto haue beene diſputed of, namelye, that wee alſo might beleeue in Chriſt Ieſus, the true ſonne of the lyuing God, the Meſſias, the lyfe, and lyght of the whole worlde. C. Therefore when all hope is paſt, there aryſeth ſome fruite among ſo many lettes. B. For there are Bees neuer wanting, which ſucke hony out of the flowers of Gods worde, howeſoeuer the Spiders drawe poyſon out of the ſame.

M. Let vs learne therefore how that open contencion with the Aduerſaryes, cõcerning Religion, wanteth not fruite. if ſo bee rayling and taunting bee ſhunned, and all thinges dyrected and diſpoſed to the ſetting forth of the trueth, and to this example of Chriſt. For although the mindes of the obſtinate aduerſaries receyue no profit, who ſeke not to know what is true, and what falſe, but onelye hunt after theyr owne priuate honour and gayne, yet notwithſtanding, great profite may redoune to thoſe, which are ſincere, and indyfferent hearers of the controuerſye.

Wee haue had experience of theſe thinges in our tyme in many places. Whereyppon our Aduerſaryes, when ſuche diſputacions ſhould bee concerning Religion, cauſe them to bee holden in ſecrete without any publyke, auditory, taking diligent heede, leaſt any of the common ſorte of people, ſhoulde heare any thing of the ſame.

As therefore they are not to bee commended or allowed, which with impudent reproches, and rayling, more lyker players, than Diuines, doe not beutifye the cauſe of Chriſt, but deſourme it, doe not manifeſt it, but obſcure it, doe not commende it, but make the ſame more odious: euen ſo theyr mallice is to bee deteſted, whiche eyther altogether denye ſerious, ſober, Godlye, and moderate inquiſition, and diſcuſſing, publikelye to bee had, concerning the controuerſies of our Religion, or elſe do ſo limmite, and bounde them, that they ſerue nothing to the knowledge of the trueth, leaſte by any meanes the myſerable Church might bee holpen.

C. Moreouer, the Euangeliſt here improperlye ſpeaketh of Fayth, which was onelye a certayne preparacion to Fayth: for hee commendeth them no farther, than that they were proane and ready to receyue the Doctrine of Chriſt: to whiche alſo appertayneth the next admonicion.

31. Then ſayde Ieſus to the Iewes which beleeued on him: Yf ye continewe in my woorde, then are yee my verye Diſciples.

{*Then ſaide Jeſus.*}

By. Our Lorde and ſauiour, leauing the wicked Raylers, and gently turning to thoſe that beleeued, taught them verye notablye, what was neede full, and what they ſhould doe. *M.* This example ſpeciallye pertayneth to the miniſters of the worde, that they alſo might ſeke with all theyr power diligently to teach, and to confyrme in the Fayth of the Goſpell of Chriſt, thoſe whome they

knowe

knowe to bee newly come to the doctrine of the Gospell.
In this busynesse the Apostle diligently applyed hym selfe as a thing most necessarye to be done: calling it wateringe, taking a similitude of young plantes, which are often tims sette in the ground in vayne, yf so be the dilligence of wateryng be not adioyned therevnto.

{If ye continue in my worde.}

B. It is likely that there were Ipocrites (as most commonly it is seene) among those whom the Lorde Judged to be beleuers. Therefore to noate these and to confirme those which had truelye beleeued, the Lord sayde, If ye continue in my worde, then are ye my very Disciples.

As if he should saye: ye haue nowe hearde the worde and beleued: if therefore ye perceuere in the fayth of this word, and suffer not your selues to bee remoued from the faith, eyther by the power of this worlde, or by the offence of my crosse, I will acknowledge you for my true disciples, for they are not true Disciples which one while beleeue and within a litle while after when some offence or persecution aryseth, go awaye.

Perseuerance. C. Here therefore firste of all Christe teacheth, that it is not sufficient, if so bee a man begine well, except he proceede and perseuere vnto the ende. And for this cause he exhorteth those which haue tasted of his doctrine, to the perseuerance of fayth, when he pronounseth those to be his very Disciples, whiche take deepe rote in his worde, and abide in the same.

Mat.10.22. R. For he which abideth to the ende the same shalbe safe. C. Therefore by this noate, he putteth a difference betweene hipocrites and his true disciples because they which haue falsely boasted of fayth, do by and by faint in the midest of theyr race: but the faithfull constantly goe forewarde to the goale.
Therfore we must endeuour our selues to bee constaunt, that we may be counted the true Disciples of Christ.

R. To this effect partayneth the parable of the seede, which Christ propoundeth in another place, where the sundrye and dyuers condicions of such as receyue the Gospell, is manifestly declared. Mat.13.3.

M. But by this notable exhortacion, three thinges necessary to be knowen are signifyed: The fyrst is, whereof Fayth in Christ doeth come. The seconde is, what we must beleue concerning Christ: & the thyrd is, in what, fayth in Christ is to bee continued and confyrmed: If (sayth he) yee abyde in my worde. Three thinges to be noted.

1. Therefore they had alreadye ioyned them selues to his word: so sone as they beganne to beleeue, they conceyued fayth by the hearing of the worde of the Lord, as the Euangelist also taught, when hee sayde, As hee spake these thinges many beleeued on him. So the Apostle sayth, that fayth commeth by hearing, and hearing by the worde of God. Rom.10.17

2. Secondly, if so bee fayth commeth by hearing of the worde of the Lord, and if it bee our part to abyde in the same, and that we ought not to beleeue any other thing, than the verye same which is set before vs by the worde, whereby we conceyue Faith, and in beleeuing, the whiche wee abyde: howe foolishe are they which at this daye saye they knowe not, what they ought to beleeue, and what not?

If so be they were abyding in the word of the Lorde, theyshould knowe what to beleeue: But because they haue already applyed their eares and mind to humane doctrine, it commeth to passe that they being ignorannt of Gods truth, are caryed about with euery winde of doctrine: the which the Apostle forbiddeth. Eph.4.14.

3. Thirdlye, this also is manifest, in what, Christian fayth ought to bee maintayned and confirmed, when he sayeth, If ye abyde in my worde.
So that wee must abyde in that, from whiche we haue conceyued our fayth. Wee are begotten by the worde of truth through fayth, and by the same wee are strengthned and confirmed.

So the Apostle sayeth, that some are ordained teachers, Euangelistes, and Iam. 1.18. 1.Pe 1.23.

Shæpheards,

Shæpheards, that not onely wæ might come to the vnitye of Fayth, but might also bæ confyrmed in the ſame, and may growe vnto a perfecte man.

Ephe.2.13.

Wherevppon it followeth that they which abyde not in the woꝛd of Chꝛiſt, but are caryed about with ſundꝛy ſtrange doctrines, diſperſed by offences, and are quite dꝛawne awaye from the trueth by the Croſſe, by threatninges, and perſecutions, are not the true Diſciples of Chꝛiſt Jeſus.

Concerning theſe Saint Iohn ſayeth, They went from vs, but they were not of vs. It is great glozye to bæ a Diſciple of Chꝛiſt, whiche is the Sonne of the lyuing God. Some doe boaſte that they haue bæne the Diſciples of Socrates, of Pythagoꝛas, and of Ariſtotle: but theſe were menne, and erred themſelues, and led others alſo into errour.

1.Joh.2.19.

But Chꝛiſt is the trueth and the lyght of the woꝛlde: whoſoeuer followeth him walketh not in darkeneſſe, but ſhall haue the lyght of life.

M. Wherefoꝛe they which obiect vnto vs the loue of Chꝛiſt toward his Church, as to his Spouſe, and doe thereby gather that it can not bæ that hæ ſhoulde foꝛſake the ſame, and ſuffer the ſame to fall into errour: and doe alſo pꝛetend that auncient Fayth of the Church of Rome, and of the Apoſtolicall doctrine, of the which Paule maketh mention (repleniſhed at this daye with all ſuperſticions, errours, and falſe woꝛſhippinges, and Eccleſiaſticall tyranny,) doe reaſon as if it were ſufficient to the retayning of the trueth, that Chꝛiſt abydeth all one foꝛ euer, and is not chaunged, and becauſe the Church of Rome long agoe receyued the Apoſtolicall Fayth, and requireth not of the Faythfull, that they alſo ſhould abyde in Chꝛiſte and in his woꝛde, when as the Apoſtle him ſelfe ſayth, that there ſhould come a defection and Apoſtacy in the Church.

Rom 1.8.

2.The.2.3.

But rather let them pꝛoue vnto vs that the Church of Rome, hath conſtantlye aboade vnto this daye in the woꝛde of the Lozde, and in the Doctrine of the Apoſtles.

32. And ye ſhall knowe the trueth, and the trueth ſhal make you free.

Bv. But how dyd they beléeue, when as yet they knewe not the trueth? Verylye, Fayth leaneth to the trueth, and apꝛehendeth the ſame: therefoꝛe they are not ignoꝛaunt of the trueth which beléeue. I aunſwere: C. Hæ ſayeth that they ſhall knowe the trueth, whiche come to any knowledge of the ſame.

Queſtion.

Aunſwere.

As yet they were verye rude and ſcarce entered, to whome Chꝛiſt here ſpeaketh: therefoꝛe it is no maruaile, if ſo bæ he pꝛomiſe vnto them moꝛe large vnderſtanding of his doctrine: but it is a generall ſentence. *Bv.* Foꝛ the knoledge of Chꝛiſtians hath degrees and ſteppes, and the knowledge of the trueth increaſeth in pꝛoceſſe of tyme, as maye bæ gathered by many other places of ſcripture.

C. Wherefoꝛe howe greatlye ſoeuer any of vs haue pꝛofited in the Goſpell, wæ muſt ſtyll pꝛocæde and goe foꝛeward dayly. And Chꝛiſte vouchſafeth to geue this rewarde vnto the conſtancye of his Diſciples, that hæ maketh him ſelfe moꝛe familyarlye knowne vnto them.

Foꝛ hæ it is which ingraueth his woꝛd into our heartes, by his holye ſpyꝛite: he it is, which dayly dꝛiueth awaye the clowdes of darkneſſe out of our mindes, whiche obſcure the bꝛightneſſe of the Goſpell. Therefoꝛe to the ende the trueth may appeare vnto vs at the full, we muſt ſeꝛiouſlye and conſtantly cleaue vnto the ſame.

M. Let vs alſo noate to whome the trueth is here pꝛomiſed, not to all, but onely to the true Diſciples of Chꝛiſt: and they are the electe, which are geuen to Chꝛiſt of God the Father: concerning whome, reade the ſeuen and thirtye verſe of the firſt Chapter going befoꝛe.

The

The Reprobate therefore haue no hope to knowe and vnderstande the trueth, although they beare the name of Christ, and are vnder the profession of his faith, and are learned and wyse, according to this worlde. The secreate of the Lord is reuealed to them that feare him.

Psa.25.14 The Apostle sayeth that this trueth is the misterye of GOD in Christe Jesus, the whiche is hydden from this

Ro.16.25. worlde, that is to saye, from the wisedome, reason, and vnderstanding of all flesche. And for this cause it can not bee that any other should loke for this knowledge of the truth, than they which are the true and vnfained disciples of Christ, the which knowledge is gotten no other wyse than by the reuelacion of Jesus Christ in the holye Ghost. Bv. Trueth in this place is opposed or compared with the shadowes of the Lawe. And that is trueth, according to the Hebrewe phrase, which is the most perfect essence of any thing, and the verye absolute perfection it selfe of a matter.

Trueth declared.

Therefore to such as persеuere the Lord in processe of time, wyll open all the misteryes of pyetie, and of the kingdome of God, geuing vnto them all knowledge and vnderstanding, which maye seeme to appertaine to true Godlinesse.

And the trueth shall make you free.

M. This place is excellent and worthy to bee noated. The Lorde promiseth to his true Disciples, which abyde in his worde, freedome by the trueth which they shall certainely knowe, and so hee commendeth the knowledge of the Gospel, of the fruite whiche we receyue thereby, or of the effect.

B.v. The trueth (I saye) which is the Sonne of God Christ Jesus, is the deliuerer of the worlde: or Faythe it selfe, whiche cleaueth vnto the euerlasting trueth, maketh vs free, if so be we be the Disciples of Christ perseuering in his worde.

C. This is an incomparable benefite: wherevpon it followeth that there is nothing better than the knowledge of the Gospell.

All menne fele the yoake of bondage and seruitude, and doe confesse the same to bee a myserable thing: seeing then the Gospell doeth deliuer vs from the same, it followeth that the same is the treasure of the most happye and blessed lyfe.

Nowe let vs consider what liberty it is which Christe here noateth vnto vs. Bv. Hee speaketh of the libertye of mennes mindes, whiche altereth not the state of Fortune, setting the bodye free from the Lawe and bondage of the Maister: but it deliuereth the minde from sinne, from wicked and worldly desyres, from the Tyranny of the Deuell, from the feare of death, from the seruitude of humane constitutions, and from the yoake of the Lawe.

Freedome of the minde.

C. Wherefore seeing we obtaine that libertye by the benefite of the Gospell, it maye thereby appeare that wee are by nature the seruauntes of sinne. Wee must also noate the manner of deliueraunce. For so long as wee are ruled by our sence and reason, wee are bondmen to sinne: but when the Lord doeth regenerate vs by his spyrite, hee doeth make vs free, that being housed from the miserable bondes of Sathan, wee maye wyllinglye serue the Lord in holynesse and righteousnesse al the dayes of our lyfe.

C. But regeneracion commeth of faith: whereby it apeareth that freedome commeth of the Gospell. Now let the Papistes bragge of theyr freewyll: wee knowing our owne seruitude and bondage, wyll glorye in no other than in Christ.

R. Christ therefore teacheth in this breefe sentence, after what manner wee are brought into the libertye of Gods children: Fyrst, we must here Christ: Secondly, we must beleeue, that is to saye, we must abyde in his worde, and endure temptacion, and abyde the Lordes leysure: thirdlye, we must be Disciples of Christ.

For he which beleeueth, in Faith heareth the worde of God: he which hea-

reth the woorde of GOD, hæ is a disciple of GOD: Fourthly, we must knowe the trueth. The woorde is the trueth: and hæ whiche beleueth the woorde, hæ truely beleueth the verity. Lastly, we must be frée. And we must noate that libertye hath his degrées according to the manner of his Faith.

Rom.8.23. Wherefore Paule being frée, groned styll, loking for the full and perfect delyueraunce.

33. They aunswered him, we bee Abrahams seede, and were neuer bonde to any man: howe sayest thou, Ye shall bee made free?

C. This aunswere was confusedly made vnto Christ, and that by suche as were contemners, and not beleeuing. And this manner is muche vsed in the scriptures, so often as mencion is made of the bodye of the people, generallye to ascribe vnto all menne, that thing which belongeth onelye to one parte.

M. The vnbeleeuing Iewes therefore brake forth into the middest, and there also gayne sayde Christ, where there was nothing that appertayned vnto them. B v. They swelled with the nobillitye of theyr auncetours according to the flesshe: but they vnderstode not that the Lorde spake of the libertye of the minde.

C. They coulde not abyde that they being a chosen and holye people, shoulde be brought into bondage. For what had the adoption & couenaunt profited them, by which they were segregated or seperated from other Nations, vnlesse they had bœne counted the children of God? Therfore they thinke that they haue iniurye done vnto them, when liberty is offered vnto them, as a benefite comming of fauour and grace.

M. Therfore to the end they might styrre vp the myndes of the simple against Christ, they accuse him to bee a sclanderer of the authour of the whole Nation, as though he made bothe him and his posteritye contemptible with the vyle yoake of seruitude.

Such spite and disdaine Sathan also vseth, when he obiecteth to the ministers of Christ, whiche preache the Gospell, the contempt of the Saintes, as though they dyd abase and discredite euery saint, by exhorting menne to repose their trust onely in Christ.

Hæ knoweth that the Saintes among Christians are in great estimation, and that they are worshipped of some for gaine, and of other some by simple ignorance: and therefore neyther part can abyde that the Saintes shoulde bæ contemned. For this cause to hynder the race of Gods woorde, he rayseth vp certaine Pharisées whiche crye that the Saintes are to bæ worshipped: whome notwithstanding these Euangelists contemne.

And neuer were bonde to any man.

C. It maye sæme verye absurde that they denye them selues to haue bœne at any tyme in seruitude, sæing they were so oftentymes oppressed of other Tyrauntes, and were subiect at that tyme to the Empyre of Rome.

Hereby wæ maye easely perceiue howe foolishe and vaine their boasting was, and impudencye also in lying: notwithstanding, here was some pretence or colour, because the vniust domination or rule of the enemies was no let, but that by right they might abyde frée. R. For they sæmed to haue respect vnto these notable promises: as where it is sayde, I haue made thee a Father of many Nations. I wyll make thee to grow exceedinglye, and wyll make Nations of thee: Yea Kinges shall proceede of thee. Also, Thy seede shall possesse the gate of his enemies: And in thy seede shall all the Nations of the earth be blessed.

Gen.17.5.

Ge.22.17.

C. But

C. But in this first of all they erred that they dyd not consider that the right of their adoption was founded vpon the Mediatour onely. For howe came the sæde of Abraham to be frée, but onelye because it was exempted from the common seruitude of mankinde, by the especiall grace of the redæmer?

Abrahams sæde free by Christ.

The other error also is lesse tollerable, that for so muche as they being bastards woulde, not withstanding bée reckened among the children of Abraham, and dyd not consider that it was the onelye regeneration of the Spyrite, which maketh them the Lawfull Sonnes of Abraham. And this faulte hath béene to common and generall in all Ages, to referre to the ordynall of the flesh, the extraordinarye giftes of God, and to ascribe vnto nature those remedies which God appointeth to correct the same.

34. Iesus answered them, Verilye, verily, I say vnto you, that whosoeuer commytteth sinne, is the seruaunt of sinne.

C. Here he vseth an argument of the contraries. They boasted themselues to be frée: but he proueth them to be the seruauntes of sinne, because they being subiecte to the desyres of the flesh dwe sinne daylye. Bv. Ye thinke your selues (sayth hée) to bée verye frée, but in déede ye are seruauntes.

For this is most certaine that hée is a seruaunt to that thing wherevnto hée is become obedient: ye shewe your selues obedient to sinne: therefore ye are the seruauntes of sinne, and so by consequent the Deuell is your Lorde and Maister: for hée ruleth here ouer suche as are subiect to sinne.

And it is maruaile that men are not conuinced and constrained by their owne experience, to laye aside all Pride, and to learne to humble them selues.

Also it is to common a thing at this day that the more a man is ouerwhelmed with sinne, the more stoutly he braggeth and boasteth of frée wyll.

It is not true Captiuitye nor true seruitude, if so be a man be borne a seruant of a Handmayde, or be taken in the warre, or doeth by Lawe sell him selfe into anothers power, or if he bée shut into close prison: but hée is a Captyue whiche is vnder the power of sinne and the Deuyll.

R. And such Captiues and seruaunts are all men by theyr owne nature: Because by one man sinne entered into the whole worlde: and so by synne, death came vppon all. For by Adam all his posteritie, became subiect to sinne to affliction, death, hell, and to the cruell tyrannye of the Diuell. And the Lawe and right of Sinne is to kill (for the wages of sinne is death) the Lawe of death is to condemne, the Lawe of afflictions is to bring trouble and misery, and the power and authoritye of Sathan is to destroye. Rom.5.12.

To these powers Adam hath made vs and all our strength subiect, by hys obedience. And this is so greate captiuitye and seruitude, as greater cannot be deuised.

For whosoeuer is in this seruitude and bondage, hée can doe nothing with a frée will, hée hath no peace of conscience, hée hath no rest, howe frée soeuer he bée in bodye.

Out of this Captiuitye no Captiue coulde euer deliuer another. Wherefore Christ the Sonne of GOD descended from Heauen, and was made man, and by his Crosse, Death, and Resurrection, hath deliuered vs from the Lawe and power of sinne, leaste the same shoulde kyll vs: from the power of death, leaste the same shoulde condemne vs: from the power of afflictions, leaste they shoulde trouble vs, and bring vs to misery: and from the power of Sathan, leaste he should destroy vs.

Man captiued to sinne.

Chriſt hath made vs free.

And hæ hath reſtoꝛed vs to righteouſneſſe, to ioye, to lyfe, and into the fauour of the moſt mightye GOD, and hath made vs the Sonnes of GOD, whiche were beforꝛe the bondeſlaues of Sathan.

Also this true libertye, muſt not bæ drawne to carnall and to humaine deſires, but to faith and loue, which are twoo woꝛkes of the holye Ghoſt ſettting vs at libertye. Wherefoꝛe Faith is the Rular, and Miſtres in Sinnes, in afflictions, in death, and in hell.

Faithouer commeth ſinne.

Foꝛ it teacheth that we are ſo deliuered from them, that they haue no power at all in vs, neyther can deſtroy oꝛ condemne vs. Moꝛeouer, the reliques of ſinne are purged awaye by faith, and in ſtæde of ſinnes, the righteouſneſſe of GOD which is Chriſt, is ſet: In ſo muche that whatſoeuer true fayth commaundeth, being dyꝛected to the woꝛde, which is Chriſt, it cannot chuſe but bæ righteouſneſſe, howe muche ſo euer it ſæme outwardlye to bæ ſinne.

Faith is the miſtres in the liberye of ſpirituall thinges, ſo charitye is the Ladye, in the libertye of coꝛporall thinges, as of Fœde, Apparell, Moneye, and ſuche kinde of earthlye benefites.

Nowe as Fayth is the Miſtres in the liberye of ſpirituall thinges, ſo charitye is the Ladye, in the libertye of coꝛporall thinges, as of Fœde, Apparell, Moneye, and ſuche kinde of earthlye benefites.

In theſe thinges wæ muſt be ſo frée, as charitye wyll ſuffer. Foꝛ although by the Lawe and libertye of Faith, all eternall thinges are frée, yet notwithſtanding, the vſe of this libertye is left vnto the diſpenſation of Charity: as all meates by the Lawe of Fayth are frée. Foꝛ all thinges are cleane: and that which entereth into the mouth of a man doeth not the defile the man: notwithſtanding charitye diſpenſeth the vſe of this libertye.

Tit i.b. Mat.xv.i. Coꝛ 8.x. Charity is the miſtres of coꝛporal thinges.

Wherevppon the Apoſtle Paule ſayth, If ſo bee meate offende my brother, I wyll neuer eate fleſhe. Alſo hæ ſayth, I maye doe all thinges, but all thinges are not expedient. Foꝛ wæ muſte haue reſpecte vnto charitye.

So alſo the whole earth, all heauen, and the whole Sea, and all thinges in them, are frée by Faith.

Foꝛ the earth is the Loꝛdes and the fulneſſe of the ſame, and wæ are the Loꝛdes. Wherefoꝛe the whole earth is frée foꝛ vs, and ours alſo: but charitye diſpenſeth the vſe of this libertye, which wyll not ſuffer mæ to benefite my ſelfe to the iniurye and hurte of my neighboure.

Foꝛ charitye ſtealeth not, deceiueth not, playeth not the Myꝛaunt, neyther offendeth our neighbour in woꝛde: but if ſo bæ it ſtandeth in næde of any thing that is our neyghbours, it ſæketh to winne the ſame by intreatye, and foꝛ money, taking nothing without the good wyll of our neighbour.

Briefly by Faith we are called into the moſt excellent libertye of the Chilꝛen of GOD, and by charitye wæ are called into the ſeruice of our neighboure: as the Apoſtle ſayeth, Owe nothing to any man but this, that yæ loue one another.

C. This therefoꝛe is the purpoſe of Chriſt, to ſhewe that all are ſubiecte to ſinne, whome he deliuereth not, inſomuche that they are ſeruauntes, euen from their birth, taking the contagion and infection of Sinne of the coꝛrupt nature. Rom.vij.

Wæ muſt alſo noate the compariſon betwæne nature and grace, vpon the which Chriſt here ſtandeth: whereby it ſhall eaſilye appeare that men are ſpoyled of libertie, except they recouer the ſame from ſome other. By. To this effect partayneth the whoale firſt Chapter almoſt of the Epiſtle of Saint Paule to the Romaynes, where hæ ſpeaketh of this ſeruitude of ſinne.

C. Moꝛeouer this ſeruitude is ſo voluntarye, that they which neceſſarily ſynne, are notwithſtanding not conſtrained to ſynne.

M. To ſynne here noateth and ſygnifyeth not the ſymple acte, but the verye purpoſe, indeuoure, and meditation of a coꝛrupt minde, and the wickednelle of deꝛaued and defiled nature, although the woꝛke of ſyn follow not, and is not as yet come into action: inſomuch that

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the Reprobates maye be sayde to synne euen as euell trees are sayde to bring forth euyll fruite. Also of the good Tree wee saye in the Winter, This Tree bringeth forth good fruite.

Ier.37

So these Iewes to whome Christe made aunswere in this place, dyd then commit the sinne of murther, not in acte, but in thought, meditacion, and purpose, when they spake these thinges vnto the Lorde. For they sought to kyll him, as he shortlye after sayde vnto them, Ye seeke to kyll mee. So the Lorde sayde to Iudas in the time of the Supper, That thou doest, doe quickly.

John 13.27

And what was the miserable wretche then doing? In action he was at Supper, but in thought and minde, he was betraying the Lorde. The Lord speaketh not of that which hee dyd in action, but of that which hee dyd in heart, and in minde: and yet notwithstanding the Lorde sayde not, That whiche thou wylt doe, but, That which thou doest do quicklye.

So to fulfill the Lawe and the commaundementes, is taken in the Scriptures for a desire to doe the Lawe and the commaundementes. Therefore to committe sinne, is not simplye to sinne, but to haue a desire to sinne, although sinne be not finished in act. Euen as to doe good is not simplye to doe good in act and deede, but to haue a desire to good, although the good worke come not alwayes in act. Moreouer although both the elect and the reprobate doe sinne, yet not withstanding the elect doe not committe sinne but the reprobate onely. For they which are of God, as they haue seede of God in them, euen so they detest synne from their hearte, and that which they detest, they cannot studiously meditate and fynishe. This matter Saint John very notably handleth in his first Epistle. The which notwithstanding fauoureth not the secte of the Annabaptistes, which by these places goe about to proue, that a Christian man symplye cannot synne, affirming also because they will bee counted true Christians, that they are cleane without sinne, and that they can by no meanes synne: the which is a most subtill practise of Sathan in them, that hee maye bring the weake mindes of the godlye, whiche doe feele the force of synne in them selues, to desperation. But there is no mencion of sinne made here generally, but of a willing desyer and meditation to synne, as we haue sayde.

35. And the seruaunt abideth not in the house for euer: but the Sonne, abydeth euer.

Bv. Now followeth the denouncing of punishment belonging to seruauntes, vnder the similitude taken from lawes, and pollitique gouernment. As the seruaunt, though for a tyme hee rule and gouerne, is not neuertheless the master of the house, but is thrust out of the Doores, or chaunged at the pleasure of his Lorde: euen so the bondeseruaunt of sinne, though for a time he playe the Hipocrite, and counterfaite pietye, and seeme to haue God fauourable vnto him, is notwithstanding, in due tyme excluded from the presence of God, and fellowshippe of Sayntes: for the house figureth the fellowshippe of God, and of the Saintes.

C. Wherevpon it foloweth that there is no libertye perfecte and perpetuall, but that which is gotten by the Sonne of God. By this meanes Christ reproueth the Iewes of vanitye, because they bragge of a counterfaite shew, as if they had the thing it selfe. For wheras they were the carnall progeny of Abraham, they were nothing but counterfaites.

They had authority in the Church of God, but such authoritie as Ismael vsurped to him selfe for a short time the seruaunt exalting him selfe against the true and lawfull Sonne.

The summe is this, whosoeuer boaste themselues to be the sonnes of Abraham doe nothing else but make a certaine colored and counterfayte shewe.

36. If therefore the Son make you free, then arre you free in deede.

M. Christ speaketh here, of hymselfe, but in the thirde person. Bv. As if hee shoulde saye, Whosoeuer trulye desireth to be free, and to be the heyre of euerlasting lyfe, let him seeke to be made free by me which am the Sonne of GOD: that is to saye, Let him beleeue mee, and abyde in my wordes: and the truth shall make him free. C. By these wordes hee declareth that the power of freedome belongeth to hym aloane, and that all other being borne seruants are not made free, but by hys grace onelye. For whatsoeuer he hath proper by nature, hee giueth vnto vs by adoption, when we are by faith ingrafted in his body, and are made his members.

Freedome commeth by Christ.

Therefore our godnesse commeth by the freedome of Christ: but yet we obtaine the same by fayth. Which also bringeth to passe that Christ doth regenerate vs by his holye spirite. M. This clause (in deede) reiecteth all the freedome that commeth by flesche and bloud, because the same is not true libertie. So that libertie is sought in vain without Christ, For he geueth vnto vs his Spirite whereby wee being free follow with willing mindes those thinges that belong vnto God, which only is true libertie.

For what doth it profite in flesche to the rule the whole worlde, and in mind to be the seruaunt of death? For so long as concupiscence beareth any rule inv vs, as it bringeth vs to synne, so also it leadeth vs to death. For the reward of sinne is death, Also S. Iames saith Lust when it hath conceiued bringeth forth sinne and Sinne, when it is finished, bringeth forth death.

Rom.6.16. Iam.1 Rom.8.13.

And the Apostle Paule sayth, yfye liue according to the flesche ye shall dye,

37. I knowe that yee are Abrahams seede but yee seeke means to kill mee, becausse my worde hath noe place in you.

Bv. Now our sauioure Christ doth more strongly confute the swelling and vaine glory and boasting which was in the Iewes by which they boasted them selues to be the seede, that is to saye, the posteritie of Abraham. As if hee shoulde say, Admitte I shoulde graunt vnto you this thing in the which yee so greately glory, what notwithstanding doth it profite them to be called the Children of Abraham, which rage and fume against God and his ministers: who being moued with wicked hatered against the trueth are swiftly caried to shedde innocente bloud.

R. Ye are in deede the posteritie of Abraham but not the true & spirituall, but the carnall seede: the which maye manifestlye appeare hereby, for that ye go about to kill mee, beleeuing not my word. For so were the carnall sonnes of Abraham wont to persecute the spiritual.

B. These thinges he spake spiritually to those hipocrites and enimies the Iewes which beleeued not in him. Howbeit hee ment by these wordes to declare vnto those men also, that God nothing regardeth the libertie of the flesche. Gala.4.29

Hee taught that boath true libertie and nobillitie, must be esteemed and iudged by workes, and that it is nothing to be borne after the flesh of Abrahā if the spirite of Abraham be not also adioyned therevnto, whereof followeth both the lyfe and purpose of Abraham.

C. When hee sayth that they sought to kill him, because his worde had no place in them, hee meaneth not that they

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were simplye murderers, but that they were driuen to suche mad outrage and outragious madnesse, by the hatred of GOD and his truth: which is muche more worse. For then the murder is not onely committed against men but also against God. *R.* And because the Iewes were carnall, they beleeued not the worde of Christ, which cannot bee comprehended by humaine reason but by fayth onelye.

M. Therefore the preaching of the worde of God, doth reueale the qualitie of the hearers, & discerneth the elect from the reprobate. Euen as it is sayd, hereafter, He that is of God heareth Gods word: ye therfore heare not because ye are not of God. Furthermore the worde of God must be heard not only with our corporall eares, but must also be receyued inwardelye into our heartes. For although thou heare the worde of God, and vnderstande the same, except thou followe it and bring it to effect, it cannot be truely sayd, that it hath place in thee. Euen so the worde of Christ, hath then truely place in vs, when the same hath place in our hearte, and worketh in vs his effect, that is to saye, the worde of fayth to beleeue, the wordes of doctrine to vnderstande, the wordes of admonition to follow, the wordes of consolation to comfort, the wordes of pacience to beare, and so of the rest. Also the worde of God worketh by degrées insomuche that the worde of GOD taketh place in some, more than in othersome, according to the measure of fayth, which God giueth to euerye man. Bv. Wée see also that vnbeleefe is the verye welspring of all wickednesse: and there it taketh place, where the worde of GOD is excluded.

38. I speake that which I haue seene with my Father: and ye doe that whiche yee haue seene wyth your Father.

C. He gathereth an argument of the contraries, that they are hoath enemies vnto God, and the Children of the Deuell, which resist his doctrine. I (saith he) bring forth nothing but that which I haue learned of my Father. Howe commeth it to passe then that the worde of God doth so greatly offende you, but because my Father doeth not fauoure you.

R. My heauenly Father is true. Nowe seeing my father hath wholy expressed hym selfe in me, I cannot but speake the truth.

I haue learned no other thing of my Father, of whome I was borne before all worldes and from euerlasting. I sayde that I am the light of the worlde, and that I came to saue the faithful, that I am the Welle and the bread of lyfe: these thinges are no lyes: for so my Father taught me to speake, because I am his naturall Sonne. But ye doe that which yée haue seene with your Father. His desire is to kil, to enuie and to slay, the which thinges also yée doe.

C. Hée sayth that hée, speaketh, and that they, doe, because hée executed the office of a teacher, and they furiously went a boute to extinguishe hys doctrine.

Some translate it, And doe yee that. &c. As if Christ shoulde haue sayde, Goe to shewe your selues to bee the Children of the Deuill by resisting mée: for I speake nothing but out of the mouth of GOD.

M. Let vs here learne by euident and certaine noates, to put a difference betweene the Children of God, and the Children of the Diuell, the which shall bee verye easie, if so bee wee well vnderstande the nature of those two Princes.

The Elect are taught of the Lorde, and doe greedelye imbrace and obserue hys worde which is the truth.

The Children of the Deuill imbrace lyes, and seeke with all their might to extinguish the light of the truth, and to kill the preachers of the Gospell. The which thing they learne of their father the Deuill, who wholly endeuoreth him selfe to pulle the word out of the hearts of men, lest in beleeuing they shoulde be saued.

Luk.8.12.

39. They aunswered and sayde vnto him: Abraham is our father. IESVS sayth vnto them: If ye were Abrahames children, yee woulde doe the works of Abraham.

{*They aunswered.*} Bv.

They did smell well ynough that the Lorde thought their Father to be the author of wickednesse the diuell himselfe: now therefore with subtill questions, they goe about to draw out somewhat out of the aunswere of the Lorde which shoulde be against the Patriarke Abraham, that thereby they might stir vp the people to destroy Jesus as a calumniator and slaunderer of the holye Patriarke. *M.* Therefore they so frame their aunswere, that they doe not so much defende theyr owne estimation as the estimation of Abraham, as though the Lord had diminished the fame when hee sayde, And yee doe that which yee haue seene with your Father. As if they shoulde saye, Take heede what thou sayest: Our Father is Abraham, a man most holye and acceptable vnto GOD, R. which is an absolute example for vs all to leade our lines. Why then doest thou speake euill of him as though hee had taught vs that which were wicked? Doest thou thinke that it is lawfull for thee to slaunder all good men at thy pleasure without punishment? We will not suffer such thinges. As wee doe nothing that is euill, euen so our Father Abraham hath taught vs nothing that is euell.

Bv. Wee therefore desyer to knowe of thee whether Abraham did any thing at any time which became not a good, a Just, and a holy man to doe. C. This altrication doth euidently declare, howe proudly they contemned all the reprehensyons of Christe. Still they arrogate this vnto them selues that they are the Children of Abraham: and not only in that sence that they came of the progeny of Abraham, but also that they were a holy people, the inheritaunce of God, and the children of God.

But this truste was wholy in the flesshe, and carnall, quight voyde of true Faith: Euenso in lyke manner all ypocrites so soone as they haue gotten some cloake, they obstinately resist God, as though he could not see into their hartes.

{*If ye were Abrahams children.*}

M. The inuincible truth wanteth not true and euident argumentes to defend it selfe, and to confute the contradiction of the wicked, Here Christe conuinceth the vnbeleeuing Jewes to be none of the children of Abraham. C And more euedently putteth a difference betweene the true and the vnlawfull children of Abraham.

For he taketh from all those whiche are vnlyke to Abraham, euen the very name. It commeth often times to passe that the Children ar vnlike in manners their Parentes, who begat them, but Christ speaketh not here of carnall ofspring: but only denyeth them to bee counted for the children of Abraham before god which do not retayne by fayth the grace of adoption.

For seeing the Lorde promised to the seede of Abraham to be their God, all the vnbeleeuing which reiected this promise did cut of them selues from the stocke of Abraham.

The Carnall stocke of Abraham was not altogether vnprofitably

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and of no moment, if so be trueth were ioyned to the same, For Gods election resteth in the sæde of Abraham, but yet frée, that they might be reckoned the heires of lyfe whome hee sanctifieth with his holy Spirite. M. But séeing the Fayth of Abraham is so greatly commended, that it shoulde be as an example for all other beléeuers to followe: why doth Christe rather propounde his workes then his fayth? For he sayth not, If ye weare the children of Abraham ye would haue the Fayth of Abraham but if ye were the Children of Abraham ye woulde doe the déedes of Abraham.

Question.

Aunswere.

I aunswere: Because Abrahams fayth was not deade and voyde, but liuely and effectuall. the Lord speaketh not of the workes of Abraham which were done without faith, but he maketh mencion of the workes of Abraham as of frutes witnesing and declaring his faith because he purposed by manifest Argument to prooue that his aduersaries were degenerate from the pietie of Abraham.

For if they had had the fayth of Abraham, they would haue declared the same by such workes as differeth not from the pietie of Abraham. A good tree is knowen by good frute.

40. But nowe yee goe aboute to kill mee, a man that hath toulde you the truth which I haue heard of God: this did not Abraham.

C. By the effect he declareth that they are not the children of Abraham, because they resiste God. For what notable thing is commended in Abraham, but the obedience of Fayth? This therefore is noate of difference, so often as wee must put a difference betweene Straungers and the Sonnes of God. For vain titelles howsoeuer the world do esteeme of them, are of no estimation with God *M.* Christ might haue obiected many other workes to the Iewes which they had committed, whereby they declared them selues to be degenerate and vnlawfull children.

For Abraham was liberall but they were couetouse: Abraham was sounde and perfect: but they were ypocrites Abraham worshipped God aright, but they made the howse of the Lordes worshippe, a denne of théeues: they deuoured widdowes howses, which Abraham neuer did.

Christ I saye, might haue obiected some of these thinges: but leauing all these thinges he only obiecteth this, that they went aboute to kill him. For this was such a haynouse dede that no other was comparable vnto the same. Whereupon also in the parable of the vinyarde which was let out vnto the husband man in the latter ende of the same it is sayde that they went about, to kill the Sonne which the Father sent vnto them as the heire of the vinyarde. Furthermore we are taught by this place that the mynde and purpose to doe any worke is accounted for the worke it selfe: yea if thou consyder well, the intent to doe any euell thing is worse then the worke it selfe: and the intent to doe any good worke is better then the worke it selfe. Better is the desyer to doe good to those that are in misery, then the almes dede it selfe: and the Intent to kill is worse than the murder it selfe: The Almes dede maye be so done that it maye displease God concerning the which reade the fyrst of Mathewe. A murderouse dæde maye be so done, that it maye please God, as may appeare in the Leuites, in Phineis, in Iehu and so refused that God maye be displeased for the not dooing of it, as wee maye sée in Agag Amalech, whome Saule kept aliue, & in Benadab king of Asciria, whome Achab sent a way aliue. But the desire and intent to doe good cannot displease God, euen as the desyer to kill cannot please him.

Mat. 21. 38.

Intent to kil is worse thē slauter it selfe.

Exod. 32. 29 Num 25. 7 4. Kin. 10. 1. Kin. 15 &. 2. King. 20. 42.

{*A man that hath*
tould you the truth.}

This oure Sauioure Christe addeth to shewe the wicked Ingratitude of the Iewes and to make it openly knowen that they are the Children of the Deuell because they were such sworne and mortall enemies to true and wholesome doctrine.

{*This did not* Abraham}

M. What? Did not Abraham kill a man? We reade that he slue fower kinges and deliuered his kinsman Lotte out of their handes. But the simple meaning of Christes wordes is, that Abraham was not so cruell as to kill an
Gen. 14. 15 Innocent man: and that he was not so vnthankful as to kill one which instructed him in the truth, and so wicked, as to kill the Ambassadoure of God, as did his posteritie.

41 Yee doe the dedes of your father. Then sayde they to hym, we be not borne of fornication, wee haue on father, euen God.

M. We maye beholde here great moderation in our sauioure Christ. As yet he spareth them, not by and by openly affirming that the Deuill is their Father, the whiche notwithstanding he afterwarde did, when they did not onely malapertly saye that they were the sonnes of Abraham, but also the children of God. Let vs also immitate this modestie, that so long as it maye be done with the glorye of God, we may spare the wicked, and to take harde that we do not stirre and moue them so much as wee maye.

But rather let vs with meekenesse instruct them, yf at any time it may please God to geue vnto them repentaunce, and grace to knowe and beleeue the truth.

{*We bee not borne of*
fornication.}

By. These men styll obstinately goe forewarde to mayntaine their nobillitye, speciallye when they perceiued by the order of Christes wordes, that hee assigned the Deuyll to bee they? Father. Therefore nowe on the contrarye parte, they doe not onelye boast themselues to bee the children of Abraham, but also the children of God. C. Howbeit they accounted it all one thing to be the children of Abraham, and the children of GOD. But in this they dyd greatlye erre, that they imagined God to bee tyed and bound to the seede of Abraham. For thus they reason: God chose the seede of Abraham to him selfe: therefore seeing wee come of the seede of Abraham, we must needes be the children of God.

Now we see how they thought, that they receyued holynesse, euen from their Mothers wombe, because they came of a holye stocke. Moreouer, they goe about to proue them selues to be the Church of God, because they had their originall of the holy Fathers: euen as at this daye the continuall succession from the Fathers, doeth puffe vp the Papistes, and make them to swelling prowd. With suche delusions Sathan beguileth them, that they might deuide GOD from his worde, the Church from the Faith, and the kingdom of Heauen from the spirite. But if so be the aunswere of Christ were auailable to refell the Iewes, it is of no lesse force to conuince them at this daye. For Hipocrites wyll alwayes falsefye the name of God: but they shall neuer bring to passe, but that they shalbe accounted lyers, of suche as leane to the iudgement of Christ.

M. We see here that the wycked aduersaryes of Christ knew well inough that the impietye of false worship was spirituall whoredome, and that the same

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was filthye, and to be deteſted of the people of God, and therefore they would not ſeme to be partakers of the ſame.

By the which wordes, they chalenge to themſelues, both pietye and alſo the true worſhip of God.

Therefore it is no rare and vnwonted thing, that Hipocrites being farre from all true ſincere pietye, and from the worſhip of God, ſhoulde chalenge vnto themſelues both of them.

Theſe men were ſo blynde that they had no conſideration of their parents which came betweene Abraham and them, beeing by the teſtimony of the Scripture Idolaters: but conſidered only the firſte originall of their nation, and boaſted of the couenaunt which God once made with them.

So boulde alſo are the Papiſtes at this daye who although they be the poſteritie of Idolaters, and Idolaters themſelues, yet neuertheleſſe becauſe of the pure beginninges of Chriſtiamiſme, and the ſigne of Gods couenaunt, doe ſaye euen as theſe Jewes did, we ar not borne of fornication.

42. Ieſus ſayde vnto them, if God were your father, truelye ye woulde loue me: for I proceded forth, and came from God: neyther came I of my ſelfe, but he ſent mee.

By. Chriſt refelleth this wicked, bould, and impudent boſting of the Jewes, and for certaine cauſes conuinceth them of a lye. *M.* And he reaſoneth of the nature of true Sonnes after this manner, C. Whoſoeuer is the ſonne of God, knoweth and loueth his firſte begotten ſonne: but you hate mée: therefore there is noe cauſe why you ſhoulde boaſte youre ſelues to be the children of God.

This place is dilligently to be noated that there is no pietie, no feare of God, where Chriſt is reiected. Falſe and counterfayte religion, boldelye boaſteth of God: but, what agrément can they haue with the Father, which diſagrée with the only ſonne? what knowledge of GOD is this, where his liuely image is reiected? In vaine therfore doe the Jewes, in vaine doe the Turkes boaſte of the true worſhippe of God, when as with obſtinate minde they reiect al knowledge of the ſonne of God. C. When Chriſt ſayth that hée came from God, hée giueth the Jewes to vnderſtande that they cannot obiect anye thing vnto him, which is contrarye to the will and pleaſure of God: and that no terreſtriall or humaine thing can be founde in his doctrine and office. For he doth not ſpeake here of deuine eſſence (as ſome thinke) but of his office.

43. Why doe yee not knowe my ſpeache? euen becauſe ye cannot know my word.

Hée addeth another argument wherby hée euidently proueth that they are not the Children of God, C. and withal caſteth in their téeth their obſtinacye, which was ſuch that they coulde not abyde to heare him ſpeake. Hereuppon hée gathereth that they were caried headelonge with diueliſhe malice and outrage. As if hée ſhould ſay, M. They which are the true Sonnes of GOD cannot be ignorant of the voice of their Fathers houſe. By. If therefore yée be the Sonnes of God, what I praye you is the cauſe why ye know not my voyce He ſpeaketh vnto you by mée. Children commonly know their parentes voyce, euen as ſhéepe know the voyce of their ſhéepehearde. But ſeeing yée knowe not my doctrine, which appertayneth to my father, it is out of all controuerſie that yée are none of my Fathers Children.

44. Yee are of your father the Deuill, and the lustes of youre Father will ye doe: hee was a murderer from the beginning, and aboade not in the truth: because there is no truth: in in him. When he speaketh a lye, hee speaketh of his owne for hee is a lyer and the Father of the same thing.

Ye are of the father.

M. Thus farre forth hee hath proued that they are neyther the Sonnes of Abraham, nor the sonnes of God, the which they falsely chalenged to them selues: and now consequentlye he sheweth who is their true father. C. And that which before he had spoken obscurelye, he now openly discouereth, namely, that they are the children of the Deuyll. But we must vnderstand here the Antithesis or comparison, that they could not be such mortal enemies to the son of god, except they had a father, whiche were a perpetuall enemy to God. M. As if he should say, Now ye pretende God to be your father, when as indeede ye are neither the true sones of Abraham nor of God: in one word I wyl shew you who is youre father whome you expresse euen as his very sonnes, both in disposition and in manners, yea, who are such as I finde you to be, whome soeuer you sayne your selues to be, and whatsoeuer you would be accounted of in this world, ye haue the Deuell to your Father.

The Deuill a murderer

C. And he calleth them the children of the Deuill, not because they did imitate him, but also because by his impulsion they were caried to warre against Christ. For as we are called the sonnes of GOD, not onelye because we are lyke vnto him, but also because he doth gouerne vs by his holy spirite, and because Christ doth liue and growe in vs that he might make vs lyke vnto the Image of his Father: so againe the Deuill is sayd to be their Father whose mindes he blindeth, and whose heartes he inflameth and pricketh forwarde to all vnrighteousnesse: in whome also he ruling mightely exerciseth his tiranny.

M. The Maniches haue abused this place and such like, insomuch that they haue made two beginnings, one of euill thinges, and the other of good thinges: C. But in vaine. For as when the Scripture calleth vs the Children of God, the same doeth not belong to the originall of substaunce, but to the grace of the spyrite, which doeth regenerate vs to newnesse of lyfe: euen so this saying of Christ, doeth nothing appertaine to the originall of substaunce but to the corruption of nature, the cause and originall whereof is the fall of man. In that therefore menne are borne the children of the Deuyll, we must not impute the same to the creation, but to the wickednesse of sinne. Christ proueth this of the effecte, because they are prone of their owne accorde and mynde to followe the Deuyll.

M. After this manner he calleth Iudas the Deuyll, as we heard before in the sixte Chapter, verse three score and ten, not in that he was a man, but in that he was a Traytour.

A. And Saint Iohn sayeth in his Epistle, that Caine was of that wicked, because he slewe his brother. And he affirmeth him which sinneth to bee of the Deuyll. All which thinges are spoken, not in respect of the creation, but in respect of imitation least any man shoulde referre the same, vnto the naturall and substanciall originall. 1. Ioh. 3. 12

He

He was a murderer from the beginning.

C. Christ expresseth what those desires are, which the vngodly of their owne accorde and mind followe and he repeateth two kindes, namely Crueltie and lyeng in the which thinges the Iewes weare too lyke to the Deuell. In that he sayth, He was a murtherer, he geueth vs to vnderstande that he sought mans destruction. For so soone as man was created, Sathan had a wicked desier to hurt him insomuch that he went about with all his might to destroye hym, Bv. and worcking error and rebellion in our parents Adam and Eue he sine all man kinde. The same also within a while after armed Caine to destroye his brother Abell.

And dayly throughout the whoale world he stirreth vp wicked and vngodly men to murther. For he reioyceth in bloud, in warres, in theft, and in the destruction of men: and only because hee enuieth the felicitie and happinesse of others. But Christ meaneth not here the beginning of the creation, as though God had endewed the Deuell with a desier to hurte, but he condemneth the wickednesse of Sathans nature whiche he hath taken to him selfe. *M.* Neyther ought it to seeme absurd to any man that the Deuell is sayde to be the autor of death, when as notwithstanding the Apostle seemeth to attribute the same to our firste parent, saying, As by one man sinne entereth into the worlde, and by sinne Death, &c. For these two went together, namely the Tempter, and the Obayer of Temptacion. Sathan was the Tempter and perswador to transgression and sinne by enuie mixing with the same a lye: yet notwithstanding hee had sayled of his purpose, if so be Adam had not harckned to his perswasion, and transgressed Gods commaundement, Therefore as touching that enuie of the Deuell the rote of euell temtation, and also as touching the lye of pernicious perswasion, it is truely attributed to the Deuell that hee is the firste author of death: againe, as touching the assent of Adam, and the trauisgression of Gods commaundement, it is rightly by the Apostle ascribed to Adam that he was the author of synne and death to all his posteritie, insomuch that there is no disagreement at all here betwene Christ and the Apostle.

As for example, if so bee amonge the enemies besieging a Cittie one of them doe with certaine false perswasyons perswade and intice one of the principall Cittizens to betraye the Cittie vnto them, insomuche that he harkeneth therevnto, whereby he boath betrayeth his Countrey, and also maketh the Cittie to be sacked and destroyed: boath the perswading enemie, and also the betraying Cittizen which contemning the false perswasions of the enemie might haue kepte his fayth whiche he did owe vnto his countrey, are rightly sayd to be the authours of this destruction. Euenso the mortalitie of mankinde is aptly referred to the mallice and enuie of the Deuell, but yet not without the fault of our parentes.

And aboade not in the trueth.

C. These wordes playnly expresse a chaung and alteration to the worse: and therefore Sathan is a lyer, not from the creation: but because he fell from the trueth.

Therefore in that he is a lyer, it is not because he hath bene alwayes by nature an ennemy to the truth, but because he fell voluntarily from the same. Bv. God made the Deuell good in the beginning, for all his workes are good. He did set him in the trueth, from the which hee coulde neuer haue fallen, except he had sometyme stode in the same. Of hym was required by the moste Iust God, Fayth, or fidilitie, thankefulnesse, and the acknowledging of God the Creatour who had geuen him strength to perseuer yf he had woulde: for he might haue stande yf he had woulde.

But through his owne falte and wic-

kednesse

wickednesse he aboade not in the trueth that is to say in that puritie in the which he was made.

For by Infedilitie he fell. C. This discription of Sathan is very profitable for vs that euery man maye learne to beware of his subtill snares, and to resist him. For he goeth about continually like a roaring Lyon seking whome he may deuonre and he hath a thousand wayes to deceiue. 1.Pet.5.8

AVG. We haue not red that the Deuell hath at any time vsed any externall armoure to kill a man, neyther that hee hath playde the murderer with his hand but he hath vsed lying and pernicious perswasion.

M. This is the worse and moste Deuelishe kinde of murther, when the body is not only killed with the swoorde but also when both soule and body, with a blasphemouse lye against the woorde of God, is made subiect not only to Temporal but also to euerlasting death. C. So much the more therefore it behoueth the Faithfull to be armed with spirituall armoure to fighte, and to be sober and watche. *M.* Therefore the Apostle when he feared this kinde of murther sayde, I feare leste by any meanes, 2.Cor.11.3. that as the serpent beguiled Eue through his subteltie, euenso your mindes shoulde be corrupted from the singlenesse that is toward Christ.

For the serpent had the false Apostles Ministers of this murder, by whose diligence he sought to bryng to passe that thing whiche he had begon in the beginning to the destruction of mankind: such false Apostles he hath alwayes had among the Gentiles, among the Jewes, and amonge the Christians.

C. Therefore yf Sathan cannot put of this affection, there is no cause why we shoulde be troubled as at some newe or straunge thing, when we see diuers errors to spring vp: for Sathan sendeth forth his Instrumentes to trouble and to deceiue the worlde. And it is noe marueile yf so be Sathan seke so diligently to ouerwhelme the light of the trueth: for it is the onely lyfe of the soul Therefore he vseth lying as a mortall darte to destroye the soule.

{Because there is no truth in him.}

C. This is a confirmation taken of the effecte. For, because Sathan hateth the trueth, and cannot abide the same but sauoreth altogether of lyes, Christe gathereth therevpon that he was taken and quight tourned awaye from the trueth.

R. Neither is it repugnaunt to this sentence of Christ, when we reade that Sathan hath sometime spoken the truth as when he sayde, Thou haste blessed the worke of his hands, and his substance is increased in the Land. Also it is writen he shall geue his aungeles charge ouer thee. Iob.1.10. Math.4.6.

Again. Thou art Christ the Sonne of God. Moreouer These men are the seruauntes of the moste high God whiche shewe vnto vs the waye of saluation: These (I saye) and such like sentences are nothing repugnaunt with these woordes of Christ. For it is one thinge sometime to speake the trueth: and another thing to haue the truth within one: Euenas it is one thing sometime to tell a lye, and another thing to bee a continuall lyar. The trueth is in them, which do not onely sometime speake that whiche is true, but do loue the trueth, and doe speake those thinges which they speake for the loue which they owe vnto the truth. Luk.4.41. Ac.16.17.

A man shall finde some whiche speake the trueth, not for the Loue they beare to the trueth, but for the loue either of glory or of gayn, or else for the hatred which they beare to some man. Of those it cannot bee sayde that the trueth is in them.

Although therefore Sathan sometime speaketh the truth, yet notwithstanding the trueth is neuer in him: because hee speaketh the same to no other ende, then to deceiue and to destroy. Wherevppon Christ suffered hym not to speke though he spake the truth. Luk. 4.41.

Paule also would not suffer the spirit of Southsaying, though he confessed the truth. Ac.16.17

For that is a daungerouse trueth which bringeth credite to a mortall lye. No heretique or false apostle at any tyme got credite and fauoure among men by mere lies: but in mingeling some trueth with his doctrine, he hath deceiued the minde of the simple.

When he speaketh a lye.

Bv. First, this place teacheth that the falte of a lye is not to be layde vpon God the author of nature, but it commeth rather of deprauation and corruption: C. Secondly, that the Deuell is accustomed to lye, and that he canne do nothing else but deceiue.

For he is a lyar and the Father of the.

The deuell by his owne nature is a lyar not that he was so created of God: but as he hath by his owne infidilitie gotten the same.

Insomuch that he is the father of lying because he is alienated from God in whome aloane all trueth abydeth and from whome the same doth flow as from a springing well. R. For Sathan is not the Father of Lying and the author of the same because God is by hym selfe (as Marcion dreameth) but because he aboade not in the trueth: for he hauyng forsaken the trueth, the lye succeded of his owne accorde in stede of the same.

Lyes come of Sathan.

Bv. Sathan therefore is the welspring, original, and beginning of lying, of error, of Sinne, and of all euell, euen as on the contrary parte, God is the welspring of all truth and the truth it selfe.

45 And beecause I tell you the truth therefore ye beleeue mee not.

M. He retourneth vnto that whiche he obiected vnto them before saying. VVhy doe yee not knowe my speache: Becausе ye cannot heare my worde. When therefore he had opposed him selfe against the Deuell, as the teacher of trueth, he addeth by and by, Because I tell you the trueth therefore yee beleue me not: To declare that they hated his doctrine for no other cause, than for that he spake the truth: otherwise if he had spoken lyes they woulde haue beleeued hym.

Bv. This he spake that by the similitude and lykenesse of their manners and disposition he might prowe the Iewes neyther to be the children of Abraham nor the Children of God, but of Sathan.

C. Because seeing they had no cause to resist, but onely for that they hated and coulde not abide the trueth, they openly declared them selues to bee the children of Sathan. M, In this place wee see that the truth to reprobate men is the cause of vnbeleefe, which contrarywise to the elect is the cause and foundation of faith.

Neyther doth Christ simply vpbrayde the Iewes with this that speakinge the truth they woulde not beleeue: but for that they did not beleeue because hee spake the trueth and no lye. So in humayne matters nothing commeth more often to passe than this, that men geue hede and credite to such as tell the moste false and vayne thinges, but when they shoulde beleeue the trueth, the greatest parte of men, beleeue not, and al because the trueth is set before them, being redy to receyue a false lye.

If so be Micheas had tould King Achab a lye, the king woulde easily haue beleeued him: but because he vttered the truth, the king could scarce abide to here him.

1.Kin.

Bv. So that heare the nature and disposition of the Children of the Deuell is described. 3.Kin.22.8.

These are lyke to their Father in quallitie, in worde, and in deede: they feare not God, they detest and abhorre all faith, truth, and puritie, they despise and contemne the worde of God, they

followe Rapine, murther, and bloudshed, they are enemies to all men, and good & profitable to none, but to such onlye by whome they loke to haue greater profite and aduauntage agayne, by hipocrisie they hide and discouer all thinges. Whosoeuer frameth and ordereth hym selfe by this glasse, searching out the grounde of his harte, and iudging of his owne wordes, and dedes, he shall thereby learne whether he bee the Childe of God or the childe of the Deuell. For so many as haue hated the truth, and are indued with the spirite of lying, and are ready to lye, are of the Deuell: and contrariwise they whiche are true, and which speake the trueth from their hart are endued with the spirite of God. And who hateth not to haue fellowship with the deuell.

Againe, who doth not greatly estéme and desyer to haue fellowshippe with God.

Wherefore let vs detest this deuelish vice, that is, this aptnesse and readines of lying, and with oure whoale harte let vs loue the trueth: let vs consider that true religion is proued and declared by godlynesse, and not by titelles. Therefore it doth not profite vs to be called in name, Christians, except we be Christians in dede. *A.* Judas béeing aduanced to the dignitie of an Apostle, loued lyes more than trueth, and therefore Christe who knoweth not howe to lye, called hym a deuell.

For the wicked ypocrite was more lyke the father of lyes, than the Father of trueth.

46. Which of you doth reprooue me of syn? And if I speake the trueth why doe yee not beleeue me?

By. As hipocrisie is euer like it selfe, and hath alwayes one cloake or other for it selfe, so heare the Iewes consyderyng them selues: thought thus secretly in them selues, We want not lawefull causes whereby we maye refuse to beleue thy preaching. *M.* For in that wee doe not beléeue thée, it is not because wee cannot here the truth, and are of the Deuell, as thou sayest of vs: but because thou art a seducer, not preaching the trueth, but withstanding vs. To this secrete obiection Christe aunswereth by this Interrogation, C. whiche procéedeth of faith and trust. For when he knewe that his enemies coulde reproch hym with nothing, he tryumpheth ouer them as victor. And yet notwithstanding he doth not saye that he is frée from their slaunders. For although they had no occasion to speake euell yet neuertheless they ceassed not to raple on Christ: but he knewe that he had not deserued the same. And the greeke worde, Elegcheim, signifieth to conuince, which is when a man is not onely reproued offome falte, but also playnly conuinced to be giltie of the same. But this defence is not referred to the perfect Innocencie of lyfe, by which as he was the Sonne of God he excelled all other men but it ought to be restrayned to the circomstaunce of the place: as yf a man shoulde saye, that no man could obiect any matter against hym to prooue hym not to bee a faythfull Minister of God, euen as the apostle also boasteth that hee knoweth naught by him selfe. For this Appollogy or defence is not extended to to the whoale lyfe, but is a defence of his doctryne onely and Apostleshippe. Euenso Christ here defendeth rather the cause of his doctrine then of his person. *A.* As yf he shoulde saye, If in all my office I shewe my selfe a faythfull minister of God, ye haue nothing to cloake your incredulytie with all, and to excuse the same. 1. Cor. 4.

For I teache truely, I shewe the wyll of my father vnto you no terrestriall or humaine thing can be founde in my doctrine, therefore ye cannot conuince the same of a lye. Wherefore If I tell you the trueth why doe ye not beleue me? If so be ye cannot Justely speake euell of my doctrine, why do yee refuse to beléeue the same.

R. By this place we learne, that we ought to beléeue him that speaketh the trueth without all contradiction. Certaine of the Iewes refused to heare Christ, because he preached without Ecclesiasticall authority: othersome, because none of the Pharisées and Rulers beléeued on him: many could not abide to heare him, because he was a Galilean: and the reast could not awaye with his doctrine, because he regarded not the decrées and customes of the Fathers.
But the Lorde the author of trueth, vrgeth against all these thinges, shewing that hée knoweth no reason that shoulde staye any man from beléeuing the truth.
Wherefore then doe not menne in our time séeke the trueth? to what purpose doe they séeke for so many excuses?
If those thinges bée not true whiche the Piuilers doe teache, let them be confuted by euident argumentes: if they bée true, why bée they not quietly receyued?
One sayth this doctrine is new: another sayth that it is Scismaticall: another sayth that it appertayneth to the Pope to reformne doctrine: others obiect the Fathers, others the counsailes, others Ecclesiasticall ordinaunces, and some séeke to set custome against the Gospell. But what néede these delayes? Let them saye simplye, This doctrine is not true: but let them proue it also. If they be not able so to doe, why doe they not subscribe vnto the trueth? Ye shall heare the cause,

47. Hee that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God.

B. That is to saye, He which hath the spirite of God, he which is elected of God, he heareth the worde of God, and receyueth the same by Faith. C. Now Christ, more vehementlye inueyeth against the Iewes, being assured of the trueth of his doctrine. For their impietye was not obscure, when they were so obstinate in reiecting the word of God.
He had shewed that nothing coulde bée obiected vnto him, which he had not taught out of the mouth of God: he concludeth therefore that they haue noe fellowshippe with God, because they here not.

R. As if he shoulde saye, Therefore ye doe not beléeue because ye are not the children of God, but the Children of lying Sathan.

Yée are not borne of God: and Therefore it is no merueile yf ye receiue not my wordes which am the Sonne of God.

For he which is of God heareth gods worde: but he which is of Sathan contemneth the truth of Gods worde. Bv. There is therfore no other cause, why ye heare not ꝯ wordes of God which I speak, neyther receiue nor beléeue them, than this because ye are not borne of God but of the Deuell. M. To be of God in this place, is not to be borne or regenerate by the Spirit and word of God: but to be elected and predestinate to lyfe before the Creation of the worlde, wherevpon also the christian faith is called the fayth of the elect.

1. Cor. 44.

And they are sayde to haue beléeued so many as were foreordayned vnto lyfe. So that although they are by nature blinde, and the children of wrathe, yet notwithstanding when the time of their calling commeth, they receyue that grace of the holye Ghoste, whiche some call the preuenting spyrite, and their hartes are opened, that they maye receyue the séede of Gods worde, through the which, being apprehended by Faith, they are iustifyed and regenerated.
Example of this wée haue in the Mayde that wrought purple, of whome Luke testifieth in the actes of the Apostles.

C. By this place therefore wée are taught, that there is not a more manyfest sygne of a reprobate mynde, than whan a man cannot beare the doctrine of Christ, although otherwyse in the shewe hée séemeth to bee an Aungell: Whereas, if so bée wée willingly imbrace the same, wée haue as it were a visyble sygne of our election.

For he which hath the worde, hath God him selfe: but he whiche reiecteth the same, depriueth him selfe both of lyfe, and also yᵗ righteousnesse. Wherefore we ought to feare nothing more, than least we fall into this horrible Iudgement. A. For it is no light commination where with Christ threatneth the Iewes, saying: The kingdome of God
Mat.21.43 shalbe taken from you, and geuen to a Nation that wyll bring forth better frute of the same

48. Then aunswered the Iewes and sayde vnto him: Saye we not well that thou art a Samaritane and hast the Deuell?

M. This aunswere of the highe Priestes, Scribes, and Pharisees, containeth an impudent & malicious sclaunder. C. More and more they bewraye how that they are bewitched of Sathan: who being plainlye conuinced, yet notwithstanding are not afrayde to rushe forth, euen through the middest of desperation. B. Thus is conuicted impietye wont to fare: when it is not able to aunswere to the trueth, then it falleth to rayling and sclaunder.

They were manifestly proued to be the children of the Deuell: therefore they reply againe without any shew of truth, that the Lorde was a Samaritane, and had the Deuell: Meaning by this double sclaunder to declare that Christ was a detestable man, and lead with an euyll spyrite.

Because the Iewes accounted the Samaritanes for Apostatas, and corrupters of the Lawe, so often as they intended to defame any man, they would call him a Samaritane. Nowe therefore because they had no greater cryme wherwithall they might defame Christ, they rashlye and without iudgement vse that common reproche.

R. As if they should saye, What? Darest thou defende the trueth of thy doctrine before vs, seing thou art worse than any Heretique or Apostata? For thy doctrine is the doctrine of Sathan, and not of GOD: thou speakest of the Deuell, and not out of the mouth of God. For we are holy people, a Priestlye flocke, a holye Nation, and suche a Nation to whome God hath wholly geuen him selfe: but thou according to the manner of the Samaritanes, pronouncest vs not to bee of God: it must needes be therefore that thy false doctrine is of Sathan.

Bv. The lyke reproches and sclaunders they cast forth at this daye, who are greeued at the Preaching of the Gospell. For they call the Preachers of the Gospell, Apostataes, seditious personnes, Scismatikes, worckers by Deuelles, Seducers, and such lyke: R. least the wicked and vngodly might seeme to haue no cause of their vnbeleefe.

49. Iesus aunswered, I haue not the Deuell: but I honour my Father, and ye haue dishonoured mee.

C. Seeing the two opprobries, with the which Christ was sclaundered, tended to one ende, Christ refelleth them vnder one, when he sayth that he seeketh the honour of his Father. For he must needes bee gouerned by the Spirite of God, and must also be the faithfull seruaunt of God, which doth truly and sincerelye honour him.

M. Let vs here noate the most honest modestye, best beseeming a man that is graue and innocent. The Lord Iesus coulde not more modestlye and simplye defende his doctrine, than by this simple, plaine, and manifest deniall.

But they which wyll vse this simplicitye of denying in putting awaye such crimes as are layde to theyr charge, must winne fyrst, and get credite to

them

them selues by the innocensie of theyr lyfe: otherwise they shalbe farre from this example of Christ.

In time past honest and graue menne haue bene beleeued without an oathe: but nowe our innocensie shall hardlye winne credite by many oathes.

B. Christ therfore helde him selfe simplye content that he had withstode the sclaunder, saying that with all he put them in the mynde of the iudgemente which hong ouer their headdes, when he sayeth:

{But I honour my father, and yee haue dishonoured mee.}

C. By which woordes he ioyneth his, and his Fathers glorye togeather: As if he shoulde saye, I arrogate nothing to my selfe that shall not turne to the glorye of my Father: for in me his maiestye shyneth, whose power and rule I haue. Seeing therefore I am so euell intreated of you, ye are contumeliouslye against God him selfe.

M. We are taught here to loke for nothing but ignominye and shame at their handes, whose glorye and Hipocrisie, we ouerthrowe through the zeale of maintayning the woorde and glorye of God. We knowe well inough this saying of Christ, If so be they haue called the Maister of the house Belzebub, howe much more wil cal the seruants so. Whosoeuer therfore is not prepared to beare and suffer all manner of reproche, shal manifestlye declare that he is not led by the spyrite of Gods children.

Math 10.25

50. I seeke not my owne praise: there is one that seeketh and iudgeth.

M. For they might haue obiected vnto him ambition, saying: C. This greeueth thee that thou art not honourablye intreated of vs: and therefore thou doest so vehemently inueye against vs. Thou seeketh praise in this worlde, thou wouldest be counted greate: & yet thou wouldest seeme to be a carefull seeker of the glorye of god. They might (I say) haue obiected these thinges, except he had protested that he was not lead by the priuate affection of his flesshe, to seeke his owne honour, but rather the honour and praise of God.

{There is one that seeketh and Iudgeth.}

M. This clause containeth a commination, least they should thinke that this their sclaunder should escape vnpunished. *R.* For he affirmeth that God wyl take vengeaunce of this iniury. C. As if he should saye, Ye sclaunder my doctrine, as if the same proceeded and came from the Deuell: thinke ye that ye shall escape vnpunished for this? For seeing my doctrine is the doctrine of God, ye doe not onely sclaunder me, but God my Father also. Wherfore he shall defend his owne glorye, which ye sclaunder and seeke to discredite. I, as I doe not seeke my owne praise, so I am not a reuenger of my owne reproche. *B.* Therfore I wyll not presently take vengeaunce on the same: *A.* but not withstanding my Father wyl not suffer the cõtumely of his doctrine to escape vnpunished: R. eueu as also he him selfe hath promised. C. Moreouer, though there be great difference betwen vs and Christ, let not withstanding euerye one know for a suerty, that if he seeke the glorye of God with his whole heart, he shall receyue great prayse of God: for wee shall alwayes finde this sentence most true, Hee which honoureth me, wyll I aduaunce to honour. If he bee not onelye contempned among men, but also sclaundered and reproched, let him patientlye wayte for the comming of the Lorde.

Deut.18.19

M. Furthermore, so the faithful ought to behaue them selues in bearing iniurye done vnto them, that thereby they maye put the reprobate in minde of the iudgement of GOD, and also declare theyr innocencye. Thus wee reade that Dauid dyd.

Patience in aduersity

1.Kin.24.13

Let the Lorde (ſayth he) bee a Iudge, to Iudge betweene thee and mee.
And ſo Chriſt in lyke manner in this place. Wherevpon the Apoſtle Peter hath written of him, VVhich when he was reuiled, reuiled not againe: when he ſuffered, he threatned not, but committed the vengeaunce to him that Iudgeth righteouſlye.

1. Pet. 2. 23

51. Verilye, verilye, I ſay vnto you, if a man keepe my ſaying, hee ſhall neuer ſee death.

{*Verily, verily, I ſaye.*}

Bv. The contencion being ended at the laſt, the Lorde returneth to that againe, from whence hee was digreſſed, repeating againe the ſum of the Goſpell, that is to ſay, of our ſaluation, the which hytherto, he had ſo often times inculcated in that his diſputacion. And there is no doubte but that he knewe ſome to bee curable in that multitude, and alſo that otherſome were not enemies to his doctrine. Therefore his purpoſe was, ſo to terrifye the mindes of the wicked, that notwithſtanding hee might leaue matter of conſolation to the Godlye, or that hee might allure thoſe vnto him which as yet were not loſt. Wherfore although the greater parte doe forſake the worde of God, yet notwithſtanding a Godlye teacher ought neuer to bee ſo muche occupied in reprouing the wicked, but that he maye alſo diſpence to the Children of GOD the doctrine of ſaluation, and maye ſeeke alſo to bring ſuche as are not altogeather vncurable, to a good and Godlye minde.

M. So that, becauſe he had begonne to commende his worde, he returneth to the ſame commendacion of his worde:

Bv. and he beginneth with an oath, that our Faith might bee the more confirmed, and that there might bee no occation of doubting. M. So farre is the Lorde from repenting him of that which he had moſt trulye ſpoken, that he repeateth and affirmeth the ſame again. As if he ſhould ſaye. Although ye make account of me as of a Samaritane, and a Demoniake, although ye attribute my ſayinges to the Deuyll, yet notwithſtanding, I am the verye ſame, whoſe wordes are the wordes of lyfe, inſomuch that I dare bouldlye affirme, that he ſhal neuer ſee death, which keepeth my worde: I ſaye, which keepeth it, and not whiche onelye readeth it, heareth it, or knoweth it. And he keepeth the worde of Chriſt which receyueth the ſame by Faith, and layeth vp the ſame in his heart, out of the which hee expreſſeth boath wordes and deedes. C. For Chriſt requireth ſuche Diſciples, as not onely heare his wordes, or profeſſe with the mouth that they lyke of his doctrine, but ſuch as kepe and laye vp the ſame as a moſt precious treaſure. *M.* To bee ſhorte, To keepe the worde of the Lorde, is euen the ſame which he ſayd before, namelye, to abide in his worde. Bv. This parte, (If a man) comprehendeth all mortall men, and excludeth none, of what age, ſexe, or condicion ſoeuer he be of.

Faith quickneth mans ſoule.

{*Hee ſhall not ſee death.*}

C. Becauſe ſo ſone as Faith hath quickened the ſoule of man, death can wounde and kyll no more. *B.* And the Faithfull by the vndoubted hope of the bleſſed Reſurrection, when they dye, are rather ſayde to ſleepe than to dye, in the meane time being in ſoule, in euerlaſting lyfe and bliſſe with the Lorde.

For what elſe is the meaning of this which Chriſt ſayth, Hee ſhall neuer ſee death: but, becauſe he ſawe another death, from the which he came to deliuer vs: that is to ſaye, the ſeconde death, euerlaſting daath, death of hell fyre, the death of dampnation, with the Deuell and his aungelles: that is death in deede. M. Therefore, neuer to ſee death, is nothing elſe, but to haue euerlaſting lyfe. So that we may noate and learne here, that Faith is the way to Immortallity,

Death euerlaſting.

Bv. and

By. And that Christians doe truely lyue, and neuer dye, although in this worlde they be more lyke to dead men than to liuing men, and to dye in body like other men.

A. For the saying of Christ, here is moste true, to the whiche also agreeth this place: Euery one which hueth, and beleeueth in me shall neuer die. Joh.11.26.

52. Then sayde the Iewes vnto him, now knowe we that thou haste the Deuell. Abraham is deade and the Prophetes: and thou sayest: if a man keepe my sayinges, hee shall neuer taste of death.

M. Leauing that whiche the Lorde had obiected for the defence of his doctryne, the Iewes agayne according to their maner craftely wrest those things which they thought might serue their tourne to cauell. C For the reprobate abyde still in their senclesnesse, and are no more touched or mooued with promises than with threatnings: insomuch that they can neyther be allured nor drawen vnto Christ. They doe falsely interprete the wordes of Christ, when they transferre his spirituall doctrine to the body.

M. Christe spake of that very and euerlasting death of Hell fyer, of the death of body and soule together. C For this death none of the Faithfull shall see because they being borne of incorruptible seede, in dying to liue, because they being ioyned to Christe their head, cannot be extinguished by death, because death to them is a passage into the heauenly kingdome, and because the spirite dwelling in them, as lyfe for righteousnesse sake.

But these men, being carnall, vnderstand no deliueraunce from death, but that which openly appeareth in the body and do cauill at the wordes of Christ, as if he had spoken only of the death of the body. C. And this fault is to common and generall in the worlde, many making no account almost of the grace of Christ, because they onely carnally iudge of the same. Therefore lest we doe the lyke, we must awaken oure mindes, that they maye fele the spirituall lyfe in the midest of death. A. The which shall come to passe yf so bee by true fayth we keepe the word of the Lord Iesu.

53. Art thou greater then oure Father Abraham, whiche is dead? And the Prophetes are dead: whom makest thou thy selfe.

M. Here it appeareth how these malicious men went about to make Christ to be hated and enuied of the people, by making mencion againe of Abraham and the Prophetes as though Christ had spoken somewhat that had bene repugnaunt to Abraham and the Prophetes. This therefore was another falte in them that they went about by the shyning brightnesse of Abraham and of the Saintes, to obscure the glory of Christe But as the brightnesse of the sunne doth obscure and darken al the starres, euen so Christ: with his excedyng shyne and glory doth make all the glory of Saintes to vanishe awaye, therefore they deale vniustely and preposterously in comparing the seruauntes with the Lorde: and they are iniurious also to Abraham and the Prophetes, in abusing their name against Christ. M. Abraham verely, was great before God, and so were the Prophets: but yet for al this why might not he come after them, which was much more greater then they.

Similitudo

C. But this wickednesse hath bene almost in all ages, and is also to be founde at this daye, that the wicked renting and deuiding the woꝛkes of GOD, doe make him as it were contrarye to himselfe. God manifested and declared his name by the Apostles and Martires: the Papists make Idoles to themselues of the Apostles and Martires, which they set in Godes seate. Doe they not by this meanes make vnto themselues of the graces of God, instrumentes to ouerthꝛowe the power of God: Foꝛ how little shall remayne foꝛ GOD and Chꝛist, if so bee the Saintes maye haue that which the Papistes so liberallye giue vnto them: Wherefoꝛe wee must knowe that the whole oꝛder of Goddes kingdome is confounded, except the Pꝛophetes, Apostles, and Saintes, bee farre inferiour vnto Chꝛist: and verely wee cannot speake moꝛe reuerentlye and honoꝛably of the saintes, than when wee make them inferiour vnto Chꝛiste.

Saintes at inferiour to God.

B. The argument of the Iewes was, that not onelye they which beleeued Abraham and the Pꝛophets were deade, but also Abraham and the Pꝛophtes themselues: and therefoꝛe that the Loꝛde spake without reason, in pꝛeferring himselfe befoꝛe the holye Fathers and the Pꝛophettes.

54. Iesus aunswered, If I honour my selfe, my honour is nothing: it is my Father that honoreth me, which ye saye is your God.

C. Befoꝛe hee maketh aunswere to the foꝛesayde vnequall comparison, hee sheweth that hee seeketh not his owne gloꝛye: and so hee pꝛeuenteth their cauill. Foꝛ Chꝛist in that hee was a man did not gloꝛyfye himselfe, but God dyd gloꝛifie him.

B. Therefoꝛe hee speaketh thys by Immitation oꝛ by concession, as hee spake many thinges befoꝛe. C. And hee sheweth that hee desireth no gloꝛye, but that which the Father giueth vnto him.

M. Here a common place maye bee handeled concerning the vanitie of gloꝛy which carnall men seeke in this woꝛlde This gloꝛye the Loꝛde sayth is nothing though hee shoulde seeke the same.

If so be the gloꝛye of Chꝛist were nothing, if he had gloꝛified himselfe, I pꝛay you what moꝛtall man will you shewe me, which may attaine the true and peꝛfyte gloꝛye, in gloꝛifying himselfe? Therefoꝛe that is true gloꝛye which is giuen of God.

It is my father which honoureth mee B v.

That is to saye, my Father testifyeth mee to be suche a one, as I affirme my selfe to bee. And hee testifyeth the same by Oꝛacles, by signes, by myꝛacles, and by many argumentes. Therefoꝛe I aꝛrogate nothing vnto my selfe by ambition: and in that I eralte my selfe aboue the Patriarkes and Pꝛophetes, and doe pꝛomise lyfe and immoꝛtalitye, I doe so eralte my selfe and pꝛomise, as the sonne of GOD. By these woꝛdes wee are taught, that when God gloꝛifyeth hys Sonne, hee will not suffer that the woꝛld shall contemne him, and escape vnpunished.

But the faythfull may be encouraged reuerently to woꝛship Chꝛist by these voyces sounding from heauen, Kisse the sonne Let all the Angelles worship him. Let euery knee bow to him. Heare him. The people shall be gaehered vnto him

Psal.2.12. Psal.96.8. Phil 2.10. Math.17.5 Gen.49.10

55. And yet ye haue not knowne him, but I know him: and if I say I know him not, I shall be a lyer lyke vnto you: but I know him and kepe his saying.

M. Be-

M. Because he knew that his aduersaries boasted and bragged of the knowe-ledge of God, whenas notwithstanding they were voyde of the same. C. Hee wresteth from them the false pretence of the name of God. Bv. As if he shoulde saye, As by false Religion ye worship God, so ye falsly chalenge to your selues the knowledge of him. Ye is spirituall but ye sauoure nothing but that whiche is carnall.

C. By this place we learne, what is the lawfull profession of faith, namely that which proceedeth from true knowe-ledge: and wherof commeth that know-ledge but of the word. Therefore who-soeuer boasteth of the name of God with-out the worde of God, they doe nothing else but lye.

{But I knowe him.}

Christ opposeth or setteth the truste of his conscience against the peruerse pe-uishenesse of his aduersaries. And thus ought all the seruauntes of God to bee minded, and to houlde them selues con-tented with this, that they haue God on their syde, yea though the whoale world ryse vp against them. Thus Inuincible stode all the Prophetes and Apostles a, gainste the Terrible assaultes of the worlde.

But where the perfecte knowledge of God is wanting, nothing maye staye and vphoulde vs.

{And if I saye I knowe him not}

Bv. As if he shoulde say, I am constray-ned to speake these things with so great an oath.

C For the necessitie of my office for-ceth mee to speake, because silence is a false betraying of the trueth. A notable place by which we are taught that God doeth reueale hym selfe vnto vs to this ende, that wee might profesle the fayth of the harte with the mouth so often as neede requireth. And this ought not a litle to terrifie vs, that they which dis-semble to please men, and doe eyther deny Gods trueth, or doe counterfeyte the same with wicked deuises are not lightly reprehended, but are sent to the Children of the Deuell.

56, Youre Father Abraham was glad to see my daye, and sawe it, and reioyced.

C. Nowe He maketh aunswere to that which they had obiected concerning Abraham, and he graunteth to them in worde only, that which before he had de-nyed, namely that Abraham was theyr Father, shewing that Abraham was saued by fayth. Bv As If he shoulde saye Ye thinke that your Father Abraham is dead.

And I seeme vnto you to speake that which is wicked, in affirming that they which keepe my worde shall liue for euer and neuer dye: but I saye truely that Abraham lyueth, and that all his lyfe tyme he desireth nothing more then to se my kingdome florishe: he desyered me being absent, and ye despise me being present.

C. That which Christ speaketh heare of Abraham aloane, belongeth to al the Saintes.

But yet this Doctrine hath more wayght and force in the Person of Abraham, because he is the Father of the whoale Church. This worde (Daye) in this place, signifieth the time of Christes kingdome, from the which, Christ hauing taken vpon him our flesshe appeared vnto the worlde, to fulfill the office of a redeemer.

Some will haue it to signifie eternitie, and othersome the Crosse of Christ.

And this place nothing disagreeth with that, where it is sayde, Many Kings and prophetes desiered to see those daies

which ye see, and haue not seene them:
Luk. 10.24 because, seeing faith, in the beholding of Christ hath his degrese, it came to passe that the oulde Prophetes beholde Christ a farre of, euen as he was promised vnto them: & yet notwithstanding he might not bee seene present: as hee reuealed hymselfe familiarly to men when he descended from heauen. Let all the godly learne heare by the example of Abraham, to staye them selues vppon Christ aloane, and alwayes to haue respect vnto him, that they maye haue continuall occasion of reioysing with a godly Father.

57. Then sayde the Iewes, thou art not yet fiftie yeres oulde, and haste thou seene Abraham.

M. The promises of God seeme folishe to humayne reason. The Iewes againe according to their wonted malice, make no answere to those thinges which concerning them selues, but are so geuen to cauill, that they take hould only of those thinges out of the wordes of Christ, which might haue any shewe to serue their tourne to cauill. C. They go aboute to confute the saying of Christ by an Impossibilitie, because hee made him selfe equal in age to Abraham which was dead many yeres before and he him selfe not yet fiftie yeres of age. For although Christ was not as yet fowre and thirtie yeres oulde, yet notwithstanding they graunt vnto him mo yeres lest they might seeme to deale with him to exactly and precisely.

As yf they shoulde saye, Thou verely canst not make thy selfe so oulde, that thou canste Boaste thy selfe to be fiftie.

B v. Behould therefore thy great impudencie in lying, seeing all men knowe howe that Abraham dyed many yeres agoe.

58. Iesus sayde vnto them: verely, verely, I saye vnto you, before Abraham was I am.

M. That which the Iewes did falsely discredite as vnreasonable and as a monsterouse lye, Christ himselfe constantly mayntayneth. C. And because the vnbeleuing and Carnall Judged after the aspect and apperaunce only, Hee putteth them here in mynde, that he hath somewhat greater and higher than humayne shewe and reason, the whiche being hidden from the vnderstanding of the flesshe, is beheld with the eyes of Faith only.

Therefore by these wordes Christ exempteth hym selfe from the common sorte of men and chalengeth to him selfe a deuine and heauenly power, the sence and feeling whereof hath beene shedde forth vppon all ages euen from the beginning of the worlde. Also this place agreeth with that saying of the Apostle, Christ yesterdaye, to daye, and for euer, Heb. 13.8 For he was knowen to be a mediatoure from the beginning in whome God the father should be pleased. In that notwithstanding the grace of the mediator hath beene shewed forth in all ages this dependeth vpon his eternall diuinitie. So that this saying of Christ containing a notable commendation of the deuine essence. CHR. And the verbe of the present tence or time, maketh it of the more wayght. For it signifieth that the same state was equall & alike from the beginning to the ende. B. Therefore that which hee saieth here, signifieth the same, that this place doth. In the beginning was the word. John. 1.1

59. Then tooke they vp stoanes to cast at him: but Iesus hyd him selfe, and went

out

out of the Tempell.

M. They perceiued that the Lorde spake that of him selfe, which, as it was not humayne, so it sette forth the glory of his diuinity. And therefore to make him to be suspected as a blasphemer of God, they begyne to cast stoanes at hym.

C. And it is very lykely that they dyd this, asthough Christ ought to haue bene stoaned according to the prescript of the Lawe. Leu.24.16.

Whereby we maye gather howe greate the madnesse of a rashe zeale is.

Zeale without knowledge.

M. After that these men had contended a while in wordes, they tourne them at the last to stoanes, to vniust force, and to blody murther, by which they make an ende of their disputacion. This happened not only to Christ, but also to Stæphen, and before Christe and Stephen, to the Prophetes: and after that to the rest of the preachers of Christ. Ia.7.

But Iesus hid him selfe.

C. There is no doubt but that Christ by his secrete power deliuered him selfe but yet notwithstanding vnder the form and shewe of humilitie. For he woulde not declare hys diuinitie at the full, but left somewhat to his humayne infirmitie. M. And he teacheth that we ought to flee the mallice and crueltie of the wicked rather than to resist violence with force. *R.* And that all Lawfull meanes ought to be sought for, rather then that God should be tempted.

And hee went out of the Temple.

M. This is moste sure, that, Christe will not abyde in their Temples whiche go aboute to extinguishe the doctrine of trueth, and to shed the bloud of the teachers, C Therefore the wicked Priests and Scribes hauing put Christ to flight in whome al the fulnesse of the deitie dwelt: kept the possession of the erternal temple, But yet they are farre deceyued in thinking that they haue a temple voyd of God, Euenso at this daye the Pope and his Prelates when they haue warred against Christ, and prophaned the Church foolishely boast in the counterfeyte shewe of the Church.

The ninth Chapter.

1. And as Iesus passed by, he saw a man which was blinde from his birth.

And as Iesus passed by. C



In this chapter the Euangelist describeth the restoaring of the blynde man to hys sight, mixing there with the Doctrine which commendeth the frute of the miracle. B. The tyme was come for the Lorde to reueale his power more openly. And loke howe much this serued for the saluation of the Godly, so much also it serued for the destruction of the wicked: but yet thus farre forth the glorye of God was to be reuealed to the wicked, that thereby they might be the more blinded.

M. As Christ passed by he sawe thys blinde man, not at aduenture, or by chaunce, but by the deuine prouidence

of

of GOD.

{Which was blinde from his birth.} B.

This circumstaunce is added, apartelye that ẏgreatnes of the thing might be considered, the newnes also and truth of the miracle, and partelye to set forth vnto vs a misterye, putting vs in minde that we are all borne blinde, and corrupted with originall sin. Aug. For al mankinde is that blinde man. For this blindenesse was in the first man by reason of sinne, from whome wee all haue our originall, not onelye of death, but also of iniquitie.

Bv. Furthermore the Lord dyd the more dilligentlye beholde him, because hee considered with himselfe, as hee was God, that this was the same GOD by whome the glorye of GOD shoulde bee greatly manifested.

2. And his Disciples asked hym, saying, Maister, who didde sinne, this man or his Father and Mother, that hee was borne blinde.

M. The Disciples were moued hereby to aske this question, because they sawe that the Lorde did so dilligentlye beholde this blinde man. Bv. So sone as calamities appeare, wee iudge them by and by to be punishmentes for sinne, C. because the Scriptures testifieth that all greefes and verations, to the whiche mankinde is subiect, doe come of synne.

Bv. For so the friendes of Iob reasoned *R.* affirming that afflictions are alwaies the paines and punishmentes of sinnes.

C. But here men doe erre three wayes. For seing euerye one is a seuere Iudge, and a narrowe searcher of other mens faultes, verye fewe vse the same seueritie and syfting of themselues. If so be my brother be in aduersity and trouble: by and by I acknowledge the iudgement of God: but if God laye a more heauie burthen vpon my owne shoulders, I winke and will not see my owne sinnes. But in waying and considering punishmentes, euerye man ought to begin at himselfe, and to spare none lesse than himselfe. The seconde errour is in too much rigour: because so sone as any of vs are touched with the hande of GOD wee interpret the same to be Goddes deadelye hatred, and so wee heape sinne vpon synne, and doe almost dispayre of hys sauing health: but contrariwise in extenuating our synnes, wee scarce haue any knowledge or feeling of our synne, when we haue committed a greeuous and heynous offence.

Thirdely wee offende when without respect wee condemne all those whome God exerciseth with the Crosse. It is most certaine that al miseries take their originall and beginning at synne: but yet God afflicteth his seruauntes for diuers causes For as hee doth not take vengeaunce on some mens synnes in this worlde, but deferreth the punishmentes vntill another lyfe, that hee may then vse them with more seuerity: euen so oftentimes hee dealeth more hardlye with his faythfull seruaunts, not because they haue committed greater synnes than other men, but to mortefie in them the concupisences of the flesh. Yea sometime not respecting their synnes, hee onlye tryeth their obedience, or else exerciseth their patience. Euen as we see that the holye man Iobe was afflicted, that by his aduersytie, his godlinesse might bee the better knowne. Wherefore there are two thinges here to be noated: the first is, that iudgement doth often times beginne at the house of GOD: and that hee ouerpassing the wicked doth seuerelye punishe hys seruauntes, and doth more sharpelye scourge in correcting the vices of his Churche.

Sinne is the originall of affliction

Affliction commeth for diuers causes.

The

The ſecond is, that there are diuers endes why he afflicted men. For he ſuffered Peter and Paule to be executed by the cruell tormenter no leſſe then yf they had beene wicked theeues. Whereby we gather that in the punishmentes of men the cauſes of the ſame, cannot be well diſcerned. *M.* Moreouer this ſo abſurd a queſtion of the diſciples came of the common opinion at that time, namely, that the ſoule of this blynd man had ſinned before in ſome other man, by the deſert whereof he was blind in body from his natiuitie. C. For it euidently appeareth by other places of Scripture that the reiterated or ſecond generation which Pithagoras taught, was beleeued and receiued of them. Hereby wee ſee what a deepe Labyrinth the curioſity of men is, ſpecially when preſumtuouſe bouldneſſe is ioyned therewith. They ſawe ſome to be borne Lame, ſome ſqinte eyed, and ſome ſtarke blinde, and otherſome monſterouſe in body: Nowe when they ought to haue reuerenced the Judgementes of God, they woulde in theſe workes haue ſene a manifeſt cauſe, and they alleaged that, of the which wee ſpake euen nowe. And the Iewes are not aſhamed at this daye to maintayne in their Synagoges ſuch a foule errour, for a diuine and heauenly oracle. By the which example we are taught, billigently to take hede leſt yf we paſſe the bondes of ſobrietie in ſearching out the Judgementes of God, the wandering error of the minde doe carry and caſt vs into horrible confuſion.

Pſal. 119 137 Let vs rather ſaye thus, Thou O Lord art Iuſt, and thy Iudgementes are true, although we cannot comprehende them.

M. Furthermore the Diſciples had heard the Lorde ſaye vnto the Lame man, Behoulde thou art made whoale, ſee thou ſinne no more, leſt a worſe thing John 5.14 happen to thee.

For where did they learne to aſcribe ſuch greuouſe diſeaſes of ſinners to their deſertes.

And they ſeeme here to haue the ſame opinion of this man, or of his parentes C. For although the Innocent childe is not puniſhed for the Fathers offence but the ſoule which hath ſinned ſhall dye yet notwithſtanding that denunciation is not voyde, when the Lorde caſteth the ſinnes of the Parentes vppon the Childrens backes, and taketh vengeaunce vnto the thirde and fourth generation. Therefore the wrath of God reſteth often tymes vppon one family many ages. Exe.18.20 Exod.20

And as he bleſſeth the poſteritie of the Faythfull for their ſakes, ſo he reiecteth the wicked offſpring, by his iuſt Judgement caſting both the fathers and their children together into lyke deſtruction. Neither canne any man by this meanes complayne that he is vniuſtly puniſhed for another mans ſynne: becauſe where the grace of the Spiryte is wanting, from euel birdes, euel egges muſt nedes come.

This made the Apoſtles to doubt, whether the Lord had puniſhed ye or noe the Sinnes of the Parentes vpon their Sonne.

3. Ieſus aunſwered: Neyther hath this man ſinned, nor yet his Father and mother: but that the workes of GOD ſhoulde bee ſhewed on him.

R. What, did not the blynde man ſinne when as he was conceiued in ſin, and ſeing no man liuing ſhalbe Juſtefied in his ſight.

Did not his Parentes ſynne, who notwithſtanding, beleued not in Chriſt. Queſtion
The Scripture ſayeth All haue gon out of the waye, all are become vnprofitable there is none that doth good no not one.
M, I aunſwere: The ſence and meaning of this aunſwere, of Chriſt depen- Auuſwere.

deth

deth vppon the Disciples demaunde, which did not symply aske, whether that blynde man or his Parentes had sinned but whether this blinde man had not by his owne sinne before he was borne, deserued to be blinde: both which to haue spoken had bene very absurde. But the Lord declareth vnto them the true cause wherefore this man was borne blinde.

C. Neyther doeth he symply deliuer hym and his Parentes from all blame but onely denyeth the cause of the blindnesse to be sought in the synne. As yf he should saye,

The speciall cause why this man was borne blind was, that occasion might bee geuen to set forth the glory of God, and not eyther his sinne or the sinne of hys Parentes.

M. For this man was appoynted from euerlasting, to minister occasion by his blindnesse to the Sonne of God, to manifest the workes of his Father: the which manifestation appertayneth to the glory of God. *R.* Christ therefore teacheth that although all men are sinners yet notwithstanding all afflictions come not by the merite and desert of synnes.

For God afflicteth men for diuers respectes: sometime he punisheth them for their sinnes, and sometime he afflicteth them for his glory. If he haue respect to synnes, and to the desert of Iniquitie, there is no punishment so great with the whiche we are not Justly afflicted, so many of vs as haue had our originall from Adam.

Psal. 130.

For if the Lorde be extreame to marke what is done amisse, who shalbe able to abide it.

But yf he haue respect vnto his glory, he afflicteth not for synne, but to the setting forth of his glory. So he afflicted Ioseph, and the Israelites in Egipt, that he might be honored in affliction: that is to say that God might be openly known to be a helper and deliuerer in trybulations.

C. So that when we knowe not the causes of afflictions, we must not be to curiouse, lest we be both iniuriouse vnto God, and also towardes oure Brethren.

R. Furthermore, we must noate, that calamities do not happen vnto vs by chaunce, but by the will of God, that at the length he maye be glorified. Wherefore he which reiecteth the crosse through impatience, reiecteth the glory of God.

{*But that the workes*} {*of GOD.*}

C. He doth not saye, one worke but workes in the plurall nomber. For so long as this blynde man was blynde, Gods seueritie was to be seene in hym, whereby others might learne to feare and to humble them selues. Afterward followed the benefite of deliueraunce, in the which the wonderfull goodnesse of God did appeare.

Wherefore Christe by these wordes went aboute to make his Disciples to hope for the syght of the Miracle: but yet he admonisheth them generally, that this cause ought to seeme Just and lawefull ynough in this worlde when God setteth forth his name.

And there is noe cause why men shoulde dispute with God, seeing he hath made them instrumentes of his glory eyther waye, whether he be mercifull or seuere.

4. I muste worke the workes of hym that sente mee, while it is daye: The nighte commeth when no man can worke.

B. He calleth the present tyme the daye: and that rightly For he was that bright Sonne of righteousnesse whiche shined with the bright beames of doctrin and of the workes of eternall lyfe, And he calleth that time in the whiche hee

should

shoulde by his Fathers decrée, cease from suche worckes and Doctrine, the night. That night came to the Iewes, when they were forsaken both of him, and also of his Apostles.

C. Hée borroweth therefore the similitude, of the common custome of life. For when the Sunne riseth, man also aryseth to his labour, and shortlye after goeth to his rest againe: as you maye reade in the Psalme.

Psa.104.22 And herevppon also we maye gather a generall rule, namelye, that the race and course of euerye mannes lyfe, is, as it were a daye.

Wherefore, as the shortnesse of the light doeth prouoke the labourers to diligence and industrye, least the night should ouertake them before they finishe theyr worke: euenso, when we beholde that we haue a short time of lyfe geuen vnto vs, wee shoulde bée ashamed of idlenesse.

To be short, so sone as God shineth by vocation, that is, so sone as God beginneth to call, we must not delaye the time, least opportunity faile vs.

Gala.6.10. A. While we haue time, (sayeth the Apostle) let vs doe good. Also Christe

John.12.35. sayeth, VVhyle yee haue lyght, walke in the lyght, least the darknesse comprehende you.

R. For so long we haue the daye, as the worde is presentlye Preached vnto vs.

5. So long as I am in the worlde, I am the lyght of the vvorlde.

C. This is spoken by a figure called Occupatio. For it might séeme absurde, that Christ doeth prefixe vnto him selfe a tyme of worcking, least as though hée shoulde bée in perryll to bée ouertaken and preuented with the night as other men are.

For bee compareth him selfe to the Sonne, whiche illuminateth the earth with his brightnesse, yet notwithstanding, when it setteth, it maketh daye to ceasse. Therefore he geueth them to vnderstande, that his death shalbe as it were the Sunne setting, not an obscuring or extinguishing of his light, but a departing of the worlde of the syght of the same.

Neuertheless, he teacheth that when he was made manifest in the flesche, then the daye of the worlde was perfectlye light and shyning.

It is verye true, that Christ hauing fulfilled and discharged his office, hath wrought no lesse mightelye by his ministers, than he dyd by him selfe when he was in the worlde.

For Paule also doeth properlye applye this to the time of his Preaching, namelye, howe that God, which in the beginning commaunded the light to shyne out of darknesse, dyd then shyne in the face of Christ by the Gospell.

2.Cor.4.6 And nowe also Christe doeth no lesse shyne in the worlde, than he dyd when he was conuersaunt among menne. The whiche is most true, but it letteth not, but that he ought to execute that by him selfe, whiche was committed to him of the Father, at what tyme hée was manifested in the flesche to that ende Also it letteth not but that his corporall presence, might be the true and singular lyght of the worlde, the brightnesse whereof hath appeared in all ages.

For from whence had the Fathers in olde tyme light, & how also haue we light at this daye, but by the bright beames of Christe offered? Whereuppon it followeth, that whosoeuer haue not Christ to be their directoure, they wander as it were blinde men, groping in the darke, confusedlye and without order.

A. You maye reade more concerning the lyght Christ, in the first Chapter, in the thirde, and in the eyght Chapters going before.

6. Assone as he had thus spoken, hee spatte on the grounde, and

made claye of the ſpittle, and he anointed with the claye the eyes of the blinde.

Bv. Hæ ioyneth to his wordes the dæde, declaring by the verye worke, that hæ is the light and the illumination of the whole worlde. But, by a newe and wonderfull meane hæ openeth the eyes of the blinde. For hæ whiche anointeth or wypeth a mans eyes with claye, doeth after a ſorte encreaſe his blindneſſe.

Who woulde not haue thought that eyther hæ had mocked the poore man, or elſe that lyke a madde man, hæ had dallyed & played with himſelfe. But by this meanes hæ thought hæ woulde trye the Fayth and the obedience of theſe menne, that he might bæ an example for all men to followe.

For this is a true experiment and tryal of Faith, when a godlye minde being content with the ſimple worde of GOD, doeth promiſe that vnto him ſelfe, whiche otherwiſe ſæmeth incredible. The readineſſe of obedience followeth Faith at the harde hæles, inſomuche that hæ wyllinglye ſubmytteth him ſelfe vnto God, whiche is perſwaded that hæ will be vnto him an aſſured guide and ſtaye.

K. Chriſt might haue healed him with his worde onelye, as hee healed certayne others, but hee thought good to heale after this manner, that he might trye the Fayth and the obedience of the blinde man. C. and might therewithall declare, that as at the firſt, man was made of claye, ſo in opening mennes eyes hee vſed claye, ſhewing that power in part of the bodye, which the Father declared in the whole workmanſhippe of man.

Or it maye bæ that hee purpoſed to declare by this ſigne, that it was no more harde for him to open the eyes of the blinde, than to wipe of claye or dyrt from any man.

7. And ſayde vnto him: Goe waſhe thee in the Poole of Syloe, (which by interpretacion is as muche to ſay as ſent,) He went his waye therefore and waſhed, and came againe ſeeing.

B. The Lorde to open the eyes of this blinde man, vſed thoſe thinges, in the whiche no man coulde haue thought any ſuche power at all to haue bæne, but woulde rather haue Judged it to be the worke of his power.

Bv. Furthermore he declared that the elements are not to be deſpiſed, although ſaluacion and iuſtification come not by them, which by his inſtitucion ſerue for a miſterye.

Of the whiche kinde is the Water in Baptiſme, and the Breade and Wine in the Lordes Supper, and ſuch lyke. B. For he alone bringeth all thinges to paſſe by his power. Therefore in that he vouchſafeth to vſe certaine Creatures in this worke, hee doeth it not to finiſhe the worke, but to honoure his Creatures, the which he admitteth to the Miniſterye of his goodneſſe, and to the working with his power. C. But he commaundeth to waſhe in the Poole of Siloe, paraduenture to caſte the Jewes in the tæth with this, that they themſelues were in the faulte that they felte not the preſent power of God: euen as alſo the Prophete Eſaye reproueth the men in his tyme, for that they refuſed the ſofte running waters of Syloh, and deſyred the ſtrong and mighty Riuers. Eſai. 8.6.

And this alſo ſeemeth to bee the cauſe why Elizeus commaunded Naaman the Syrian to waſhe in Iordan. H14. The Poole of Siloh, was at the foote of mount

Syon,

Sion, which dyd not breake and spring forth continually, but onely at certaine howres, and on certaine dayes, and came through certaine hoales and guttes of the harde Rocke, with a great roaring noise. C. And the Euangelist vppon good consideration addeth the interpretacion of the worde, because that fountaine or spring being nere vnto the Temple, dyd dayly put the Iewes in minde of Christ to come: whome notwithstanding being offered vnto them, they despised.

Bv. And the Lordes minde was to declare, that he was that promised Messias which was sent, and the most plentifull and wholsome well of all goodnesse and felicitie, of the which, whosoeuer dronke shoulde neuer thirste: euen as it is sayd before.

{Hee went his waye and washed.}

M. The blind man dyd not fall away from Christ, when hee sawe that his eyes were annointed with claye, neither dyd he despise the commaundement of Christ, when he was sent to the Pole of Syloh: but as there he gaue place vnto the worke of Christ, euenso here hee wyllingly obeyed his commaundement: although all these thinges seemed ridiculous to humaine reason, yet notwithstanding he wholly submitted him selfe vnto Christ.

C. If any man obiecte and saye that the blinde man knewe not who Christ was, that he might geue vnto him that due honour whiche belonged to the sonne of GOD: that is verye true: but, because he dyd beleeue that he was sent of God, and submitted him selfe vnto him, nothing doubting but that he was true and iuste, he dyd beholde and see nothing in him, but that which was diuine: yea, in that he hauing so small knowledge of Christe, gaue and submitted him selfe wholly vnto him, his Faith and ready obedience, deserueth the more praise.

Bv. Wherefore if we simply beleeue the worde of God, and contemne not the Sacramentes of the Lorde, he wyl geue and performe vnto vs all that hee hath promised. *A*. For he is Faithfull, hee knoweth not howe to lye, and he cannot deny him selfe. 2. Tim. 2. 13.

8. So the neyghboures, and they that had seene him before, vvhen he vvas blind, sayde: Is not this he that sate and begged?

Bv. Here the Euangelist sheweth howe this miracle was made knowne, first to the common sort of people, and after that to the Rulars. M. The blind man after he was restored to his sight, returned first of all from the Pole of Syloh, to his friendes and acquaintance with great ioye. For his Parentes were alyue in that Citye, as ye shall see anon.

And hereyppon came the occasion of reuealing and publishing this miracle. For if he had aboade among straungers, and those which knewe him not, the miracle of his illuminacion had styll remained vnknowne. C. Yowbeit the blind man was not onelye knowne to his neyghbours, but also to many of the inhabitauntes of the Citye, because hee was wont to syt begging at the Gate of the Temple: and such among the common sort of people dyd the more beholde him. B. And thus we see, howe all thinges serue the Lorde. For in this, that this man was a beggar, it serued somewhat to the setting forth of the glorye of God: for hereyppon it came that he was knowne to many, and so hee was knowne more and more.

9. Some sayde, this

is he: other sayde, he is lyke him: Hee him selfe sayde, I am euen hee.

C. As impietye is cunning and expert inough in obscuring the wozkes of God: many thought that it was not the same man, because in him the vnwonted and wonderfull power of God was to be sæne: euenso the mozе bright that the maiestie of the wozkes of God is, the lesse credite and faith it hath among men. But their doubting was a helpe and furtheraunce to allowe and confirme the Gospell: because hereby it came to passe, that by their proclayming of it, the blind man dyd the mozе set fozth the grace of Chzist.

Bv. In whome we maye beholde the nature and disposition of suche as are illuminated by Chzist. These men with him geue testimony vnto the trueth, they do simply and truely set fozth the wozkes of the Lozde, and they doe erpzesiye confesse Chzist. *M.* Also, no Chzistian whiche is made partaker of the grace of Chzist by repentaunce, ought to deny what he was befozе his conuersion, but to confesse him selfe, howe euill soeuer he hath bæn, to the glozy & pzaise of the grace of Chzist. So Mathewe is not ashamed to confesse that he was a Publicane befozе his conuersion. Paule also in diuers places of his Epistles, maketh mention of his condicion befozе his conuersion, that he might the mozе largely commend the grace of Chzist.

Math.9.9

1 Cor.15.9 Galat.1.13. Acts.22.4. Ioh.26.9

At this daye, they whiche from base estate, and as it were from the dunghill are aduaunced to honour, doe notablye dissemble their fozmer condition, wher eby they deserue to be restozed to the same againe.

10. Therefore sayde they vnto him, howe are thine eyes opened.

M. They which thus demaunde, doe testifye so farre fozth of the miracle of illuminacion, that they declare, that they sée not howe it is possible that the eyes of one that is bozne blinde, shoulde bée opened, and so by demaunding, they set fozth the glozye of Chzist, wyll they, nyll they.

11. Hee aunswered and sayde: The man that is called Iesus made claye, and annointed mine eyes, and sayde vnto mee, Goe to the Poole Syloe and washe. And when I went and vvashed, I receiued my sight.

R. Hée simplye openeth the matter as it was, I went, and washed, and I sée: After faith commeth health, and after health commeth the confession of the name of Chzist. C. This good successe and happye fruite of obedience teacheth vs, to set all lettes & Impediments aside, and bouldye to goe fozward whether soeuer the Lozde calleth vs: and let vs not doubte, but that whatsoeuer wæ take in hande shall haue pzosperous successe, if so bæ we bæ lead and guided by him.

13. Then sayde they vnto him, Where is he? He sayd, I cannot tell.

Bv. This argueth that the blinde man had not as yet sæne Iesus, neyther knewe him by his Face oz countenaunce. *M.* Foz Iesus dyd not abyde in that place, vntyll the blinde

man

man returned from the Pole of Syloe with his eyes opened: Bv. but as he dyd verye often at other times, so here also, so sone as he had sent him to the Pole, he went apart, that by his example hee might teache vs humilitie and modestie. *M*. He had done the worke of his Father after the which he departed.

13. They brought to the Pharisees, him that a lytle before was blinde.

C. The narration whiche nowe followeth doeth declare, that the wicked are so farre from profiting by the worde of God, that the more they are urged by the power thereof, the more they spewe out theyr conceyued poyson. The restoring of the sight to the blinde man, ought verily to haue mollefied stoany heartes: but the Pharisées being astonished at the newnesse and greatnesse of the thing, should haue stayed so long vntyl they had tryed and found whether it were a Diuine worke or no: but the hatered of Christ made them so rashe madde, that by and by they condemne that whiche they heard to bee done by him.

Bv. Therefore so sone as the miracle of Christ was knowne to the common sort of people, it was also knowne to the Rulars. C. And the Euangelist nameth the Pharisées, not because other sectes were fauourable vnto Christ, but because this secte was more boulde and stoute, to defende the present state, than the rest. For hipocrisie is alwaye cruel and prowde. And it is vncertaine, with what minde they brought this blind man to the Pharisees. B. Some thinke, that they desired to tell them that the Lorde whome they so persecuted, was not an euil man, hauing done so great a miracle. C. It may bee also that many flatterers to please the Pharisees, sought to obscure and ouerthrowe the glorye of the miracle.

Hipocrisy euer cruell and prowde

Othersome thinke it more likelye that the greater part of the common people, suspending their iudgement, would haue the Rulars and gouernours to bee Arbiters and Judges of the matter.

In the meane time they being wyllingly blinde in the bright Sunne shine, bring darkenesse to them selues, to obscure his light. This is the prepostorous religion of the common sort of people, which adoreth and reuerenceth the wicked tirants of the Churche, vnder the pretence of diuine reuerence: but as for God they contemne both in wordes and workes, or at least haue no regarde at all vnto him.

Bv. They produce therefore him, who was restored from blindnesse to sight, and set him before the Rulers of the people, in the court of the high Priest, or in the Temple or Synagogue.

14. And it was the Sabboth daye, when Iesus made the claye, and opened his eyes.

B. The circumstaunce of the tyme also dyd make verye muche to the farder setting forth of the miracle. For then men were at rest, and resorted to the Temple, before the which it is lykelye that this blinde man dyd sit.

C. But Christ of purpose dyd chose the Sabboth day, which should geue occasion of offence vnto the Iewes. Hee had experience inough before in the same man, whome he healed, that this worke also should be in daunger of reproofe. Why then doeth hee not auoyde the offence (which hee might easelye haue done) but because he woulde make the mallicious doinges of his enemies serue, to set forth the power of God?

The Sabboth daye was vnto them as it were a whetstoane, to prouoke them to enquyre more narrowlye of the whole matter. And what profite had they by their dilligent inquirye of the matter, sauing that the trueth of the miracle, dyd more euidentlye appeare?

By this example wee are taught, that, to the ende we maye followe Chriſt, the enemies of Chriſt muſt bee exaſperated and prouoked: & that they do vtterly erre, which do ſo winne the worlde vnto Chriſt, that they condemne al offences: when as rather Chriſt wittinglye and wyllinglye prouoked his enemies. Therefore wee muſt remember the rule whiche hee preſcribeth vnto vs in another place, namelye, howe that we muſt not followe the blinde leaders of the blinde. *M.* The ſtate of the Phariſees was moſt corrupt, they thyrſted after the innocent blood of Chriſt, and ſought only after their owne prayſe. B. It is no maruaile therefore if ſo be this miracle could not moue them, to haue a better iudgement of Chriſt.

Mat.15.14

15. Then againe the Phariſees alſo aſked him: how he had receiued his ſight? He ſaid vnto them, He put clay vppon myne eyes, and I waſhed and do ſee.

B v. Although the Phariſees were alreadye certifyed of the whole order of the miracle, by them which brought the blinde man vnto them, yet notwithſtanding, againe they demaunde of the man, how he was reſtored from his blindneſſe to ſight: the which their demaunde was not without the prouidence of God. For ſo Sauger all the enemies of Chriſt, the power of Chriſt was plainlye and plentifully preached.

C. The people had hearde before this confeſſion, out of the blind mans mouth: and nowe alſo the Phariſees are made witneſſes of the ſame, who coulde obiect that this rumour was raſhlye rayſed vp of the common ſort of people without any ground, and no leſſe raſhly receyued. Bv. Therefore as trueth is euer ſimple and manifeſt, ſo alſo it is frée. Hereupon it came to paſſe, that the blinde man ſetting all feare aſide, declared the whole matter without diſſimulation or ſtaye, euen as he had done before.

16. Therefore ſayd ſome of the Phariſees, This man is not of GOD, becauſe hee keepeth not the Sabboth day. Other ſayde, howe can a man that is a ſynner, doe ſuch miracles? And there was a ſtryfe among them.

Therefore ſayde ſome of the Phariſees.

C. Firſt of all, they omitting the queſtion of the fact, diſpute about the Lawe onely. For they doe not deny but that Chriſt reſtored ſight to the blinde man, but they finde faulte in the circumſtance of time, and do deny that to be the worke of God, by which the Sabboth is broken. But firſt they ſhoulde haue demaunded and ſought whether the breaking of the Sabboth, were a Godlye worke or no? What dyd let them that they coulde not ſée this, but only becauſe they being blinded with malice, and with a wicked affection, ſawe nothing? Moreoner, they were ſufficientlye alreadye taught of Chriſt, that thoſe benefites which GOD gaue vnto men, were no more a breaking of the Sabboth, than was Circumciſion. And the wordes of the Lawe do commaunde men onelye to ceaſſe from their owne workes, and not from the workes of God. Bv. Therefore they ſhew their vnthankeful caueling, ſpiteful and vngodly mind. C. For they haue no cauſe at all to erre, but becauſe they woulde wyllinglye erre.

Joh.7.12.

Ero.20.8.

Cuenſo

Euenso the Papists, ceasse not to impudentlye to obiect their vaine cauilations, notwithstanding, that they haue bene answered a hundred times. Bv. We haue also here an example of false Religion, whiche thinketh the Sabboth to bee broken, by well doing.

{*Other said how can a mã*}

M. Here we see that some of the Pharisees were not so mallicious as other some were, neither were so great enemies to Christ as others were. C. Euenso we see also at this day, that the good are oftentimes mixt with the bad.

{*That is a synner.*}

C. This word (Sinner) in this place, as in many other places also, is taken for wicked person, and contemner of God.

Mar. 2. 16. VVherfore doth your Maister eate with Publicans and sinners? that is to saye, with wicked and naughtye men, which haue an yll name. For by the breaking of the Sabboth, the enemies of Christ gathered, that he was a prophane man, and voyde of all Religion. On the contrarye parte these men which were Indifferent, and Judged more vprightly, thinke him to be Godlye and religiouse, which was indued with singuler power of God to worke miracles, Howebeit this seemeth not to bee a sufficient Argument: For sometimes God suffereth false Prophetes to worke miracles: And we know that Sathan lyke an Ape Immitateth the workes of God, to deceiue the simple as it is writen in Deuteronomie, chapter thirtene and in the seuenth of Mathewe.

Miracles wrought by false Prophetes.

C. Although therfore these men do wel, in speaking so reuerently of miracles, in the which appeareth the power of god yet notwithstanding they shew no great reason why Christ shoulde be thought to be the Prophete of God, For the Euangelist would not haue their aunswere to be taken for Oracle: only he setteth forth the wicked contumacie of the wicked enemies of Christ, who seeking mallicioully to cauill in the manifest workes of Christ, would not stay, no not a litle, though they were admonished.

{*And there was a strife among them.*}

M, Againe there aryseth a discencion for the trueth of Christ among them, who ought to be as one body. C. A most wicked and daungerouse euell is a Scisme in the Church of God. How commeth it to passe then that Christe soweth discorde among the teachers of the Church: Aunswere herevnto is easely made, that Christ had no other respect, then that by reaching out his hande to all men, hee might bring them vnto God the Father but the discencion rose of their own mallice, who had no minde to approche to God the Father.

Scisme deuideth the church.

Therfore al they do deuide the Church by Scisme, which cannot abide to geue place to the trueth of God. And it is better for men to disagree among them selues, then for all generally to departe from godlynesse. Wherfore so often as discencions do arise, we must consyder the originall of them. *M.* For they do amisse which at this daye blame the gospel as the cause of discencion and diuisiõ.

CHR. For all Scisme is not by and by euell, euen as al concord is not alway good. For we must Judge of the trueth by the causes. But concerning this matter reade the tenth of Mathewe, beginning at the thirtie forwre verse.

17. They spake vnto the blind man againe What sayest thou of him, because he hath opened thine eyes: Hee sayde, hee is a Prophete.

Bv. Lest the daunger of the Scisme and strife should be more encreased and spred abroad the wicked do subtily breake of the attrication. C. But the more diligent enquiry that they make, the more mightely doth the power of God declare it selfe. For they do, euen as if on should

go

goe about to put out the flame with the breath of his mouth. Therefore so often as we see the wicked to seeke all meanes to oppresse Gods truth, there is no cause why we should be afeard, or careful for the successe: because by that meanes they do most of all kindle the lyght. By. By this question they doe as it were supplye an aunswere, and doe prescribe vnto him what he should saye, as thus, Because he hath opened mine eyes on the sabboth daye, he hath broken the Sabboth daye: and a breaker of the Lawe cannot be the friende of God. By this aunswere they might haue stopte the mouthes of those, which had conceiued some meane and indifferent opinion concerning Christ, as thus: What talke you of the power of Iesu, seeing that he hath such an euill opinion of him, which hath felt his power? C. But the Lorde in this thing disapointed them: for in that a rude and ignorant man, voide of al feare, nothing regarding their threateninges, affirmeth Christ to be a Prophet, we must needes impute the same to the grace of God: that this truth maye bee as it were another miracle. Wherefore if he which as yet knew not the Sonne of God, dyd so bouldlye and fréelye confesse Christ to be a Prophete, how are they to be discommended, which through feare, doe eyther deny him, or else holde their peace, when they knowe that he sitteth at the right hande of the Father, and shall come from thence to bee the Judge of the whole worlde?

Therefore seeing this blinde man dyd not quenche this sparke of knowledge, we must endeuour our selfe that a true and perfect confession maye shine out of the full brightnesse which hath illuminated our heartes. By. Wherefore although the blinde man had not attained to the full knowledge of Christ, yet notwithstanding, he being in great perrill, plainelye confesseth the trueth, concerning his opinion which he had conceiued of the Lorde.

For the Hebrewes call a Prophete, a man of God, a holye man, a true and faithfull man.

M. Howe farre therefore doth he differre from those which sayde, This man is not of God, for he kéepeth not the Sabboth. And yet notwithstanding they were called the most holye and learned men, and were the heads and Rulars of the people: but as for this man he was a base beggar, an Idiot, and one ignorant of the Scriptures.

A. Thus, that which is precious in the sight of men, is an abhomination in the sight of God. Ioh.16.15.

18. But the Iewes dyd not beleeue the man, howe that hee had beene blinde and receyued his syght, vntyll they called the Father and Mother of him that had receiued his syght.

By. The Pharisées being disapointed of their hope, and not knowing also howe to bring their purpose to passe, are madde angrye and in chafe with themselues, not knowing which waye to turne them: notwithstanding at the leangth they finde out a newe waye, by which they geue assaulte a freshe against the trueth.

C. It is maruayle that the Euangelist sayeth, that they dyd not beléeue the myracle which Christ had shewen. If any man asked a reason why they dyd not beléeue, there is no doubte but that they were voluntarilye blinde. For what dyd kéepe them from the sight of the euident worke of GOD, which was before their eyes, naye, what dyd let them, being plainely conuinced, why they dyd not beléeue that which they sawe to bée true, but onelye the inwarde mallice of their heartes, whiche dyd so blinde them, that they could not sée, and also the effectual working of Sathan.

The

The ſame alſo Paul teacheth to bee fulfilled in the doctrine of the Euangeliſt,
2.Cor.4.iij. ſaying: If the Goſpell bee hyd, it is hyd to them that are loſte: In whome the GOD of this worlde, hath blinded the mindes of them which beleeue not, &c.

Wee being warned by ſuch examples, let vs learne not to bring lets and ſtaies to our ſelues, to driue vs from the fayth.

M. They commaunde the Parentes of the blinde man to bee called, hoping it woulde come to paſſe that they being made afeard, they would deny him which was blinde, eyther to be their ſonne, eyther denye him to be borne blynde, or elſe woulde one waye or other obſcure the miracle of Chriſt. R. But the more they ſought to obſcure it, the more they made the ſame to bee knowne. For the wyll and worke of God is euer wont to hynder the ſubtile practiſes of the wicked.

Gods wyll cannot bee reſiſted. It was the wyll of GOD that Ioſeph ſhould bee Lord ouer his brethren: wherevppon this his will preuayled againſt the wicked practiſes of his brethren, ſo hardly can the wil of God be reſtrained. Bv. The ſame may be ſayde
Gen.37.28 of Mardochæus, whome Aman hated to the death. For the more that Aman ſought to deiecte him, the more highlye dyd God ſeeke to exalt him.

And thus, Trueth is verye lyke vnto
hel.iij.v. the Palme Tree, the which, the more it is preſſed downe, the more ſtrongly it ariſeth. It commeth to paſſe therefore by the Inquiſition of the Phariſeis, that all the circumſtaunces of the miracle, are more eraclye diſcuſſed, than if no Inquiſition at all had beene made. For that whiche hytherto ſeemed obſcure, doubtfull, and not ſufficientlye proued, is nowe made moſt euident and manifeſt, and without all doubte and controuerſie.

C. The Euangeliſt calleth thoſe which were the Rulers of the people, the Iewes by a figure called Sinecdoche.

19. And they aſked him ſaying: Is this your ſonne, whome yee ſay was borne blind? Howe doth he nowe ſee then?

M. It ſeemeth that theſe wordes were ſeuerely ſpoken and by authority. As if they ſhoulde ſaye, Take heede what ye reporte: ye bable and prate muche concerning one, whome ye ſaye is your Sonne which was borne blinde, and which hath nowe receiued his ſight: doe ye knowe him? If this bee he, tell vs howe it is poſſible that he ſhoulde receyue his ſight.

Bv. They demaunde three thinges, the firſt is, whether there Sonne were blinde, ſecondlye, whether hee were borne blinde, and thirdlye, howe he receiued his ſight.

C. They doe ſubtillye include more in this their queſtion, that they might take awaye all occaſion of aunſwere: according to the wonted manner of all ſuch as are oppreſſours of the trueth.

20. His Father and Mother aunſwered them and ſayde, We know that this is our ſonne, and that hee was
21. borne blinde: But by what meanes hee nowe ſeeth, we cannot tell: or who hath opened his eyes, cannot we tell: he is olde inough, aſke him, let him anſwere for him ſelfe.

C. The Parentes of the blinde man.

aunſwere onelye to the one halfe of the captious queſtion whiche the Phariſées propounded vnto them. They affirme him to bée their ſonne, and to bée borne blinde alſo: wherevppon it followeth that hée dyd not naturallye ſée, but by miracle: but the thirde thing, whiche was, howe he receiued his ſight, they cleane omit becauſe that was obious vnto the eares of the Phariſeis, Bv. referring that vnto their Sonne, ſaying: Hee is olde inough, aſke him.

But by this theyr vngodly ſilence, they bewraye their ingratitude. For veryle, they receiuing ſo notable a benefite, ſhoulde haue béene wholye moued to ſet forth his name. But being made afearde, they bury ſo muche as in them lyeth the grace of God: ſauing that they appoint their Sonne to teſtifye the ſame for them, which ſhould both with leſſe enuye, and alſo with greater Faith declare the whole matter as it was done. But yet for all this, the holye Ghoſt, by the mouth of the Euangeliſt, condemneth their ſoftneſſe, in that they dyd not that which became them. Howe much leſſe excuſe then ſhall they haue, whiche by trayterous denial do quite and cleane ouerthrowe Chriſt with his Doctrine, with his miracles, with his power, and with his grace.

22. Suche wordes ſpake his Father and Mother, becauſe they feared the Iewes: For the Iewes had decreed already, that if any man did confeſſe that he vvas Chriſt, he ſhould be excommunicate, out of the Sinagogue.

Bv. In theſe wordes Saint Iohn rendereth a reaſon why the Parentes dyd not aunſwere to the third queſtion of the Phariſeis: not becauſe they knewe not the authour, and manner of the benefite beſtowed on theyr Sonne, but rather becauſe they being afearde, durſte not confeſſe before the Phariſeis the vndoubted trueth. M. Therefore they knewe more than they confeſſed. That whiche they them ſelues had done, they fréelye and without perrill confeſſe (for they had begotten and brought forth a blinde man) but that which Chriſt had done, they dare not confeſſe.

Therefore this is a frée confeſſion of the blindneſſe whiche is in men, before the cruell Phariſeis: but of the illuminacion which Chriſt worketh, not ſo. Both are true: but both haue not their true confeſſion in this worlde.

Thou mayeſt confeſſe without daunger the euill that commeth of men, as, that thou waſt borne in ſinne: but the grace & godneſſe that commeth by Chriſt, whereby this euill is taken awaye, the Phariſaicall tiranny wyll not ſuffer thée fréelye to confeſſe.

For the Iewes had decreed alreadye.

Excommunication is auncient.

B. Hereby it maye eaſilye bée gathered, that it beganne now to bée reported, that Ieſus was Chriſt. C. Furthermore this place teacheth vs, that the cuſtome and manner of excommunication hath béene euer of olde time. For excommunication was not then firſt of all inuented, but nowe that excommunication which was vſed long before againſt Apoſtataas, and contemners of the lawe for a puniſhment, was vſed and conuerted againſt the Diſciples of Chriſt. It hath not therefore béene the corruption of one time, or age, that the ſacred inſtitucions of GOD haue béene corrupted by men.

The whiche alſo hath béene among Chriſtians: For it can ſcarſly be expreſſed, what barbarous tyrannye the falſe Biſhoppes haue exerciſed in ſubduing the people, inſomuche that one durſte ſcarſe to mutter againſt them: and wée

ſée

ſée alſo at this daye what crueltye commeth by this thunderbolt of excommunication, againſt all the woꝛſhippers of God. But wée bouldlye contemne excommunication, when it is vſed at the wyll and pleaſure of men, contrarye to the inſtitucion of the ſame.

R. Foꝛ as there is a double communion, ſo there is a double excommunication: the one is internall, the other is externall. The internall communion conſiſteth of one holy Ghoſt, of one faith, of one Chꝛiſt: and of one Loꝛde which is Father of all.

The internall excommunication is that, when man thꝛough infydelitye agrœth not with the Godly in one ſpirite, in one fayth, and in one Chꝛiſt, howe Godlye outwardlye ſoeuer hee ſéeme to bée. The externall communion, is the communion of the woꝛd and Sacraments. The eternall excommunication is the depꝛiuation of thoſe thinges.

Nowe the wicked man which ſayeth in his heart, there is no God, is alway excommunicated: howbeit he is not ſubiecte to mans iudgement, if ſo bée he bée not an offence vnto the Churche by the fruites of impietye.

Mat.18.17 1.Coꝛ.5.11. Foꝛ if ſo bœ he doe offend the Church of the Loꝛd with the filthynelle of his facts, he ought to be caſt out. But if any man be caſt out of the Church foꝛ the woꝛd of God, oꝛ foꝛ the confeſſion of Chꝛiſt by excommunication, it is a bleſſing and not a curſe: foꝛ Baalam alſo curſed the people of God, but the Loꝛd turned the ſame into bleſſing. Deu.23.5.

A. Moꝛeouer, though the right of excommunication, was ſo notably coꝛrupted in the olde Church, yet notwithſtanding Chꝛiſt by his comming, woulde not haue the ſame to bée cleane taken away, but reſtoꝛed the ſame to his puritye, that it might remaine with vs ſtyll.

Euenſo at this daye, though in the Papacye, this holy diſcipline of the Church bée pꝛofaned and abuſed, yet notwithſtanding, we ought rather diligently to reſtoꝛe the ſame to the foꝛmer integritye, than quite and cleane to abolithe it.

Good things coꝛrupted ought not to be cleane taken awaye.

There was neuer any thing ſo well begunne in the woꝛlde, but that by the wickednelle of men, the ſame hath bœne coꝛrupted. Sathan ſhould haue to much libertye graunted him, if ſo bée euerye thing might be fruſtrate, and cleane taken awaye, which is coꝛrupted. Foꝛ then ſhoulde we haue no Baptiſme, no Supper of the Loꝛde, neyther any Religion: no part of the which he hath left frœ from coꝛruption. I. In this place alſo we maye noate howe yll the woꝛlde can ſuffer and abide true righteouſnelle.

What greater innocencye, at any tyme, what greater modeſty, what greater homage and ſeruice towardes al men at all times coulde be ſœne, than was in Chꝛiſt. And yet notwithſtanding the Potentates and Rulars of the woꝛlde, coulde with ſuche hatered perſecute him, that they iudged all thoſe vnwoꝛthye of theyꝛ companye, whiche teſtifyed any goodnelle to come from him, though neuer ſo truelye, and all vnder the pꝛetence of righteouſnelle, and of the loue of God.

Wherefoꝛe then ſhoulde we bée troubled when the woꝛlde hateth vs, and caſteth vs out of his Sinagogues? E. Wœ ought rather to reioyce and bée glad: becauſe wœ being not foꝛſaken of Chꝛiſt, holde faſt the hope of euerlaſting lyfe.

23. Then againe called they the man that vvas blynde, and ſayd vnto him, Geue GOD the prayſe: vvee knowe that this man is a Synner.

E. The Phariſeis are verye carefull and dilligente to obſcure and hynder the gloꝛye of GOD in Chꝛiſt.

Foꝛ as Sathan neuer reſteth, but alwayes goeth ſeking whome hée may

deuoure

deuoure, ſo the wicked being the inſtrumentes of Sathan, doe continuallye ſeeke to hynder the glorye of Chriſt, and to hurt the godlye. *M.* Theſe Iewes had laboured in vaine, in calling and in eramyning the Parentes of the blind man. For they failed ſo much of theyr purpoſe, that they more confirmed this miracle, than they obſcured the ſame.

Wherefore they returne to the former practiſe, ſubtillye ſeeking to defame the authour of this miracle, and for that cauſe, they call before them againe the man whiche had beene blinde, after they had ſent awaye his Parentes.

C. And there is no doubte but that they being aſhamed called the blynde man, whom at the firſt they found to firme and conſtant. Thus, the more vehementlye they ſtriue againſt God, the more they entangle and inſnare them ſelues.

Bv. They ſeeke nowe by another way, to drawe this man from the confeſſion of the trueth, that is to ſaye, by fayre ſpeaches, and by the pretence of the glorye of God. C. For they erhorte him by a ſpeciall preface to geue the glorye vnto God: but by & by they forbyd him imperiouſly, that he aunſwere accordyng to the reaſon of his owne minde.

{*Geue God the prayſe.*}

R. They vſed this ſolemne forme of ſpeache, when they required any man to ſweare, as is to bee ſeene in the nineteene Chapter of the ſeuenth booke of Ioſephus.

R. By theſe wordes they gaue him to vnderſtand that no ſmall diſhonour was done vnto GOD, if ſo bee any man by his name went about to deceyue.

And verilye ſo often as any of vs ſhall ſweare, this preface ought to come into our mindes, that the trueth maye bee no leſſe precious vnto vs than the glorye of God.

But we ſee that Hipocrites, when they pretende the greateſt reuerence of God, they doe not onelye diſſemble, but alſo impudentlye deceiue: for wickedly they go about to make the blind man to ſwere vpon their wordes, to the manifeſt diſhonour of God.

B. For by the name of ſinner they meant, that the Lorde ſought to tranſgreſſe the Lawe of GOD: As if they ſhoulde ſaye, It is plaine that hee is a diſhoneſt and wicked perſon.

M. And they ſpeake vppon their authoritye, when they ſaye,

{*Wee knowe.*}

As if they ſhoulde ſaye, It is not meete that any man ſhoulde thinke otherwyſe than we thinke, whiche haue ſkill and knowledge of all thinges. Let it therefore ſatiſfye thee, that we ſo thinke.

After the ſame maner alſo at this day, our Biſhoppes and Phariſeis, taking vpon them the authoritie of Magiſtrats, doe bouldly pronounce what they luſt, as though they hauing the keyes of knowledge, ought to be beleeued whatſoeuer they ſpeake, as when they ſaye, Wee knowe that this Doctrine ſauoureth of Hereſie, wee knowe that theſe, and theſe men are Heretiques.

C. Thus God reuealeth the wicked counſailes of the wicked, howſoeuer they goe about with diuers coullers and fayned ſhadowes to couer the ſame.

25. Hee aunſwered and ſayd, whether he be a ſinner or no, I cannot tell: one thing I am ſure of, that whereas I was blind, now I ſee.

M. The Euangeliſt doth not in vaine vſe ſo great diligence in putting downe vnto vs in wryting the aunſweres of this blinde man. For they are ſuch, that no man can chooſe but maruaile more at the light and ſight of the internall man, than of the externall man. The Phariſeis had ſayde, VVee knowe that this man is a ſinner, that is to ſaye, a wicked and lewde perſon. What therefore ſayeſt thou? Geue the glorye vnto God, confeſſe the trueth.

To

To these wordes the blind man aunswered.

Whether he be a sinner or no. &c.

The which wordes ought to be expounded ironice, (that is to saye, meaning that hée was iust) that he might more sharpely gaule them. A little before he had confessed him to be a Prophet: when hée sawe hée profited nothing, suspending his iudgement of the person, he propoundeth the matter it selfe. For hée woulde not swarue one whit from the true testimonye concerning him.

Therefore this graunting vnto them doth not want a scorne and mocke, as if hée shoulde saye. Bv. Whether Iesus bée a wicked man or no, it maketh no matter vnto mée, it is not my parte to iudge him: this one thing I can truelye testifie, the which also I haue found true by experience, that whereas before I was blinde, I now sée.

M. Wherefore that which ye require at my handes to be done, I cannot doe with a good conscience, by which I am constrayned to thinke of him as of a notable Prophet, and not as of a sinner and an enemie to God: and as I am constrained to thinke of him. so also I will Iudge and speake of him. This blinde man was moued nether with threatninges, nor with faire woordes, but doth constantly and bouldely proclayme that which greeued the aduersaries, and which they woulde, if they had coulde, haue taken out of the heartes and mouthes of all men. *M.* Therefore this man although hée were a laye man and vnlerned, could not abide, vnwisely rashly, to subscribe and agrée against his owne conscience to the opinion of the Rabbines and Pharisées. Bv. Thus the simple truth of the Gospell, by imbecillytie and weakenesse ouercommeth the strong & mighty thinges of thys worlde.

26. Then sayde they to him againe, what did hee to thee? Howe opened he thine eies.

M. Now the Pharisées retourne to the straight examination of the worke of Christ, with the which they began at the first. And because they thought they had gotten a simple man, and an Idiot before them. whom they might easilye beguile with theyr craftе and subtiltie, they examine him by certaine shorte Interrogatories, that hé aunswering the lesse circumspectly, might be by them intrapped, and that they might thereby get occasion to blame and reprehende the facte of Christ, whereby they might depriue him of the glorye of the miracle. C. Verilye, séeing wée sée the wicked to be so busy & careful to bring their wicked actions about, wée may be ashamed of our slouth and negligence, in handeling the worke of Christ so negligentlye.

27. Hee aunswered them, I toulde you yere while, and yee did not heare: wherfore would ye heare it againe: Will ye also be his Disciples?

C. Séeing the enimies of Christ sought occasion by all meanes to speake euill of him, and to darcken and obcure the myracle, the Lorde doth notablye frustrat their deuises, without the quayling of the blinde mans constancye: for hée doth only persist in his constancy, but doth also fréely and seuerely reprehend them, for that they sought to ouerwhelme the truth which was sufficientlye knowne vnto them. For hée tasteth in their téeth their péeuishe hatred of Christ. Bv. As if hée shoulde say, I declared to you euen nowe the acte, and the manner also most truelye how the same was done: the which yée haue hearde, and no doubt doe vnderstande the same:

to what ende then shoulde I nowe repeate the same againe, except ye therefore make suche dilligent enquirie, that when ye exactlye know the matter, ye also will be his Disciples. The whiche hee spake ironice, skorning the madnesse of the blinde Doctors. C. For by these wordes he meaneth that although they were convicted a hundred times, they were so malicious that they woulde neuer giue place. This verelye is greate boldenesse, that a contemptitible and base man, yea a very Begger, durst take vpon him so carelesly to prouoke against him the wrath and displeasure of the high Priestes. If so small a beginning of Fayth onelye, when it is come to the battayle, made him so bouldе, what excuse shall they haue, which being great Preachers of the Gospell holde their peace, and are starcke dumbe, being out of all daunger and perill.

28 Then rated they him and sayde, Bee thou his Disciple, wee are Moises Disciples.

Bv. The Pharisées being greatly moued and displeased with the boldenesse of the Begger, aunswered nothing, but onely rated and reuiled hym. The Euanngelistе doth not expresse and name the reproches and tauntes which these holy men vsed against this blinde man. M. But it is like, that whatsoeuer the furious madnesse of anger might moue them to speake, that they vttered against him, in great displeasure. And amongst many this was one, that they called him a forsaker of the Lawe. For in their iudgement hee coulde not be a disciple of Christ, but he muste forsake the Lawe of Moyses. Setting these two as one repugnaunt to the other: C. Euen as doe the Papistes at this daye, who let not to oppose and sette the mother Church agaynste the Gospell of Christ. A. Thus hipocrites are wont to rent and teare God, when they collerably pretend his name. If so be Christ be the soule of the Lawe, as Paule teacheth, what shall the Lawe be, being seperated from hym but a dead body? By this example we are taught that God is not truly heard of any man but of him which geueth attentiue hеede vnto his voyce, and vnderstandeth what he speaketh and what he meaneth. R. Wherefore we haue the nature of wicked hipocrisie very well depaynted to vs in these wordes. For hipocrisy boasteth of God, boasteth of the Fathers, obseruing nothing lesse than the word of God and the fathers. So also the Pharisеis professed them selues to be the Disciples of Moises, and yet beléeued not the word of Moyses, For thus he writeth A prophete will I raise vp from among youre bretheren, M. Séeing therefore Moyses was only A schoolmayster directing hys Disciples vnto Christe, if so be they had bеene his very Disciples, they would haue nowe forsaken Moyses, and cleaued vnto Christ. Deu.18.15

But they woulde neyther be the Disciples of Moyses, nor yet the Disciples of Christ.

29. Wee are sure that God spake vnto Moises: as for this fellowe, wee knowe not from vvhence hee is.

As if they should saye, There is no cause why we should make him our maysster. Moyses is our maysster and teacheth vs, whome we are sure that God hath sent, approuing the same by many and sondry signes: but from whence this fellow is come, we knowe we not: naye, séeing hée is lewde and wicked, we coniecture and gather that hee is not sente of God at all.

C. This therefore which they saye, that they knowe not Christ from whence hée is, is not referred to his countrey or natiue place, but to the Prophetical office.

For they alledge that they haue noe

2.Cor.3.17

knowledge

knowledge of this vocation, that they might receyue him as a Prophete sent of God.

M. They boast that they know howe that God spake vnto Moyses, but it was also required that they shoulde knowe what God spake vnto Moyses, and that they shoulde not onelye knowe it but also shoulde imbrace it with Fayth, and obedience: and shoulde imbrace not suche parte thereof as pleased them, but euerye whit of it: and shoulde interpret the same not after their owne sence and imagination, but according to the true sence of the Spirite. If they had done these thinges they had not reiected Christ. Let them noate and marke this clause, which graunt that the scriptures of both testamentes haue the authoritie of the worde of God: and yet for all that doe little regarde those thinges that are contayned in them, except it be so farre forth as they serue for their tourne. That which Nicodemus spake differeth farre from this saying of the Phariseis, which affirme that they know not from whence the Lord came. For he sayde, VVee know that thou art a teacher sent from God. For no man can doe these signes which thou doest except God were with him.

30. The man aunswered and sayd vnto them: This is a meruelious thing, that yee wotte not from whence he is, and yet hee hath opened mine eies.

Bv. As they disputed, the fayth of this Begger increased, God increasing grace in his harte: whereby he bouldely contemning all his aduersaries, and despising all perilles (as all the faythfull are wont to doe) publikelye toke vpon him (when the matter so required) to defend the cause of our sauiour and of the truth, and to confute the corrupt toyes ond tryfles of the Scribes and Phariseis.

M. Concerning Moyses he aunswereth nothing at all: (for they made mention of him beside the purpose) but he aunswereth to those thinges, where they sayde that they knewe not from whence Iesus was, and that he was a sinner.

C. Therefore he ouerthwartlye robbeth them, for that they being nothing moued with so notable a myracle, sayne that the calling of Christ was vnknowne vnto them: as if he should saye that it was not mete that so notable a prowfe of the deuine power, shoulde be nothing regarded, and that the vocation of Christ so confirmed and approued, shoulde notwithstanding haue no credite with them. Bv. I meruayle (sayth he) that ye know not from whence Iesus mine illuminator came. R. I can hardly be perswaded to beleeue that ye knowe not from whence he is. when his workes declare that he was sent of God.

C. Also the more he vrgeth their grose dulnesse and malice, the more he reasoneth of the nature of God.

31. For we bee sure that GOD heareth not sinners: but if anye man bee a worshipper of GOD, and obedient vnto hys vvill, hym heareth hee.

Bv. As if he shoulde saye, Euen now ye obiected vnto me that Iesus was a wicked and lewde person.

Tell me I praye you, whether GOD heareth godlye or vngodlye and wicked men. All men saye that GOD heareth the prayers of the godlye, and refuseth the prayers of the wicked. The godlye by fayth knowe God, by fayth they call vpon GOD, and by fayth they giue thankes vnto God, and obey his wyll. But God hearde the prayer of Jesu: for I haue receyued my syght. Therefore Jesus cannot be a wicked and vngodlye man. C. They are deceyued whiche thinke that this begger spake according to the opinion of the common sorte of people. For this worde (Sinner) here also signifyeth, as it did a little before, a wicked and vngodlye man. And this the scripture teacheth alwaye, that God heareth none but such as call vpon him with a true and syncere hearte. For seeing that Fayth onelye maketh vs to haue acceesse vnto God, it is most certaine that the wicked cannot come vnto him: yea hee testifieth, that he doth abhorre theyr prayers, euen as hee doth hoath their sacrifices. For hee inuiteth the Children of God vnto him by a singuler priuiledge, and it is the Spirite of adoption onely which cryeth in our heartes Abba, Father. To be shorte no man is apt to praye vnto GOD but hee which hath his hearte purged by fayth.

Faith maketh vs to haue acceesse vnto God.

Esay. 11. xi

Rom. 8. 15. Galat. 4. 5

But the wicked as they prophane the holye name of God in their prayers, euen so they deserue rather to be punished for their sacriledge, than to obtaine anye thing that appertayneth to theyr soules health. As wee are taught in the fyfteth Psalme.

Psa. 50. 16.

Therefore this Begger doth not reason amis, that Christ came from God, because hee hearde and graunted hys petitions.

32. Sence the worlde began vvas it not heard that anye man opened the eyes of one that was borne blind.

C. Hereby this begger doth amplyfie the excelencye of the miracle, because so farre as euer any man coulde remember, the lyke deede was neuer hearde of to bee done by any man. Wherevppon it followeth, that they are wicked and vnthankefull, which doe willingly wincke at the manifest workes of God.

M. And very warely and wyselye he sayth not, From the beginning of the worlde, the eyes of one that hath beene borne blinde, haue not bene opened, but, From the beginning of the worlde it hath not beene hearde &c. For he doth not dispute whether God euer opened the eyes of one that was borne blynde: but hee sayth that it was neuer hearde that any man did suche a deede. For this is the drifte of his argument, that by this straunge and vnwonted myracle, by which a man opened the eyes of one that was borne blinde, it was euidently proued, that this man was of God. Wherevppon also he addeth, saying,

33. If this man vvere not of God, hee coulde doe nothing.

C. Therefore he gathereth that he is sent of God, because he was indued with so greate power of the spyrite of God, to winne credite to himselfe and to his doctrine. M. By these wordes therefore he confoundeth that which the Phariseis had spoken, This man is not of God, for hee keepeth not the Sabboth daye.

34. They aunswered and said vnto him, Thou art altogither borne in sinne, and doest thou teache vs? And they cast him out.

They

{They answered & said.}

Bv. The Phariſeis were out of all hope that this begger might eyther bée corrupted, or made afearde, whereby he might ceaſe from preaching of Jeſu: furthermore our Rabbines and doctors were aſhamed, that a begger and ydyot had ſtopt theyr mouthes. Wherevpon, they come to the extremitye, and laſte poynt: the which is the cruell contempt of all order, of doctrine, and admonition, and the condemnation and execration of the truth. For when the wicked
Prou. 18.3 commeth, then commeth contempt: and with the vile man reproche. C. And there is no doubt but that they alluded vnto his blindeneſſe: euen as it is the manner of prowde men to vere ſuch as are in myſerye and calamitye. As if they ſhoulde ſaye, Thou vile begger, and impudent knaue, dareſt thou be ſo bolde as to teache vs, our Doctors, & our Rabbines. Our labour is to ſéeke out, and to teache that which wée deſire, and it is thy parte to hearken vnto our commaundementes: wée ought to be heard, and it becommeth thée to houlde thy peace: wée are holye men, but thou art a miſerable ſinner. Bv. For by thy wickedneſſes and heynous offences, thou haſt prouoked Gods vengeaunce to light vppon thée, thou vile wretche, inſomuch that thou being ſtricken with blindneſſe haſt béene iuſtlye puniſhed of God, who hath openly plagued thée, and hath marked thée as one abhominable, and for al men to take héede of. R. And dareſt thou being ſuche a one diſpute with vs concerning the holineſſe of religion and of Fayth? *M*. And art thou ſo impudent, that thou art not afeard in our preſence to reaſon of deuine matters, euen as if thou wert a holy, iuſt, and learned man, and wée but ydiotes and ſinners? R. Auaunt with thy madneſſe thou groſe knaue, whome it beſéemeth not to talke with vs.

C. Therefore they doe ſcorne and reproche hym, euen as if hée had brought a marke and ſhewe token of his wickedneſſe, euen from his mothers wombe.

For diuers of the Scribes were perſwaded that mens ſoules, ſo ſone as they were departed this life, went into newe boddyes, and in them ſuffered puniſhment for their former offences. Herevpon theſe men thought that this man which before was blind, was then defiled with his ſinnes. This prepoſterouſe opinion ought to teache vs to beware that we alwayes meaſure not mens ſynnes with the ſcourges, and puniſhmentes of God, as we hearde before in the ſecond verſe. M. Let vs alſo noate the Pride of theſe Doctoures and Rabbines.

This blinde man had with modeſtie rendered a reaſon of his opinion concerning Chriſt, by which hée beléeued that he came as a Prophete ſent of God, vnto the which he was prouoked by the demaundes of the Phariſées: alſo hée aunſwered that which was agréeable with the opinion of all good men concerning GOD, contayning nothing in it which was eyther arrogantlye ſpoken, or impertinent to the cauſe, of the which he was demaunded: and yet notwithſtanding the Phariſées condemne thys modeſtye of impudency, becauſe it was boath frée, and alſo repugnaunt to theyr mallice, as though he had béene ſo arrogant that he woulde haue taken vpon him to haue taught godly & learned men in matters concerning faith. Ye many ſuch Doctors the Church of Chriſt hath at this day, who iudge it to be great impudencye, if any ſimple and ignorant man, though he be aſked, doe frélye vtter hys opinion before them, concerning matters of Fayth. They iudge it to be contumelious to their dignitie and order: aſthough they were ſuch as ought onely to be hearde, and that others alſo ought not to be hearde, and as though God were not wonte to giue to vnlearned and ſimple men more fayth, feare of him, and religion, than to theſe greate Doctors: whereby he might ſuppreſſe the pryde of men.

C. Wherefore ſeing GOD ought alwayes to be hearde, by whomſoeuer hée ſpeaketh vnto vs, let vs learne not to condemne them, that GOD maye

alwayes fynde vs apt to be taught and meke, although he shoulde vse the moste vile man in the whoale worlde to teach vs.

For there is no greater plague, than when our eares are stopt with disdayne lest we shoulde voutsafe to heare hym, who admonisheth vs for our profite.

And they caste him out.

R. Behoulde how impietie is prouoked by the confession of the name of Christ: and what fruite hipocrisy bringeth forth bëing rightly moued. For one while proceded from the Pharisëis, hatred, another while enuie, somwhile deceite, another time, anger, somtime rayling and reproche, and another while contempte of their neighboure, to be shorte, what wickednesse doeth not come of Infidelitie, Christ the authoure of all goodnesse being reiected? Bv. They curse and excommunicate the constant Confessoure of Christ, they declare hym to be an heritique, a wicked person, and one vnworthy to be hearde, and not to be vsed in familliaritie and frendshippe, by good men. *M.* But what had hee done worthy of reproche and what was he? In their Judgement he was altogether borne in sinne: he beganne also in their presence to teach and to deuine.

But verely they knewe well ynough before they called him the second tyme, that he was borne blinde, and also that he was a begger. Wherefore then doe they call suche a one before them againe. Verely they hoped to haue abused his simplicitie. Euenso our Doctours and Rabbines, when they sëe opportunitie, call before them ignorannt and vnlearned men: but when they sëe that striue against their purpose, they contumeliously reiect them. C. But as concerning the manner of obiection, although it may be that by violence they cast him out of the Temple or Sinnagoge, yet notwithstanding the meaning of the Euaungelist sëemeth to be, that they excommunicated him, and so their election bare a countinaunce of Lawe and equity. And this doth better agrëe with the text: because if hë hadde bene cast forth by contumelye and reproche onelye, it was not of so great waight, that the same shoulde haue come by fame vnto Christ. Bv. Therefore because they had excommunicated him they hoped that none woulde here a man so excommunicated or beleeue his wordes and testimonies which was accursed. C. But we are taught by this example, howe friuilonse and vayne the curse of the enemies of Christe is, and howe litle it ought to bë feared.

If so be wë bë cast forth of that congregation in the which Christ raigneth, we must account it a horrible Judgment against vs, because we are geuen to Sathan, and because wë are banished from the kingdome of the Sonne of god. But we ought willingly and of oure owne accorde to flë from that place where Christ doth not gouerne by his word and holy Spirite, although no man doth expell vs: so farre we ought to be from fearing that cruel Judgement, which the wicked exercise against the seruauntes of Christ. R. The godly beleeuing in Christ must be as the excrementes and of stouringes of this worlde.

35. Iesus heard that they had excommunicate hym: and when he had founde him, hee sayde vnto him, Doest thou beleeue on the Sonne of God?

M. The Euangelist here speaketh simply and according to the common maner of speache saying, when Jesus had hearde that the Pharisëis had cast forth or excommunicate this blind, man, and when he had founde him. &c. and he meneth that this election and excommunication of the blind man was by and by

kowne

knowen abroade. Also, whereas hee sayth that the Lorde founde the blynd man, doth it more to describe vnto vs what happened abroade, than to declare that the Lord did seeke after the blynd man of purpose to finde hym. If so be the blinde man had beene kept still in the Synagogue, it was to be feared lest hee, being drawen by little and little from Christ, shoulde haue fallen into the same destruction with the wicked. Now christ meeteth with hym out of the temple as he wandereth abroade: he receiueth and imbraceth him whome the Priestes had caste forth: he erecteth him whome they had cast downe: and offereth lyfe vnto him which was geuen to death. Of the lyke we haue had experience in oure tyme.

For when Luther and suche lyke reproued in the beginning the grosser sorte of abuses of the Pope, he had small, or almost no fæling at all of pure Christianisme.

But after the Pope had thondered out his curses agaynst them, and when they were cast forth of the Synagogue of Rome by terrible Bulles, Christ reached forth his hande vnto them, and made him selfe fully knowen vnto them.

Thus we see that there can be nothing better for vs than to be farthest from the enemies of Christ, that he maye approch more nere vnto vs. C. For to be ciected of the Pharisеis is to be ioyned vnto Christ.

Therefore they which suffer anye reproche or euill for the truthes sake of Christ, are most speciallye honoured of GOD. For as hee which spendeth his money for Gods sake, shall finde them; and hee which hateth his soule doth most of all loue the same: euen so hee which suffereth reproch for Gods sake, is much honoured of God. Bv. Yea it is necessarie, that they bee first condemned and cast forth of the companye and congregation of infidels, which will or desire to be receyued of Christ, and to be in the number of his Disciples. For except thou departe from Antechrist and from the wicked, Christ will neuer receyue thee, and the congregation of the saintes will not acknowledge thee, For whome the Pharisеicall pride reiecteth, Christ receyueth and imbraceth. For to be secluded from the communion and felowshippe of the wicked, is to be ioyned vnto Christ: and to be condemned of those which seeking to establish false righteousnesse, doe resist the true righteousnesse of God, is to be approued: also to be reproched and abased by those which seeke theyr owne glorye, to obscure the glorye of Christ, is great prayse and glorye: and to receyue cursynges of the accursed, is to be blessed of God. Bv. Let them therefore reioyse and be glad in Christ, whome the wrath of the Byshoppes of Rome hath cursed for receyuing the Gospell. For the Lorde will tourne his cursyng into blessing.

Doest thou beleeue on the sonne of God.

M. Christ doth not aske to learne as though he were ignorant of his minde, but to teache this man and the heareres which stode by, the true manner of iustification. C. And because hee speaketh vnto a Iewe, who knowing the doctrine of the Lawe from his Childehoode, had learned that God had promised a Messias, hee exhorteth him to followe him, and to giue his name vnto him. Howbeit hee vseth a more honorable name, than they were wont then to vse. For the Messias was onely counted the Sonne of Dauid. Mat. 22. 42

36. Hee aunswered and sayde: who is the Lorde, that I might beleeue on him?

Bv. The blinde man not knowing Iesus as yet by his face, yet notwithstanding hauing an earnest desyer to knowe him, he asketh him, VVho is that sonne of God: C. By which aunswere it appeareth that he was apt and ready to be taught, although as yet, he knewe

little

litle or nothing concerning Christ. As if he should saye. M. I am ready so sone as he shalbe declared vnto me to imbrace him.

He calleth him, Lorde, according to the manner of his country, which called the better sort of men Lordes. And we must noate that the blind man desireth to bee taught of the Prophete Christ: for now he was perswaded that Christ was sent of God.

Wherefore he doeth not rashely beleue his doctrine.

37. And Iesus sayde vnto him, Thou haste boath seene hym, and it is hee whiche talketh with thee.

R. That fayth which is conceiued by myracles is not a true faith: but that which commeth by the hearing of the word of God, is the true Faith.

For miracles doe not bring fayth, but doe only confirme that fayth which was conceiued before by the worde. Wherefore that the blynd man which was now restoared to his syght, might truely beleeue, Christ creapeth into his harte by his worde, whereby he might be made a beleuer as one borne of newe seede which is immortall. Iesus woulde be acknowledged of him for Christ, that from this beginning of Fayth he might bring him to more ful and perfect knowledge of him. By For fayth hath his degrese and his increasinges. M. The Preterperfecence semeth here to bee put for the present tence. For before this time this blinde man had not seene the Lorde.

Furthermore we must noate that the knowledge of Christ is not denyed to those that aske the same seriously and with their whoale heart, and which are ready to beleeue, although in the sight of the worlde they be neuer so base and abiecte.

38. And hee sayde, Lorde I beleeue, and hee worshipped him,

{ *Lorde I beleeue.* }

By. As if he shoulde saye, I beleeue that thou art the Sonne of God: and I repose my whoale trust and confidence in thee.

M. Here wee see that the true knowledge of the Sonne of God whiche is conceiued by his word, doth not onely beget faith, but also the confession of Fayth.

This blynd man doth not saye, what I thinke of thee I will keepe to my selfe but by and by before them al which were present setting all shame aside and feare, he confesseth hys Fayth boath in word and in worke.

{ *And he worshipped him.* }

C. It may be demaunded whether hee gaue vnto Christ diuine worshippe or no.

The word which the Euaungelist vseth, signifieth nothing else but a certayn veneration declared by the bowing of the knee, or by such lyke outward signes. Notwithstanding it is lykely that some rare and vnwonted kinde of worshippe is heare noated, as that this blind man gaue much more honor vnto Christ than belonged eyther to a man or to a Prophete.

By. For although we reade often tymes in the Scriptures, that men haue worshipped men, that is to saye, that they haue done their obeysaunce and dutifull curtesey: yet notwithstanding here the circumstaunces do proue that this place ought to be vnderstode of that adoration which belongeth to the Sonne of God

only

only. C. Although therefore the blind man had not profited so farre, that hee knewe Christ to be God manifested in the flesh: being perswaded notwithstanding that Jesus was the Sonne of God, he, as one ravished of his wittes by admiration, prostrated him selfe before him. M. This place, playnely ynough proveth the diuinitie of our saviour Christ, seing he requireth men to beleeue in him, and suffereth hym selfe at diuers times to be worshipped.

Bv. Let the Jewes and Turkes prate with the Arians at their pleasure, deninge Jesus which was borne of Mary to bee the Sonne of GOD. The trueth which cannot lye, the moste mightie myracles, which cannot be denyed, and the power which sencibly worketh in the Faythfull, testifie Jesus the Sonne of Mary, to be the true and natural Sonne of God. M. coessential with the father, and coequall with him in Diuinitie maiestie and honoure.

39. Then Iesus sayde vnto him, I am come to Iudgement in this worlde, that they which see not might see: And that they which see might bee made blinde.

I am come to Iudgement.

C. Christ in this place calleth that Judgement by which he restored things confounded and dispersed into their due and Lawful order.

Notwithstanding he geueth vs to vnderstand that this was done by the wonderfull counsayle of God, and contrary to the sence and vnderstanding of men. And verely there seemeth nothing more contrary to humaine reason, than that they should be blinded from the light of ye worlde which see. This therefore is one of Gods secrete Judgementes, by which he casteth downe the pride of men. B. And he alludeth to that sight which hee had geuen to the blynd man. As if hee should saye. As I haue made thee being starck blind to see in body: so I geue vnto thee: to others also (which thos wise men of this worlde contemne in diuine matters as blinde) the eyes of the Spirite, that ye maye see, vnderstand, loue, and possesse those thinges, whiche yee neuer sawe, and which seeing ye would not see and which thinges also make you blessed for euer.

Thus those wise men which haue seene many things vnknowen to the common sorte of people, and doe think that as yet they shal see more, by the shining brightnesse which I teache (because they being borne of the Deuel want the eyes of the Spirite) doe I bereue of all knoweledge of the trueth, that they maye misse of all vnderstanding of that which is right, and that they being starcke blinde maye stumble and be broken vpon mee whiche am the head corner stoane immouable vpon whome also I my selfe will fall at the Laste and grind them al to Poulder.

C. Also we muste noate, that the blindnesse of the which mention is made here, commeth not so much of Christ as it doth by the falte and corruption of men. For he doeth not properly blynde any man by his owne nature: but because the reprobate doe desyer nothing more than to extinguish his light, it is necessary that the eyes of their mindes which are infected with mallice and wickednes be darckened and shut vp by the light offered vnto them. In fine, forsomuch as Christ by his owne nature is the light of the worlde, this is accidentall that some by his comming be made blynd. By the waye of graunting he calleth these which see, Ironice vnbeleeuing: because they being blinde, do thinke them selues very quicke syghted and wise, and being puffed vp with this truste they will not voutsafe to heare the voyce of God: and without Christe the wisedome of the

flesh

flesshe hath a glorioufe shewe: because the worlde doth not knowe what it is to bee wise in deede. Therefore Christ sayeth that they do see which deceiuing themselues and others vnder the folish truste of wisedome, are caried awaye with their owne sence and do make account of their owne Immaginations as of wisedome. Such, so soone as Christe appeareth in the brightnesse of his Gospell, are blind not only because their folishnesse is vncouered which before laye hid vnder the darckenes of Infidelity but also because they beeing plunged by the Juste vengeaunce of God in deeper darckenesse, doe lose that litle light which was left vnto them.

Wee are all borne blynde: but yet for al that in the darckenesse of corrupt & defiled nature, there appeareth still certain sparckes, that men maye differ from brute beastes.

Nowe yf proude reason beeing puffed vp with truste and confydence of it selfe, do refuse to submit it selfe vnto God, it shall seeme to be wise without Christe: but the brightnes of Christ at the length shall make the same folishnesse: because then the vanitie of mans minde doeth begin to appeare when heauenly wisedome doth reueale it selfe. But our Saioure Christ had a farther matter to expresse in these wordes. For ypocrites before Christ doth shine, do not so obstinately resist and withstande God: but so soone as the Light doth shine more nerely, they doe make open warre againste God.

This wickednesse and Ingratitude bringeth to passe that their blindnesse is doubled, and that God which before had but taken awaye the light from their eyes, doth nowe thruste them oute altogether.

Now let vs noate the summe of this place, which is that Christ came into the worlde, to illuminate the blynde, to bring those quight and cleane oute of their wittes which seeme wise in their owne conceites.

M. It is no merueile therefore yf the Phariseis saw not that which this blind man sawe, when they sayde that Christe was of God, whome the blinde man, and simple Idiots, in the light of the world, knewe to come from God: because by the iust Judgement of God those wise men are blinded by the comming of Christe, and those which sawe not, of blind, are made to see. C. And in the former place Christ made mencion of illumination, because this is the proper cause of his comming. For he came not to Judge the worlde, but rather that the worlde might be saued by him. Also this vengeaunce or iudgement is not restrained to the person of Christ, as though he did not dayly bring this to passe by the Ministers of the Gospell. For the whiche cause we ought to take the more heede lest any of vs by our vayne and mad opinion bring this horrible punishement vpon vs. Joh.3.17

But experience doth teache how truly Christe hath vttered this sentence. For wee doe see that many are stricken with the spirite of giddinesse and madnesse for no other cause, but only for that they cannot abyde the rysing sonne of righteousnes.

The wicked in the tyme of the Lawe receiued this punishment: for the Prophete was sent to blynd the people, that seeing, they might not see. Esay.6.9.

40. And some of the Phariseis whiche vvere vvith him hearde these vvords, and saide vnto him, Are vvee blinde also.

By. Thys beggar was made an example for them whiche in deede were starke blynde: notwithstanding they acknowledge their blindnesse and Ignorannce and are illuminated by the grace of Christ.

And the Phariseis are made an example, which thought them selues Juste

and

and holye, ſæmed in their owne conceite wiſe ynough: and therfore they came not vnto Chriſt.

For the which cauſe they aboade in blindneſſe and in the darckeneſſe of erroures and ſinnes: euen as the Euangeliſt ſheweth afterwarde in playne wordes.

C. They perceyued that they were wounded by that saying of Chriſte: and yet notwithſtanding they ſæme not to bæ of the worſte: becauſe the open and ſwoorne enemies of Chriſt did ſo abhorre Chriſt that they could not abyde to ioyne them ſelues vnto him. But theſe coulde abide to heare Chriſte, but yet withoute profite: becauſe no man can bæ a nære diſciple of Chriſt, but he which forſaketh him ſelfe: from the whiche theſe men were very farre. *M.* They would not ſæme to be blinde though they were ſtarcke blynd. For they would neither be reckoned among them whome bæing blind the Lord made to ſæ, nor amongeſt others which ſaw, whom the Lord made blind.

Wherefore (becauſe they were puft vp with Pride) they thinking that they ſhoulde receiue greate iniury, yf ſo bæ they were reckoned among the blynd, burſt forth and ſaye.

Are wee blinde alſo.

C. As if they ſhould ſaye, Canſt thou not make thy ſelfe famouſe but by our reproche? Is this to be ſuffered that thou ſhouldeſt get honoure to thy ſelfe by our contumely? And whereas thou dœſt promiſe light to the blinde: get thæ hence and auaunt with thy goodnes: for wæ wil not bæ illuminated of thæ vpon this condition, that wæ ſhoulde graunt vnto thæ, that we haue bæne hitherto blind.

M. Doeſt thou thinke no better of vs than thou doeſt of the common vnlearned ſorte of people? Doeſt thou think vs to be blind men lyke vnto other vnſkilfull perſons, ſæing we haue the key of knowledge, and are the maſters and teachers of other men? Thou cameſt to geue ſight (thou ſayeſt) vnto the blinde: but thou art a ſeducer of the blinde. Thou ſeduceſt the blinde vnlearned multitude: but thou canſt not ſo deceiue vs which are not blind.

Hereby wæ maye ſæ that hipocriſy is alwaye proude and ſpightfull. It is a noate of pride that they ſtanding in their owne conceite would haue no parte of their eſtimation deminiſhed: and it is a token of ſpight, that when their diſeaſe was diſcouered they were more offended at Chriſt euen as if he had more dœpely wounded them. Hereof commeth the contempte boath of Chriſte and alſo of his grace which he offereth. In this word alſo there is contained (we) a great emphaſis and force: thereby declaring, that although all others were blinde, yet they toke it in euell parte that they ſhould be reckoned among the common ſort.

This is a faulte to common in thoſe which excell others, who bæing dronken with diſdayne doe almoſt forget them ſelues that they are men.

41. Ieſus ſaide vnto them, if yee were blinde, he ſhould haue noe ſinne: but nowe yee ſaie, we ſee: therefore youre ſinne remaineth.

M. The Lorde doeth ſo beate the Phariſeis with their owne rod that he condemneth vpon them their owne mouth, and proueth that to be true which he had ſpoken.

C. Howbeit theſe wordes haue a double meaning and vnderſtanding eyther that ignorance did ſomwhat mittigate their fault: except they being plainly conuinced did ſeeke to reſiſt the truth:

or else that the disease of Ignorance was curable in them, yf so be they did acknoledge him.

The wordes of Christ hereafter confirme the former sentence, where Christ sayth, If I had not come and spoken vnto them, they had had no sinne .&c. But because it followeth in the text, But nowe they saye that they see, this semeth better to agree, if we saye that he is blind, who knowing his owne blindnesse, seketh remedy for the disease. And then this shalbe the summe, If ye knewe your euel, it should not be altogether incurable: but nowe because you thinke your selues whoale, yee abide desperate.

Iohn.15.22

M. They were therefore blinde (whereupon in another place he calleth them blind leaders of the blind) but not as were the Idiots and simple sorte: otherwise he would haue sayde as he sayth here They should haue had no sinne, yf so be they had beene blind and Ignorant of the sacred Scriptures, as were the vnlearned.

Mat.15.14.

C. Notwithstanding when he sayeth that they which are blind haue no sinne he doth not therby excuse Ignorance, as though it were no synne: only he geueth vs to vnderstande that the disease maye haue a remedy when the same is felt in time: because when the blind man commeth to be restoared to his sight, the Lorde is ready to helpe. R. As if Christ shoulde haue sayde, if so be you knewe your blindnesse, the synne of vnbelefe would not abide in you, but puttinge awaye infidellitie yee woulde beleeue in mee: but because yee doe not knowe your blindnesse, therefore ye abide vnbeleeuing. C. For they are incurable who hauing no feeling of their synnes despise the grace of God. R. Therefore that is horrible blindnesse to be Ignorannt of our blindnesse, euenas not to knowe our sickenesse is almost a disease incurable: the which we may behould in mad men. And as the firste step to recouer helth is to acknoweledge our Infirmitie, euenso the first steppe to Fayth is, to knowe our impietie and Ignorannce.

To this effecte appertayneth that which saint John hath writen in another place saying, If we confesse our sinnes he is faithfull and Iuste to forgeeue vs oure sinnes, and the bloud of Iesus Christ his sonne shall cleanse vs from all Iniquitie.

1.Joh.1.8

B. Wee see also here playnly that he condemneth this synne, namely the refusall and contempte of the trueth when men knowe the same: whereupon there is no doubt but that they shall haue pardon & remission with saint Paule which sinne only by ignorannce and either neglect the trueth or else persecute the same. The truth shalbe knowen at the length to the reprobate, in suchwise that they them selues shall saye they see, and shall haue all collers and pretence of Ignorannce taken awaye from them. Suche also were these Phariseis. They had heard those thinges of the Lord, and saw such thinges in him, that their mindes were constrayned to acknoweledge him to be a Prophete of God: and yet for all this Sathan did so carry them, that they did persecute hym with mortall hatered.

Therefore their sinne remained, without pardon or remission: they hauing synned agaynst the holy Ghost, setting them selues so openly against the wordes and dedes of the Lord.

Sinne against the holye ghost.

Bv. We haue also here a sure and infallible Iudgement of the trueth, pronounced against the maintainers of free will.

For yf these men were blynd, that is to say, if they knewe their seruitude, infirmity, and corruption by sinne, they shoulde be illuminated by the grace of Christ: but now because they see, that is, because they boast of the strength of the flesthe, and do not only magnifie the grace of Christ, blyndnesse and syn remaineth in them. And he sayth plainly,

Your synne remayneth.

For in saintes also there is synne: but it is taken awaye, it is not imputed it doth not remaine: in the wicked only there remaineth sinne and damnation. M. There is therfore a passing synne and a remaining synne.

To

To this effect parteyneth this saying, He which beleeueth in the Sonne, hath euerlasting lyfe: but hee which beleeueth not the Sonne, shall not see life but the wrath of God abydeth on him.

Let vs therfore beléeue in the Sonne of God, let vs confesse vnto him our sinnes, that we being illuminated by him, and absolued from our sinnes, wée may come at the last to that light which no man can attaine vnto.

The tenth Chapter.

1. Verely, verely, I saye vnto you, hee that entereth not in by the Doore into the Sheepefoulde, but clymeth vp some other way, the same is a Theefe and a Robber.

Verily, verily, I saye vnto you. M.

BECAVSE the Priestes, Scribes, and Pharisées, did not onely submitte themselues vnto Christ, but also did chaleng vnto themselues power and authoritie ouer the people of God, euen as if they had bene their true pastours and guides: and therefore coulde not abyde that the vnlearned multitude shoulde beléeue in Christ, and shoulde follow him, as shéepe doe their sheapehearde: the Lorde doth verye well boath to the confusion of false pastours, and also to the confirmation of the simple, propounde all this whole matter after the manner of a Prouerbe, by which hée doth describe what difference there is betwéene true and false pastours, whiche take vpon them the office of féeding the Shéepe.

C. And because the fewnesse and small number of the faythfull, might muche discredite hys doctrine, hée goeth about to proue that not all which vsurpe office in the Churche are to be reckoned in the number of Pastours and sheepe: but that the true Pastours are discerned from reprobates: and the true shéepe from those that bee counterfaytes by thys marcke, if so be that hee bee the onelye scope, and the beginning and ending of all thinges. Sheepe and the Sheapheardе.

This admonition is necessary for all

ages and times, but especially for this our age.

For there is not a more pestilent plague to the Church, than when wolues creepe in vnder the cloake of pastoures. Christ doth plainly here deny them to be counted for pastoures, which boast that they ought so to be taken and accounted of or that they ought to be nombered among the sheepe, which glory in externall signes.

He speaketh here of the Judaicall Church: and in this poynt there is noe greate difference betweene that and oures.

He that entereth not in.

R. Christ doeth not by naked and bare wordes euen at the first teach that he is a shepheard, but by this parable suspendeth the mindes of his auditoures, that afterwarde by the exposition of the same he might make that which in the beginning they heard not without admiration and a desier to knowe, to sinke deper into their mindes.

C. But they doe folishly which discus very curiously euery part of this parable Let it therefore suffice and satisfie to hould this summe, namely, that forsomuch as Christ maketh his Church like vnto a shepfould, into the which God gathereth all his sheepe together, he compareth himself to a dore, because there is no other enterance into the Church than by him.

Herevpon it followeth that they are good Pastoures which lead the right waye vnto Christ: they which geue themselues to Christ aloane, are rightly sayd to be gathered into Gods shepfould, and to be of his flocke. Moreouer, all this is referred to doctrine. For saing in Christ all the treasures of wisdome and knowledge are hid, he which swerueth from him is neither in the right waye nor yet is like to enter in by the dore. Therefore we shall easyly know which is the true Church and who are to be heard as true Sheapehearders, if so be we despise not the admonition of Christ.

2. But hee that entereth in by the doore is the Sheapehearde of the sheepe.

C. If so be therefore they whiche are called Sheapeheardes, doe seeke to drawe vs alwaye from Christ, they are to bee shunned no lesse then Wolues and Theeues, for suche are not true sheapeheards, because they enter not in by the Dore. Neyther must we haue fellowshippe and societie with any other flocke than with that which agreeth and abydeth in the pure faith of the Gospell. For this cause Christ exhorteth his Disciples to seperate themselues from the vnbeleeuing multitude, and not suffer themselues to be gouerned of wicked priestes neyther to suffer themselues to be deceyued by vayne and friuolous names.

A. Because false Prophetes come in sheepes clothing, being inwardelye rauening Wolues.

3. To him the Porter openeth, and the sheepe heare hys voyce, and hee calleth his owne sheepe by name, and leadeth them out.

C. This Porter or Dorekeper is God, whose Judgement Christ seemeth to oppose against the false opinion of men in approuing Pastors. As if he shoulde saye, Others the worlde dothe willingly receyue, and doth gladlye honor them: but GOD who hath power and authoritie, doth acknowledge and approue no others than such as leade the Sheepe by this waye. Then followeth the obedince of the sheepe. For they heare the voyce of the Porter.

This therefore ought to be referred to the mutuall consent and agreement of Faith, because by the only spirite of God

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the Diſciple and the Teacher are linc-ked togeather, that as the one goeth be-foꝛe, ſo the other followeth after. Some notwithſtanding referre it to the pꝛiuate knowledge, which the paſtour ought to haue of euery one of his ſheepe. But the foꝛmer ſenſe ſeemeth to bee moꝛe firme.

4. And when hee hath ſent forth his owne ſheepe, he goeth be-fore them, and the ſhepe follow him: for they know his voice.

C. Hée meaneth that the ſheepe do diſ-cerne and knowe the Sheapheards from wolues, euen by their voice. This is that ſpirite of diſcrecion, by which the elect of God do iudge and diſcerne the truth from the falſe inuencions of men. A. Wee are commaunded to pꝛoue the ſpirites whether they bee of GOD oꝛ no: but that wee maye diſcerne the ſpirites of trueth, from the ſpirites of errour, it is neceſſary that we haue the ſpirite of diſ-crecion, whiche maye ſeale the trueth of God in our heartes.

1. Ioh. 4.1

C. Therefoꝛe the knowledge of the truth goeth befoꝛe in the ſheepe of Chꝛiſt, and then followeth a ſerious deſyꝛe to o-beye: that they maye not onely knowe what is true, but alſo receyue the ſame with their whole heart, and may followe the Sheapheard.

5. A ſtraunger wyl they not followe, but wyll flee from him: for they knowe not the voyce of ſtraungers.

Bv. Becauſe the Faithfull doe neyther knowe noꝛ receyue any other Doctrine than the doctrine of Chꝛiſt, (euen as a chaſt wyfe onely obeyeth the commaun-dementes of her huſbande) they doe flée from him, which bꝛingeth not the woꝛde of Chꝛiſte. C. neyther doe they harken to the voyce of ſtraungers, neyther are they ſcattered, when they are called vpon.

6. This prouerbe ſpake Ieſus vnto them: but they vnderſtode not what thinges they were, which he ſpake vnto them.

R. The wiſedome of God being hyd vnder foliſhneſſe, can not bee knowne of the wiſedome of the fleſhe. M. If any man demaunde wherefoꝛe the Lꝛd vſed a Pꝛouerbe, when no doubte hee knewe that his aduerſaries vnderſtode not the ſame, let him reade our annotacions vp-pon the thirteene Chapter of Mathewe beginning at the thirteene verſe.

7. Then ſayde Ieſus vn-to them againe: Ve-rily, verily, I ſay vnto you, I am the doore of the Sheepe.

Bv. When the Phariſeis vnderſtode not what this parable meant, it pleaſed the Lꝛde to adde the expoſition of the ſame: C. the whiche if he had not done, all that he ſpake, had beene allegoꝛicall.

Bv. And he beginneth with an oath, leſt we ſhould make any doubt of the pꝛeſent doctrine. C. Foꝛ that which was pꝛinci-pall in the ſimilitude he nowe plainelye expoundeth, Bv. and hée openeth cer-tayne thinges, by the conſecute where-of, we maye eaſelye open and diſſolue the reſt.

C. When he affirmeth that hée is the doꝛe, hée geueth vs to vnderſtande that the pꝛincipall part of all ſpirituall Doc-trine, is contayned in him. Wherevpon the Apoſtle Paul being one of the Shep-heards, thought it not needefull to knowe any thing, ſaue Ieſus Chꝛiſt Crucified. And the woꝛdes of Chꝛiſt are in effecte, as if hée ſhoulde haue ſayde, that it is hée aloan to whome he ought to be gathred.

R. Christ also is the doore, by which the good Shæphearde doeth enter into the shæpe of the Church: hæ is also the doore by which euerye Faithfull man entereth into his heauenly Father, and by whome the Father is reuealed to the faithfull.

Christ is the doore into the sheepefolde.

Therefore first of all Christ is the doore to the Shæpe of the Churche, for the whiche cause no man can teache rightlye in the Churche, except he teache Christ truelye, and except he preache the Gospell of Christ purelye without mixing the same with humaine tradicions.

For the heart of the Faithfull is not quickened, neyther receyueth any consolation, but onelye by the Gospell of Christ. C. Wherefore Christ inuiteth and calleth all which desire saluacion, and exhorteth them to come vnto him: by whiche wordes hee declareth that they wearye them selues in vaine, which forsaking him seeke to drawe nigh vnto God: because there is but one onelye gate open to come vnto him, all other wayes and passages being quite shutte vp.

8. All, euen as many as came before mee, are theeues and robbers: but the sheepe dyd not heare them.

{*All, euen as many.*}

A. This place hath bæne diuerslye expounded, being restrained of some to Iudas of Galilee, and to such lyke. C. But Christe generallye compareth all false doctrines with the Gospell, and all false Prophetes with Godlye teachers.

But yet this sentence is not absurdlye extended to the Gentiles, because whosoeuer from the beginning of the worlde haue professed them selues to bæ teachers, and haue not sought to gather shæpe vnto Christ, they haue abused this tytle to the destruction of soules.

But this doth nothing at al appertaine to Moyses and the Prophetes, who sought nothing more, than to establishe the kingdome of Christ. R. For to come before Christ in this place, is not to goe before Christ in time, but to teache other doctrine beside the doctrine of Christ.

Moises was before Christ, the Prophets also were before Christ: but they taught the Church of the Lorde by the Spirite of Christ, and preached Christ plainelye, though hæ laye hid vnder shadowes and Tipes. A. For Peter sayeth that the spirite of Christ was in them: also hæ saieth that the holye menne of God spake being inspired with the spirite of Christ. 1.Pet.1,11. 2.Pet.1,21.

R. Wherefore they are with Christ true Pastours, because, they entered in to the Church by the worde of the Lord, and fed the people of God in the pastures of Christ.

C. Therefore we must noate by the wordes of Christ, that thinges contrary are compared here together: but yet betwene the Lawe and the Doctrine of the Gospell, there shalbe so litle difference and contrarietye found, that the Lawe shal appeare to bæ nothing else but a preparatiue to the Gospell. To be short, Christ testifyeth that all doctrines, by which the world hath bæne seduced from him, were nothing but mortall plagues, because without him, there is nothing but deadly destruction. R. therefore all the teachers of humaine tradicions, and the carnal interpretours of the Law are Thæues and murderers: for with they pestilent doctrine they murder soules. For they which beleeue lyes, doe perishe togeather with the lyes whiche they beleeue. C. Neuertheless by these we are taught, how much God esteemeth of antiquitye, and howmuch also we ought to esteme of ꝑ same, so often as it is brought in, to contend with Christ. For to the end no man myght bee moued herewith, that in all ages there haue bæne teachers, who haue cared for nothing lesse, than to direct leade men vnto Christ. Christ himselfe expressye sayth that it maketh no matter how many such there haue bæne, or howe long agoe they haue bæne, because this is to be considred, that there is but one doore, the which whosoeuer leaueth, and diggeth vp gates, and breaketh vp doores to enter in, is a Thæfe and a Robber.

Antiquitie proueth not the truth.

Mat.24.14

1.John 1,

But

But the Sheepe did not heare them.

M. By these shæpe hæ meaneth the elect: C. and hæ prooueth that they were not of the Churche of God, which haue bæne led out of the waye by false teachers. First of all this is therefore spoken, lest when wæ beholde the great multitude of suche as go astraye, wæ by their example thinke, that wæ also may go astraye and perish.

For this is no small consolation and matter of trust, when we knowe that Christ hath alwayes defended his shæpe from the manifolde lyings in waygbt of wolues and thæues. A. To this effect also pertayneth that which hæ sayth in another place, namely, that false Prophetes, and false Christes shoulde worke wonders, so that many shoulde be seduced, and euen the elect also if it were possible. C. It may bæ, and often times it commeth to passe, that the shæpe doe erre and goe astraye, before they be gathered into the Shæpefolde of Christ, that is to saye, before their calling.

Mat 24. 24

In like manner it commeth often times to passe, that they which haue bæne of the housholde of Fayth, are straungers for a time, and after a sorte doe cease to be shæpe: but these thinges are nothing repugnaunt with this sentence of Christ for thys is the simple meaning of Christ that al the elect of God, though they haue bene tempted with an innumerable sort of errours, are notwithstanding kept in the obedience of godly Fayth, least they shoulde be made a praye for Sathan and his ministers. And this worke of God is no lesse wonderfull, when hæ gathereth togither the shæpe that for a time haue gone astraye, than if they shoulde haue remayned shutte vp in the shæpefolde for euer. For this is alwaye and without exception true, that they are not of vs, which goe out from vs: but they which are of vs doe abyde with vs to the ende of the worlde.

1. John 1, 19

By. Therefore because the electe haue alwayes the marcke of Goddes Children and of the Lordes flocke printed in their heartes, by and by they knowe that the same which is sette forth by false teachers, proceedeth from another spirite.

These shæpe loue Christ, desyer christ and seeke after Christ: yf any man therefore preach him, if any man bring hys word, they ioyfully receiue the same: whereas they do not know a straungers voyce but flee from the same. They are straungers which differ from Christe, which want the spirite of Christe, and which abhorre the voyce of Christ, that is to saye they are straungers which forsake the true Faith. Wherefore let not the Bishop of Rome maruel that we wil not heare his voyce: For he preacheth not vnto vs Christ the true Shepheard & in him all thinges, but he preacheth vnto vs him selfe.

The Bishoppe of Rome a false teacher.

For he would seeme to bæ, and would be accounted in dæde, the heade of the vniuersall Church, he boasteth him selfe to be the great Pastoure in earth, the vicar of Christ, which can bind and remit our sinnes. Therefore seeing we are Christes and doe knowe no mans voyce but the voyce of this our Shepheard, let that Lycaon, with his deceynours, and false teachers go to the place which hæ hath deserued. C. But if so bæ the number of the Faythfull be lesse then were to be wished, also if so be many out of a fewe slide awaye, the godly teachers haue herewith all to comforte them selues that Gods elect which are the shæpe of Christ heareth them. A. He which knoweth God (saith saint John) heareth vs. C. It is our partes diligently to endeuour our selues, & by all means to seke to bring the whoale worlde to the vnitie of fayth, if it might be: in the meane time let vs be contented with our nomber be it neuer so small.

Lycaon was a king of the Archades who went about by murder to deface the God Iupiter, as Ouid writeth.

9. I am the doore: by me if any man enter in,

in, hee shall bee safe, and shall goe in and out, and finde pasture.

{*I am the doore*} R.

Twise Christ calleth himselfe the Dore, not by superfluous repitition, but by a necessarye explication of a double Dore. B. For there is a Dore of true pastours, and another also for shæpe, as we haue declared before in the seauenth verse.

{*By me if any man enter.*}

C. A notable consolation for the godlye: For Christ promiseth vnto them health, and a prosperous state. Then hee expresseth two partes: the first is, that they shall go safely whether soeuer it shall be nædefull: the seconde is, that they shall eate to their contentation. By egresse and regresse, that is to say, by going out and comming in, the Scripture often times meaneth all the actions of mans lyfe. *M*. as in the first Chapter of the seconde booke of Cronicles in the eyght and twentie Chapter of Deuteronomie, and in the hundered and one and twentie Psalme. C Therefore in these wordes a double vse of the Gospell is commended vnto vs: the first, that in Christ our soules shall finde pasture, which otherwise are readye to pine, and are feede with nothing but winde: the seconde, that he will be a sure defence and forte to vs, against the inuasion of Wolues and thæues. R. For the Gospell, the wordes of lyfe, righteousnesse, saluation, lyfe, and all Gods graces, are pasture. And all these thinges are found by fayth in Christ. If any man by reason of sinne, doth hunger after righteousnesse: If any man by reason of affliction, doe hungar after consolation: If anye manne by reason of death doe hunger after lyfe, hee shall fynde pasture in Christ, that is to saye, righteousnesse, consolation, and life: *M*. he shall enioye all the benifites of the kingdome of heauen, and shall be satisfyed at the full.

1. Par. 2. 10 Deu. 28. 6 Psa 121, 8

Faith findeth Pasture.

A. This is euen the verye same whiche hee expressed at a nother time, saying, Hee wich commeth vnto mee, shall not hungar and hee which beleeueth in mee shall not thirst. Bv. Reade also the thyrde and twentie Psalme. Joh. 6, 35

10. A Theefe commeth not but for to steale, kill, and to destroye: I am come that they might haue life, and that they might haue it more aboundantlye.

By a certaine Antithesis, Christ compareth his worde and Gospell, with false doctrine. C. And doth as it were pull vs by the eare, lest falling a slæpe, the ministers of Sathan do circumuent vs before we be aware.

For our ouermuch securitie bringeth to passe, that beeing naked on euery side we are in the daunger of false doctrines, because we are not circumspect and fearfull ynough of so many false teachers. It is not without cause therefore that oure sauiour Christ affirmeth that false teachers, how smothely soeuer they insinuate them selues, doe allwayes bring with them deadly poyson, to the ende we might bee the more carefull to driue them awaye.

A. The like admonition the Apostle Paule geueth vs, saying, Take hede that no man spoyle you through vaine Philosophy: Againe he saith, now I beseech you brethren, marke them which cause deuision, and geue occasions of euell, contrary to the Doctrine, which ye haue lerned, and avoyde them. For they that are such serue not the Lord Iesus Christ, but their owne belly: and with sweete and flattering words deceiue the harts of the Innocentes. Rom. 6, 17

Also he sayeth, For such false Apo-

ſteles are deceitful workers tranſformed into the Apoſteles of Chriſt.

And no meruaile: For Sathan himſelfe is tranſformed into an Aungell of light.

2.Cor.11.13 Therefore it is no great thing though his Miniſters be tranſformed as the Miniſters of righteouſeneſſe whoſe ende ſhalbe according to their workes. Bv. These thinges are applied vnto those, which seke not after Christ, and enter not in by the doze. These verely robbe God and Christ of his honour: Foz when they ought to haue geuen the wozde of God and the Doctrine of the Goſpell to the Church, whereby they ſhoulde haue learned that al fulneſſe is in Chriſt, who is geuen to vs of God to bee wiſedome, righteouſenes, ſanctification, and redemtion, they in ſtæde of theſe did ſet befoze

1.Cor.1.13. men, humaine inuentions, the decræſe of the Fathers and of the Church, whereby they might learne that men are Juſtified by wozks and merits, that they are acceptable vnto God by monaſticall vowes, by the Interceſſion and wozſhipping of Saintes, by the celebzation of the maſſe, by Indulgencis and pardons, which they ſell foz great ſums of mony, in the meane time defrauding and ſpoyling the pooze.

R. They repeate the wozdes of the Goſpell, but withal they adde their owne inuencions, concerning the ſatiſfaction of wozkes, the merites of Saintes, the paine of Purgatozye, and concerning the toyes of the Maſſe, by which they deceyue, ſeduce, and at the laſt ſlaye the conſciences of men, which heare them.

Bv. Foz they them ſelues kyll mennes ſoules: as when they preache ſaluacion where no ſaluation is: lyfe, where there is nothing but death: grace, where there is nothing but wzath: kylling the ſincere confeſſours of the Euangelicall doctrine. And aboue all thinges they take from the Shæpe theyz lawfull libertye, and doe oppreſſe them with vniuſt and cruell Lawes, ſhewing them ſelues in all thinges to bæ Tyzaunts and not Shæpheardes.

Againſt Such Sheapheardes the Lozd ſpeaking by the Pzophete ſayth, VVoe vnto the ſhepheardes of Iſraell, that feede

Ezec.34.2 zach.xi.5 them ſelues: ſhould not the Shepheards feede the flockes? Ye eate the fatte and cloath ye with the woll, ye kill them that are fed, but ye fede not the Sheepe. Now let all thoſe which at this daye glozy and boaſt of the title and name of Paſtours try, and examine their manners diſpoſition, wozdes and dæedes. and let them Judge hereby whether they bæ Shæpheardes oz thæues and Murtherers.

I am come that they might haue life.

Bv. This he addeth to the wozdes going befoze by an Antitheſes oz compariſon.

As if he ſhoulde ſaye, I came that the ſheepe might haue lyfe and the ſame aboundantly and eternally. And by life he vnderſtandeth al thoſe benefits which the faith and dilligence of Shepeheards geueth vnto the Shæpe, but eſpecially euerlaſting lyfe, which Chriſte Jeſus the Pzince of sheapheardes only geueth. I Ezec.34.16 22. will feede my Sheepe (ſayeth the Lorde) I will ſeeke that which was loſte, and bring againe that which was driuen away and will binde vp that which was broken and will ſtrengthen the weake C. This Chriſte applyeth to him ſelfe, and geueth vs alſo to vnderſtande, that they only are geuen ouer foz a pzay vnto Thæues and wolues which will not bee with in the reach and compaſſe of his Shæpehoke: and to comfozt vs the moze he promiſeth lyfe, yea euerlaſting lyfe to thoſe which wil not fal away from him. And verely, ỳ moze that a man pzofiteth in the faith the moze nere he commeth to the fulnes of life: becauſe the Spirite groweth in him which is life. Notwithſtãding there are ſome which referre this moze ample life, to that which immediatly followeth this preſent life, when death hath neyther place, noz power.

11. Iame the good Sheapheard: A good Sheapheard geueth hys lyfe for the

Sheepe,

Sheepe.

By. Nowe the Lord goeth forwarde to explicate the rest also of the propounded parable.

He had sayd, He which entereth in by the dore is the Sheapheard of the Sheepe and strayght after that he sayd, I came that they might haue life, and that they might haue it more aboundantly: and nowe more plainly he expoundeth all these thinges and sayth, I am the good Sheapheard which enter in by the dore. and which do all thinges lawefully, and not by subtiltie: I teach that truthe and saluation ought to be sought there, where in deede it is to be found, that is to saye with me which am the true liuely, and most mightie Sonne of God. M. For I am that good Shepheard of whom the Esay 40.11 Prophetes haue Prophesied in diuers Eze. 34.23 places.

Christ therefore take vppon him the person of a Shepheard, and preacheth him selfe to be the only Sheapheard: as in very deede this honoure and title belongeth vnto none but to him: For so many as are faithfull pastoures of the Church, because he raiseth them vp, he endueth them with necessary giftes, gouerneth them with his spirite, and worketh in them: the which let not but that he aloan should gouerne and be the true pastour of his Church. For although he vseth their Ministery, yet notwithstanding he ceasseth not to do the office and duty of a Pastoure. To be short, seeing the name of a Sheapheard doth belong vnto other men as well as to Christ, we maye perceiue that Christ doth communicate his honoure with his ministers, insomuch that he abydeth still as well their pastoure, as the Sheapheard of the flocke.

R. And by this name Shepherd Christ teacheth with howe greate care he feedeth his sheepe. For the office of a sheapheard is very painfull and carefull as we maye read concerning Iacob who sayd, I was in the daye consumed with heate, Gen, 31.4 and with froste in the night and my slepe departed from mine eyes Euenso Christ watched daye and night for his flocke.

A good sheapheard geueth his life.

C. Christ was so carefull for the health of his sheepe, that he spared not his owne life: wherevpon it followeth, that they are to vnthankfull, and worthy to perish an hondered tymes, and to be in all perill and daunger, which refuse the custody and defence of so gentle and louing a shepheard.

Therefore, Christ the good shepherde gaue his life for his sheepe. R. For he dyed for the faithful. And he is the better sheapheard, that he dyed not for vs when we were Iuste and godly, (for we haue all gone astray and are like to sheepe that are lost) but when we were vniust and sinners. Esay, 53.6

For scarse for a Iust man will any man dye, but paraduenture for a good man some would dye. So that God commendeth vnto his loue that when as yet we were sinners, Christ was offered to death for vs. Rom 5.7 1. Pet. 3.18

A. Also, Christ suffered once the Iuste for the vniust. And he him selfe testifieth that he is not sent but to the loste sheepe of the house of Israell. R. But why did this good shepheard geue his life for his sheepe? Surely, that he might ouercome the wolfe, that is to say, sathan, & the wolnish Rable also, that is to say, sinne, affliction, death, and Hell. For all these are vanquished and ouercome by the death of Christ, and in steede of those are sette vp righteousnesse, Ioy, life, and heauen. Mat. 15.24

12. An hierling and hee which is not the Sheapheard, neyther the Sheepe are his owne, seeth the woolf comming, and leaueth the Sheepe, and the woolfe cat-

cheth

cheth and ſcattereth the Sheepe.

{An Hyerling.}

C. Underſtande here thoſe to be Hyerlinges, which imbrace pure doctrine, and which rather by occaſiõ than of true zeale preache the trueth: ſeking their belly, and the fleece of the ſheepe. C. Such though they ſerue not Chriſt faithfully yet are they to be heard. For as Chriſt would haue the Scribes and Phariſeis to be heard, becauſe they ſate in Moyſes Chayre: euenſo we muſte ſo honoure the Goſpell, that we doe not diſdaine the Miniſters thereof, though they be not ſo good as they ought to be. If ſo be the Church might be purged from hyerlings it were farre better: but becauſe it pleaſeth God by this meanes to exercriſe the fayth of the faithfull, and becauſe alſo we are vnworthy of that ſinguler benefite, as to haue Chriſt ſhine to vs in good Miniſters, they are to be borne withall, howemuch ſoeuer we diſlike of them and think them vnmete. M. Chriſt therefore in this place putteth a difference betweene faithfull Paſtoures, and hyerlinges, ſaying that the good ſhepherd doth geue his life for his ſheepe, but that the Hyerling doth flee when hee ſeeth the wolfe comming. Bv. becauſe hee thinketh that he loſeth nothing when hys flocke periſheth, ouer which notwithſtanding the Lord hath made hym ouerſeer.

C. Notwithſtanding there is greate difference betwene this that Chriſt gaue his life for his ſheepe, and this, that other paſtoures geue their liues for their ſheepe.

For we know that there were many after Chriſt, which did not ſpare to ſhed their blood for the health and benefite of the Church.

The prophetes alſo before the comming of Chriſt ſpared not their liues. But in this the difference conſiſteth that Chriſt gaue his lyfe to be the price of ſatiſfaction, ſhed his blood to pourge our ſoules, and offered vp his body a peace offering, thereby to pacifie the wrath of his heauenly father. Nowe in the miniſters of the Goſpell there can be no ſuche cauſe, all which ſtand in nede of purgation them ſelues, and by that only ſacrifice, are reconciled vnto God. But Chriſt diſputeth not here concerning the efficacie or fruite of his death, that hee might compare him ſelfe to others, but to prowue what affection he bereth toward vs: and than that he might inuite others to followe his example. To be ſhorte, as it belongeth vnto Chriſt by his death to bring life vnto vs and to perfourm whatſoeuer the goſpel containeth: euenſo it is the generall office of all Paſtoures, to defend the doctrine which they preache, euen with the ſheading of their blood.

Phili i.15

Hirelings.

Shepherds

{Neither the ſheepe are his owne.}

These wordes containe ſome difficultie For if they are not ſhepheardes in the Church of Chriſt, whoſe ſheepe are none of their owne, there ſhalbe neuer a Paſtoure in the Church but Chriſt only. What meaneth then the Apoſtle to ſaye God hath ordained ſome in the Churche to be Apoſteles, ſome Euaungeliſtes, and ſome ſheapheardes and teachers? Alſo Chriſt ſayde vnto Peter, Feede my ſheepe.

Ephe. 4. 12.

John. 21. 15.

For he is the Paſtoure which feedeth, euen as hee is the teacher whiche teacheth,

Peter therefore was a ſhepheard, although he fed none of his owne but the ſheepe of Chriſt. C. But let vs remember that they which are guided by the Spirite of God they count that their owne which belongeth vnto the head: not to vſurpe power vnto themſelues, but faythfullye to keepe that which is committed vnto their charge. For hee which is truelye ioyned vnto Chriſt, will neuer account that to bee none of hys owne, which hath borne ſo deere vnto him.

Leaueth the sheepe and fleeth.

M. This proue plainly bewrayeth hyerlinges.

Because they haue no care of the sheepe and are not greeued at the dispersing of the flocke: they flee at the comming of the woolfe and forsake the sheepe.

R. Are all therefore hierlinges whiche in time of persecution flee from theire Churches?

Act.9.25 M. If so be we shall affirme this we shall condemne Paule, who, as it is wel knowen left the faithfull at Damascus, and fled, and by flight, did escape the mouth, as it were of the wolfe. C. This question was handeled at full in oulde time when the cruel tirauntes vexed the Church.

Some of the fathers were in this poynt to straynght: othersome were more Indifferent, who gaue libertie to Pastoures to flee in such wise, that if so be by their flight, they might doe more good to all men than hurt their flocke, they might flee. And they Judged that this might be when the Church should not be left destitude of able Ministers, and when the life of the Pastoure shoulde be so assaulted of the enemies, that their rage and madnesse could be appeased no wayes else but by his absence. But in no wise they would permit this libertie, if so be ỹ perill were general and appertaining to the woale flocke, and that it were thought that the Pastoure fled more to sane hys owne life, being afraide of Death, then to doe good: because the example of his fleeing in this order shall do more harme, then his life shall profite or doe good euer after.

Flight in time of persecution.

M. Therefore it maketh great matter wherefore, howe, and who it is that fleeth, euenas also it maketh great matter wherefore, who, and howe the sheepe be fed.

For as he is not by and by a true shepe heard which leadeth forth the sheepe vnto Pasture euenso he is not straight way a hyerling, which in time of persecution fleeth for a time. He which is a hyerling doth not only flee when hee seeth the wolfe comming, but he also is a hyerling which in securitie feedeth the sheepe because of his wages: he which in feeding hath the affection of a Pastour, is not made a hyerling by fleeing, seing he was not a hyerling before. Paule was not a Hyerling when he taught at Damascus and preached Christ, therefore by fleeing hee was not made an hyerling. The hyerling fleeeth for that cause (as sayeth Christ) because he is a hyerling, and hath no care for the sheepe. For this cause Paule did not flee, who, if it had so pleased the Lord, was redy to dye: but because the Brethren did vrge him to flee insomuch that they did let him downe in a Basket ouer the wall, he fled that hee might serue Christ longer. And this is that which the Lorde sayeth If so be they persecute you in one Cittie flee vnto another. Mat 10.23

Rightly in this there can scarse any certaine Rule be prescribed, when we shoulde flee, and when we shoulde not flee.

For there is a time when Christe fled: againe there is a time when he did not flee, but willingly went to meete his aduersaries.

There is a time when Paule was lette downe ouer the wall in a basket: againe there is a time when he sayde, What doe yee weeping, and troubling mye hart? for I am not onely readye to be bounde, but also to dye at Hierusalem for the name of the Lorde Iesu.

For euery man hath the appoynted time of his office, the whiche beeing not finished, hee maye shonne and auoyde manifeste perilles least God be tempted: notwithstandinge we must so flee that our office be not neglected.

Euenas

Euenas our sauiour Christ sayth, There are twelue howres in the daye. If any man walke in the day, he stumbleth not: because he seeth the light of this worlde.

Joh. 11.9. But if any man walke in the night, he stumbleth: because he hath no light in him.

Bv. Sathan and his ministers are the Wolues which scatter the flocke: and therefore we must beware of them.

Act.20.8

13. So the hierling fleeth, becausse he is a hiereling, and careth not for the sheepe.

C. That is to saye, He whiche hath respecte vnto the fleece, and not to the flocke, howsoeuer he deceyue men in the quiet state and tyme of the Church, when trouble aryseth, wil shewe his falsehode and treacherye.

PAR. For there are some whiche in tyme of prosperitye are carefull inough for the flocke: but in tyme of perrill, they leaue the flocke to be dispersed and made a praye of the Wolfe. For they saye within themselues, What if it perishe? I lose nothing: my hyer is sure inough: and if any parte thereof be lost, I had rather forgoe the same, than to contend for other mens cattaile with the Wolfe.

14. I am the good sheepheard, and knowe mine, and am known of mine.

M. He repeateth this, to declare in him selfe the condicions of the true and good Shepheard, and so to shewe himselfe to differre in disposition from hyerlinges.

{ *And I knowe mine.* }

C. In these wordes he commendeth his loue towardes vs: for knowledge commeth of loue, and bringeth also with it a care. R. The Lord knoweth who are his, Also it is sayde, I knowe whome I haue chosen.

2. Tim 2.19
Joh. 13, 18

M. There are two kindes of knowledge The one is, by which we knowe what a thing is. By this kinde of knowledge al thinges are knowne vnto Christ, not onlye the sheepe, but also the Goates, the Wolues, the Theeues, and the Murderers, and that infernall Sathan also.

Knowledge of two sortes,

The other is that, by which we know such things as are our owne, yea by which we knowe them, keepe them, and defende them. By this kinde of knowledge the Reprobates are not knowne, but the elect onely. For to them it shalbe sayd, Depart from mee ye workers of iniquitye. And againe, Verylye, verylye, I saye vnto you, I knowe ye not. As Christ therefore hath a speciall care ouer his sheepe, because they heare his voyce, and followe him: euen so he geueth vs to vnderstande that he hath no care at all for those whiche obeye not the Gospell: euen as in the second member he repeateth and confirmeth that whiche he had spoken before, namelye, that he is in like manner knowen of his sheepe.

Math 7.23
Math 25.12

15. As the Father knoweth mee, so knowe I the Father: and I laye downe my lyfe for the sheepe.

M. There is a mutuall knowlegde of familliars and neere friendes. The heauenlye Father hath a sonne, whome he knoweth to be his, and of whome he is acknowledged againe to be the Father. Euen so Christ hath sheepe which he knoweth, and of whome in like manner he is knowne: C. Insomuch that it is no more possible that he should forget vs, than it is possible that the Father shoulde reiect or neglect him.

M. The father seemed as though he had forsaken his sonne vpon the Crosse.

whome

whome notwithstanding he acknowe-ledged to be moste dere vnto him. Euen-so although Christ sometime seemeth to leaue and forsake his sheepe in the midst of afflictions, yet notwithstanding he wil neuer leaue them in perill, but will haue a continuall care for them. C. In the meane time he woulde haue vs to do our duty to him againe, because as he doeth bestowe all that power which he hath re-ceiued of the father to helpe vs, so hee woulde haue vs obedient and seruiceable vnto him againe.

{And I laye downe my life.}

Bv. As if he shoulde saye, I haue not without cause called the congregation of the faithfull my sheepe. For I haue wa-shed them with my bloud, I haue by my death brought them to life, and I haue geuen my selfe for them, not redeeming them with Goulde and Siluer, but with my owne lyfe: whereby Iustly I affirme them to be mine.

Let them therefore consider what ac-count they wyll make to the Prince of Sheapheardes, which haue vsed cruel-tye and tyranny towards another mans flocke.

M. Christ vseth the present tence, to declare that he is readye to suffer death for his sheepe.

16 Other sheepe I haue also, whiche are not of this foulde: them also must I bring, and they shall heare my voyce: and there shalbe one sheepe-fould, and one sheep-hearde.

{Other Sheepe I haue.}

C. There is no doubte but that in speaking these woordes he had respect vnto the Gentiles, Bv. minding to shew that the Gentiles also pertayned to the congregation of Gods people. But wherefore then, and howe, doeth he call them other sheepe?

{Which are not of this foulde.}

Of what fould I pray you were they not? were they not of the Sheepfoulde of Christ? No verilye: but of the shep-foulde of the Iewishe Synagogue.

C. For he calleth the gathering togea-ther of the olde people a Sheepfould, by which collection they being taken from among other Nations of the woorlde, grewe to one bodye, and the people of God.

For God dyd so seuere the Iewes to him selfe from among other people, that by Rites and Ceremonyes he dyd as it were hedge and fence them in, least they should bee mired with the vnbeleauing: howbeit the doore of the foulde, was the free couenaunt of God concerning euer-lasting lyfe, established in Christ.

Therefore he calleth them other sheepe, which had not the same marke, but were of another kinde. The summe is this, that the Pastorall office of Christ, is not shut vp in a corner of Iewrye, but is ex-tended to the whole woorlde. Bv. For the sheepe of Christ are not onely in Iewrye and in Galilee, but in all places of the woorlde. For as there are many wolues within the Church, so without there are many sheepe.

C. For the vnbeleauing in them selues can be thought nothing lesse then sheepe. Wherefore this doeth appertaine to the secreete election of the Father, because we are sheepe already vnto God, before we feele him to be our sheapheard: euen as in another place, we are sayde to be enemies vnto God at such tyme as he loued vs.

For the which cause also Paule saith that God rather knewe vs, than we him. Gala. 5.10

M. They

M. They therefore which at the firſt were farre from God, are made neighbours and Cittezens of the Saintes, and of the houſhoulde of GOD, by Faith.

Them alſo muſt I bring. &c.

Hæ geueth vs here to vnderſtand that Gods election is ſure, inſomuche that nothing can periſhe whiche hæ woulde ſhould bæ ſaued.

For the ſecræte counſaile and purpoſe of GOD, by which menne are ordained to lyfe, is in due time made manifeſt by calling: and this calling alſo is effectuall, when GOD by his ſpirite regenerateth to him ſelfe thoſe to bæ his children, which at the firſt were borne of fleſhe and blood.

M. Furthermore Chriſt challengeth this bringing or leading of the ſhæpe to him ſelfe, when as notwithſtanding hæ doeth the ſame by the Miniſterye of the worde, and by working of the holy ghoſt. Whereupon Paule alſo calleth the Apoſtles Miniſters, & Joynt-workers, or fellowelabourers of God.

1.Cor.3.9. Chriſt therefore bringeth his ſhæpe by the miniſterye of the worde, and by the operation of the holye ghoſte, by which hæ inſpireth, openeth, illuminateth, regenerateth and gouerneth the heartes of the elect.

Queſtion. C. Notwithſtanding, here it maye bæ demaunded howe the Gentiles were brought that they might be infolded with the Iewes. For it was not mæte that the Iewes ſhoulde reiect and forſake the couenaunt which GOD had made with their Fathers, that they might become Chriſtes Diſciples: againe, it was not mæte that the Gentiles ſhoulde bæ vnder the yoake of the Lawe, that being ingrafted into Chriſt, they might be aſſociate with the Iewes.

Here we muſt learne the diſtinction betwæne the ſubſtaunce of the couenaunt, and external acceſſions, or commings to.

Anſwere. For the Gentiles coulde not otherwiſe come to the Faith in Chriſt, than by imbracing that euerlaſting couenaunt, in the which was foumded the ſaluation of the worlde. Thus were theſe prophecies fulfilled, In that daye ſhall fiue Cities in the lande of Egipte, ſpeake the language of Canaan. And againe, In thoſe dayes ſhall tenne menne take houlde out of all languages of the Nations, euen take houlde of the ſkirte of him that is a Iewe, and ſaye, wee wyll goe with you. Alſo it is ſayde, that they ſhall come from farre, and aſcende into mount Sion. Eſai.19.18 Zach.8.23.

Therefore was Abraham called the Father of many Nations, becauſe there ſhoulde come from the Eaſt and from the Weſt, and reſt with him in the kingdome of God. Math.8.11.

And thus wæ are ioyned to the Iewes in the vnitye of Faith, as touching the ſubſtaunce: but the Ceremonies are aboliſhed, leaſt they ſhould let him from reaching forth his hand vnto vs.

And they ſhall heare my voyce.

Bv. That is to ſaye, They ſhall receyue the doctrine of the Goſpell. For, becauſe they are of God, therefore they knowe the voice of God.

M. Therefore, as it is the office of Chriſt to leade and gouerne vs, ſo alſo it is our duties to obaye him.

The ſhæpe by nature beare the voyce of the ſheaphearde: and the elect haue the ſame propertye, not by the benefite of their firſt Natiuitye, but by the gift of God. For he which before wæ were borne, chooſe vs to life, the ſame alſo endued our mindes with this, that when the howre of our calling commeth, wæ ſhould heare our heauenly Sheaphearde calling vs, and ſhould follow his voyce.

Thus it is written: And they beleeued, ſo many as were foreordained to lyfe. Actes.13.14.

Notwithſtanding, we muſt take hæde leaſt we iudge any man raſhly, asthough he ſhould not appertaine to the number of the elect, which doth not come without delaye, being called to the kingdome of God. For the Apoſtle Paul dyd ſtrayte waye beleeue and obeye the Goſpell. Gala.1.16.

It is moſt certaine that they are Gods

elect and chosen, which heare the voyce of this Sheapheard: but it is not by and by so certaine that they are Reprobates, which do not forth with heare, but make delaye for a tyme.

{And there shalbe} {one sheapfoulde.}

Bv. When the Gentiles haue receyued the Euangelicall Faith, they shalbe associate and ioyned to the faithfull people of the Iewes, and so of them bothe there shalbe one foulde, that is, of the Iewes and Gentiles there shalbe one Church: One God, (sayeth Paul) one Fayth, and one Baptisme. Therfore we must bee one, euen as we are called into one hope.

Ephe.4.4

Unitye of the Church.

M. Hereby we see whereof the vnity of the Churche of Christ consisteth, of the which the Papistes bable, and prate so muche at this daye. They place the vnitye of the Churche, in the Catholike obedience of the Bishop of Rome: as though this were the true vnitye of the members of Christ, to be vnder the Bishoppe of Rome, as vnder the vniuersall heade, and to vse these Rites in the Churche, which were brought in by menne for filthye lucers sake, to extinguishe the Gospell.

But wee haue here a sheapheard set before vs, not the Bishoppe of Rome, yea, neyther Peter, nor Paule, but Christe the onelye begotten Sonne of God.

Bv. Furthermore, they whiche gather vppon this place, that there shalbe one daye a mutuall consent and agreement amongst men, in the whole worlde, insomuche that none shall remaine an Infidell or vngodlye, do erre and know not the Scriptures, neyther doe consider what is the state and drifte of this place.

R. Againe there are some whiche gather of this place, that after the last day of Iudgement, all, both good and euell, shalbe gathered togeather into one place of eternall lyfe: but the opinion of these men is most foolishe.

For then shall the sheepe bee seperated from the Goates, and the iudgement of the sheepe shalbe one, and the iudgement of the Goates another: as the Scripture plainelye testifyeth.

Mat.25.46

17. Therefore doth my Father loue mee, because I laye dovvne my life, that I might take it againe.

B. This is a digression, by which hee declareth howe hee woulde geue his life for his sheepe, not that hee ought death any thing, but because he would wyllinglye suffer the same, that hee might take his lyfe vnto him agayne by his owne power.

Wherevpon it commeth that he sayth, Herein is the loue of my Father declared in mee: Herein it is certaine that I am loued of my Father, that I geue my life, to take it to me againe.

For this is deuine power, the whiche being seene in mee, who wyll not thinke thereby that I am greatlye loued of my Father? C. There is also another farther cause why the Father loueth the Sonne. For this voice was not heard in vaine from Heauen, This is my well beloued Sonne in whome I am wel pleased. But because for our sakes also hee was made man, and because the father loued him to this ende, that he might reconcile vs vnto him, it is no marualle if he affirme that he is therefore loued, because our saluacion was dearer vnto him than his owne lyfe.

Bv. Hereby certainlye, it is euident that the Sonne dyed with the good wyll of his Father, and that the wyll and purpose of them boathe was all one in redeeming the worlde. C. This therefore is a wonderfull commendation of the goodnesse of God, which geueth vs iust occasion to wonder at him, in that hee doeth not onely powre out his loue into vs, but also referreth the same vnto vs, as to the fynall cause.

Phil.2.

And

And verilye Chriſt had no neede to take vppon him our fleſhe, in the which hee ſhoulde bee beloued, but onelye that in redeeming of vs it might be a pleadge of his Fatherly mercy.

M. And it is not without cauſe that the Lorde maketh mencion here of his fatherlye goodneſſe. For hee went about to beate downe the malice of the Phariſeis, whiche went about to perſwade the blinde man, that Chriſt was not of God, but a ſinner: that therewithall they might perſwade that whatſoeuer he ſpake or dyd, was not acceptable vnto God,

That I might take it to me againe.

C. Becauſe the hearing of Chriſtes death might not a litle greeue the Diſciples, and might alſo greatelye aſſaye their Faith, he comforteth them with the hope of the reſurrection which ſhould ſtraite after followe: as if hee ſhoulde ſaye, that he dyd not dye to bee ſwallowed vp of death, but that he might by and by after aryſe a conquerour of death.

R. As if he ſhoulde ſaye. Therefore hath GOD the Father glorifyed mee aboue all Creatures, becauſe I am obedient to him, to the death, euen to the death of the Croſſe. Phil.2.8.

For, becauſe I haue deſcended into the lower partes of the earth, and am made the moſte abiecte and contemptible perſonne, therefore I wyll aſcende aboue all the Heauens, and God ſhall geue vnto mee a name whiche is aboue all names, and ſhall greatlye honour me.

M. And whereas he aroſe not ſtraite after hee had ſuffered the death of the Croſſe, but tarryed vntyll the thirde daye, it was done, to take awaye the ſuſpicion of a fayned death, and to ſet forth the glory of the vnwonted and miraculous reſurrection.

Therefore in theſe wordes he declareth, that his death was not after the common manner of menne, but diſpenſatorye: becauſe lyfe ſhoulde preſentlye followe death.

C. And it becommeth vs at this daye ſo to thinke of the death of Chriſt, that therewithall we remember the glorye of the reſurrection. Reſurrection of Chriſt.

So we knowe that he is lyfe, becauſe hee hauing fought with death, hath mightely ouercome the ſame, and made a noble triumphe.

A. For by death hee hath deſtroyed him which had power of death, that is to ſaye the Deuell, and hath made them free which all their lyfe time were meere bondſlaues. Heb.2.15.

18. No man taketh it from mee, but I laye it downe of my ſelfe: I haue power to laye it downe, and haue power to to take it agayne: this cõmaundement haue I receyued of my Father.

No man taketh it from mee.

M. If ſo bee to laye downe his lyfe ſignifyeth nothing elſe but to dye, euen as to take awaye the lyfe, is to kyll: Howe then ſayth he that no man taketh away the ſame from him? Dyd not the Jewes kyll him? Yes verilye. If then they killed him, they alſo toke away his lyfe from him. In deede they toke it awaye, but they dyd not extorte it from him by violence, and againſt his wyll. For they coulde not haue taken the ſame from him except he would wyllinglye haue dyed. Herevppon he addeth this, ſaying:

But I laye it downe of my selfe.

The which is not so to bee vnderstoode as if hee woulde kyll him selfe, A. (as the wicked Iewes obiected vnto him,) *M.* but because the laying downe of his lyfe was not in any mannes power, but hee him selfe of his owne accorde layde downe the same.

C. Therefore hee doeth not onely deny that men haue power in them selues to kyll, vnlesse hee suffer them, but also exempteth him selfe from all force of necessitye.

But it is otherwise with vs, who of necessitye are subiect to death by reason of sinne: Christ also him selfe was borne a mortall man: but this was voluntarye submission, and not violent constraint.

This therefore pertaineth to the consolacion of the Disciples, least when they shoulde see him shortlye after to bee carried vnto death, they might bee discouraged, as though he had beene oppressed of his enemies, but might know that the same came to passe by the wonderfull prouidence of God, that he should suffer death to redeeme the flocke.

And this is alwayes a profitable doctrine, that therefore the death of Christ was a satisfaction for sinnes, because it was a voluntarye sacrifice: according to that saying of Paule, by the obedience of one man, many became sinners.

I haue power to laye it downe.

R. This is euen the same which hee sayde before, namelye, that hee therfore suffered, because so it pleased him and the wyll of his Father, not because eyther Caiphas or Pilate constrained him. Whereupon it is sayd, The Kinges of the earth stoode vppe, and the Rulers came togeather against the Lorde, and against his Christ. And of a truth, against thy holye Childe Iesus, whome thou hast annoynted, boath Herode and also Pontius Pilate, with the Gentiles, and the people of Israell, gathered them selues togeather: for to doe whatsoeuer thy hande and thy counsayle determined before to bee done. Act.4.27

So, all the Godlye are afflicted, not, because theyr aduersaryes can doe any thing by their owne power againste Godlye, who are vnder the hande and most mightye protection of GOD: but because so it pleaseth the wyll of theyr Father whiche is in Heauen, the which wyll is executed by the wicked, to theyr extreame destruction, but to the greate profite of the Godly.

This commaundement haue I *receyued.*

M. Hee nowe openeth the well spring of his power: namelye, his Fathers commaundement. And by this commaundement hee vnderstandeth that wyll of God, and that eternall counsaile, by which hee had determined to sende his Sonne into this worlde, and to geue him to death, for the redemption of mankind.

C. Of the which counsayle of the Father, hee therefore putteth vs in minde, that wee might knowe that hee hath so greate care of our saluation, that hee hath geuen to vs his onelye begotten Sonne, so deare and precious vnto him.

And Christe him selfe whiche came into the worlde to shewe him selfe obedient to his Father, confyrmeth this, that hee hath no other respect in all thinges, than to doe vs good.

M. Therefore Christ in all thinges shewed him selfe obedient to his Father.

Hereyppon it is sayde, It is written in the volume of thy booke concerning mee, that I shoulde doe thy wyll, O my GOD I am content to doe it. Psa.40.8

A. And hereafter hee sayth, The Prince of this world commeth and findeth nothing in mee: but that the world maye knowe that I loue the Father, and Iohn.14.13

as the Father commaunded me so I doe.

M. This is true obedience, whiche dependeth not onelye of the dede, but also of the diuine wyll.

19. There was a discention therefore againe amonge the Iewes for these sayinges.

B The more that Christ bewrayed his diuinitye, the more euidentlye appeared the difference betweene the electe and the Reprobate. Bv. And as trueth and pietye is alwaye lyke it selfe, so falsehod and impietye, differeth not a strawe breadth from it selfe.

C. This was the fruite of the Sermon of Christ, that he alwayes wonne some Disciples or other to him selfe: but because his doctrine had many aduersaryes, thereof came the contencion, that they whiche at the first were as it were one bodye of the Churche, might be deuided among them selues.

For with one consent all menne professed that they worshipped the GOD of Abraham, and that they followed the Lawe of Moyses: but now when Christ came among them, they began to disagree for his sake.

Christ the bande of vnitie.

If so be that profession had beene true, Christ, which is the most excellent bond of Charitye, and whose office it is to gather the dispersed togeather, woulde not haue dissolued and broken theyr consent and agreement: but by the lyght of his Gospel he bewrayed the hipocrisy of many, who hauing onelye a false and counterfaite shewe boasted them selues to be the people of God.

Contencions come by wicked men.

Thus also the wickednesse of many men in these daies bringeth to passe, that the Church is troubled with dissentions, and that contencions are so feruent: & in the meane tyme they which trouble the peace, lay the blame vpon the professors of the Gospell, calling them Scismatiks: For, for this cause specialye the Godlye are offended at the Papistes, because their doctrine hath shaken the quiete state of the Churche.

But, if so be they woulde peaceablye submitte them selues vnto Christ, and would subscribe vnto the trueth, all contencions & troubles would strayte waye be appeased. But seeing they frete and fume against Christ, and wyll not suffer the Godlye witnesses of Christ to be at reste, except the trueth of God maye lye hyd, and Christ maye be banished from his kingdome, they falselye obiect the faulte of Scisme, which all menne see, ought rather to be imputed vnto them.

Therefore we must alwayes consider and see in Scismatikes, who they be which depart from GOD and his pure doctrine. M. And the Euangelist in saying that there arose a contencion again, sendeth the readers to those things which he hath declared in the Chapters going before, as in the seuenth and ninth Chapters.

Ioh.7.43. Ioh.9.16.

Bv. For there these verye same Iewes withstanding the manifest trueth, doe cause no small troubles.

20. And many of them sayde, Hee hath the Deuell and is mad, why heare ye him.

M. This Cauill also the aduersaryes of Christ vsed before. C. They doe defame Christ with the most odious reproche that they can deuise, that all menne might abhorre to heare him.

M. For they coulde not abyde that people should heare him with delyte and admiration: for the whiche cause they went about to turne awaye the mindes of the simple from him, that they might not heare him any more afterward.

C. So the wicked least they should be constrained to geue place vnto GOD, doe furiouslye contemne him, and doe stirre vp others also to the lyke madnesse, least that the wordes of Christ at

any time shoulde bee heard with silence and quietnesse. But the doctrine of Christ is able sufficientlye to defende it selfe against all Cauilles.

M. These wicked ones are verye like vnto them, which doe priuilye slaunder the ministers of Christ, least they should bee heard.

21. Other sayde, These are not the woordes of him that hath the Deuell: Can the Deuell open the eyes of the blinde?

Bv. They which loue the trueth, constantlye defende the same, *M.* and do defende Christ against the slaunder of the wicked, by two argumentes: the first is, by his sounde and vnblameable doctrine, the other is taken of the present power of his miracles.

For he which hath a Deuell can not hyde his madnesse, but bewrayeth the same both by woordes and deedes. For a man which is possessed with a Deuell, can neyther speake nor doe those thinges, which one that hath his wittes can doe.

C. That therefore which these good men saye, is as muche as if they should require that iudgement might bee geuen according to the matter it selfe. For trueth (as we sayde before) doeth alwaye sufficientlye defende it selfe.

And this is the onelye buckeler of our Fayth, that the wicked can neuer bring to passe, but that the power and wisedome of God shall shine in the Gospell.

R. Also this varietye of iudgementes concerning Christ, is written for our learning, that wee might learne the nature of this woorlde. For the woorld must bee iudged of Christ: but beholde nowe it vsurpeth authority vnto it selfe to iudge Christ.

Howe greate therefore is the humilitye of Christ, who suffereth him selfe to bee iudged of others, when hee is the iudge of all men him selfe?

M. Christ is here condempned of madnesse, when hee speaketh the woordes of lyfe and of saluation: wee are not better than hee.

The same happened to Paule: Thou arte madde Paule (sayeth Festus) to muche learning maketh thee out of thy wyttes. Act. 26.24. 1. Cor. 2.14.

So the doctrine of heauenly wisedome seemeth folishnesse vnto this woorlde.

Bv. The rest which take Christes part, leaue vnto vs an example, that wee might doe the lyke in contencions, which spring not of wholsome doctrine, but of peruerse iudgementes of mindes.

M. For thus we may auoyde and shake of the slaunders of the enemies of the trueth.

Doeth the spirituall man ronne a whoring? Doeth the Vicker of Christ defende Idolatrye? Doth the Vicker of Christ seeke after the power and honour of this woorlde? Doeth the Vicker of Christ sell all holye thinges? Doeth the Vicker of Christ shewe tyranny vpon the flocke of Christ? Doeth the Vicker of Christ holde warre, shedde blood, and treade vnder his feete the Magistrates which are apointed of God?

22. And it was at Hierusalem the Feast of Dedication, and it was winter.

Bv. There foloweth now a notable and woorthy disputacion, wherein Jesus is proued to bee Christ, that is to saye, the Messias, and the blessed Sonne of the eternall God for euer.

And this serueth to the confyrmation of that which went before, by whiche Jesus taught that hee was the Shephearde, the Sauiour, and the lyfe of al the Faithfull throughout the whole woorlde.

The

{*The feast of Dedication*}

The feast of dedication.

C. That is to saye, the Feast of innouation, or renuing: because the Temple which was polluted, by the commaundement and authoritye of Iudas Machabeeus, was consecrated a freshe: and then it was appointed that euerye yeare there shoulde be a Feast daye of newe Dedication, to put the people in minde of the grace and fauour of God, who had taken from them the Tyraunt Antiochus. *R.* Reade the seconde Chapter of the seconde Booke of Machabees.

*B*v. Notwithstanding there are some which referre this daye of Dedication, to that first daye, when the people returned from Babilon, of which mencion is made in the firt Chapter of the first booke of Esdras.

Reade Iosephus in his two and twentye Booke, the fouretæne Chapter. But it maketh no great matter, of whiche Dedication, or Renouation, you saye that this was the Feast daye, whether of the first, or the last.

{*And it was winter.*}

M. The reason here was, for that the house of God coulde not bee finished and dedicated in the Sommer, because of the wickednesse of the aduersaryes, insomuche that they were constrained to ende the same in Wynter.

23. And Iesus walked in the Temple, euen in Salomons Porche.

C. Christ according to his manner went into the Temple, that hauing the greater authoritye, his preaching might bee the more fruitefull.

Bv. Concerning Salomons Porche, reade the ninetæne Chapter of the third booke of Kinges.

C. The Euangelist calleth Salomons Porche the Temple: not because it was the Sanctuarye, but a parte of the same. *M.* Therefore this place in the which Christ walked, belonged not to the Scribes and Pharisees, but to the common sort of people.

Bv. For it is certaine that this Porche, of the which mencion is made here, was not the same whiche is described in the booke of Kinges, (for that was taken away by the Chaldeans, and quite ouerthrowen) but the same which the Iewes strayte after their returne from their exile into Babilon, builded according to the patterne of the olde.

24. Then came the Iewes rounde about him, and sayde vnto him, How long doest thou make vs doubte? Yf thou bee Christ, tell vs plainelye.

{*Then came the Iewes.*}

M. No man nede to doubte but that these Iewes were of the aduersaries of Christ, & that they propounded this question vnto him subtilly and maliciously.

C. For the common sort of people could without deceypt requyre Iesus to shewe him selfe openlye that he was sente of GOD to bee a Sauioure: but these menne captiouslye and deceyptfullye went about to make him confesse this before the multitude, that by a tumulte he might bee destroyed, or else that the Romaines myght laye handes on him.

M. Beholde therefore howe Christ the moste meke Lambe is beset on euerye side with cruell rauening Wolues, but yet notwithstanding, beeing holde vp with the diuine prouidence, he doeth without feare Preache and set forth the trueth.

Howe

Howe long doest thou make vs doubte?

C. They complaine that they are suspence and doubte, and they affirme that they are so desyrous of the promised redemption, that they haue a continuall longing and desyre for Christ.

And this seemeth to be a very godly affection: for Christ onelye can truelye pacifye and quiet our mindes. Euen as he him selfe sayeth, Come vnto mee Mat.11.28. all yee that trauayle and are heauy laden and I wyll refreshe you.

But they vniustlye accuse Christ, as though hytherto hee had not stablished their Faith. For the faulte was in them selues, if so bee they had not the perfect and true knowledge of him.

But this is alwaye the manner of the vnbeleeuing, rather to wander in doubtfulnesse, than to be founded vppon the sure worde of God. The whiche also we maye beholde at this daye in many men, who wyllinglye shutting theyr eyes, doe scatter abroade their clowdes of doubting, thereby to obscure the cleare lyght of the Gospell.

M. That which these men dyd was nothing else but mere hipocrisye. For if so bee they doubted whether this were Christ or no, why then had they conspired alreadye, that if any dyd confesse John.9. him to bee Christ, he should be cast out of the Temple.

Tell vs plainlye.

C. There meaning is that he shoulde not any more couertlye insinuate him selfe. Thus they accuse his doctrine of obscuritye, which notwithstanding was plaine and euident inough, if so bee the same had not beene preached to wylfull, deafe, and blinde men.

M. They seeme also to reprehende him, because he had sayde that he was Christ, but yet couertlye, not before the Rulers, and Doctours, but before the rude and vnlearned multitude.

Therefore nowe they require, that he woulde not onelye speake the same freelye, but also that he woulde speake the same vnto them, namelye to the Rulers, and Doctours.

C. This history also teacheth vs that we cannot escape the lyinges in wayte, and slaunders of wicked men, if so bee we bee called to preache the Gospell.

Wherefore wee must not bee made a fearde as with any newe or vnwonted thing, when we see the same happen to vs, which hath happened already to our Maister.

25. Iesus aunswered them I toulde you, and yee beleeue not: the worckes that I doe in my Fathers name: they beare witnesse of mee.

I tould yon, and ye beleeue not.

By. Christ modestlye maketh aunswere vnto the question, and teacheth that nothing hath beene hytherto neglected of him in his doctrine, but that the whole faulte and blame of ignorance rested in them which were negligent and disobedient: and withall he proueth him selfe to be the Messias, and sheweth the cause vnto the Iewes, why they dyd not beleeue the same.

C. Christ doeth not make semblaunt, as though he were Christ, neyther yet doeth hee teache them as though they were apte to bee taught: but doeth rather cast their malice in their teeth, in the whiche they were obstinate: because hytherto they had profited nothing being taught by the worde and worckes of God.

He imputeth it therefore vnto theyr faulte that he is not knowne of them.

As if he shoulde saye, My doctrine of it selfe is easie inough to be vnderstode: but the faulte is in you, because ye doe maliciously withstand God: By whose wordes onelye menne are taught that I am Christ: Wherefore seing ye onely behold my contemptible shewe and base condition, because I come not in Kinglye Pompe, as ye loked for, it cannot bee that ye shoulde beleeue my worde.

But goe to, bee ignorannt of my personne (as the Lawe commaundeth that no mannes person shoulde bee knowen in iudgement) and take houlde of my worde, and iudge according to my word and not according to the outwarde shewe: and then it cannot bee but that ye shall beleeue.

{*The workes that I doe.*}

C. Hee speaketh of workes also, that hee might conuince them of double obstinacye. For beside his doctrine they had euident testimonye in miracles, if they had not beene to vnthankfull vnto God. When hee addeth,

{*In my Fathers name.*}

M. Hee geueth vs to vnderstande, that to beleeue in Christ, is also to beleeue in God the Father: and to reiect Christ, is to reiecte the Father.

B v. The same argument also hee vsed in the fifte Chapter going before.

26. But yee beleeue not because ye are not of my Sheepe, as I sayd vnto you.

M. Secondlye hee sayeth.

{*Ye beleeue not.*}

For vnbeleefe is reprehensible, when men beleeue not the worde of the sonne of GOD, the most excellent Sheapheard: the which in the wordes going before he offered vnto them. And this incredulitye is inexcusable, when men beleeue not the workes of God. Euen as he him selfe wyll declare hereafter in plaine wordes, saying: If so be I had not come, and had not spoken vnto them, they had had no sinne, &c. Ioh.15. But nowe hee alleadgeth a farther cause why they beleeued neyther his miracles nor his doctrine, namelye, because they were Reprobates. And, wee must noate the purpose of Christ. For, because they boasted them selues to bee the Churche of God, least their vnbeleefe should derogate any thing from the Gospell, hee pronounceth that the gyfte of Faith is speciall.

And verily to the ende men may know God, it is necessarye that they first of all knowe them selues, as sayeth the Apostle Paule: also they to whome God hath no respecte, must needes bee alway farre from him. Galat.4.9

M. Whereby we gather that they can not beleeue Christ, which pertain not vnto Christ. Therfore the fayth in Christ, is not the Faith of Goates, of Dogges, or of Swine, but of Sheepe, that is to saye of the elect, as sayeth the Apostle. Titu.1.1. Bv. The Reprobate haue no simple disposition and apte to bee taught, but a harde, variable, wanton, corrupt, and peruerse disposition, because they wyll not suffer them selues to be purged and restored. R. They are the Sheepe of Christes which heare Christes voice.

The Pharisees heare not the voice of Christ (for they knowe his person, but not his worde) therefore, they neyther are his sheepe, neyther beleeue, nor are saued. C. If any man should murmuringlye obiecte and saye, that the cause of vnbeleefe resteth in God, because it is in his power onely to make sheepe: we must aunswere that hee is free from all blame, seing men by their owne voluntarye wickednesse reiect his grace.

God getteth so muche Fayth vnto him selfe as sufficeth, but the wyld Beastes are neuer tame, vntyll suche time as by the spirite of God, they are turned into Sheepe.

They whiche are suche shall seeke in vaine to laye the blame of their mad-

nesse

neſſe vppon GOD, which is proper to their owne nature.

To bee ſhort Chriſt geueth vs to vnderſtande that it is no maruaile, if ſo bee he haue fewe that imbrace his Goſpell, becauſe ſo many as by the ſpirite of GOD are not ſubiect to the obedience of Faith, are vntamed and wilde Beaſtes.

Wherefore it is muche more vnmete and abſurde, that the authoritye of the Goſpell ſhoulde depend vppon the faith of menne: but rather let the faithfull waye and conſider, howe muche more they are bounde vnto GOD than they whiche are blinde, when as they themſelues by the illumination of the ſpirite are drawne vnto Chriſt.

M. Hereby alſo we ſee that we muſt not by and by conceale the trueth before thoſe which beleeue not. For although the vnbeleeuing are vnworthy to heare the ſame, and are none of the elect: yet notwithſtanding it is ſo appointed by God that the Goſpell of grace ſhould alſo bee preached to the Reprobate and vnbeleeuing, not becauſe there is any hope that they ſhoulde beleeue, but becauſe it is ſo mete that the light of the trueth ſhoulde aboue all other thinges ſhyne before the eyes of all men, as doeth this viſible Sonne: and alſo take from them all excuſe, that the iudgement of God maye bee iuſt: by which the vnbeleeuing ſhalbe damned.

Laſt of all, the Miniſters of the Goſpel haue here wherewithall to comfort themſelues, if ſo bee their labour be not profitable to all men.

27. My Sheepe heare my voyce, and I knowe them, and they followe mee.

M. Chriſt doeth not in vaine repeate the conditions of the Sheepe, and of the Paſtour. For this is a great conſolation in aduerſitye, that Chriſte is our Sheaphearde, and that wee are his Sheepe.

C. Now therefore hee proueth by the contraries, that they are none of his ſheepe, becauſe they beleeue not the Goſpell. For thoſe whome God hath elected, he effectuallye calleth: and ſo by Faith the Sheepe of Chriſt are proued. And therefore the name of ſheepe is geuen to the Faithfull, becauſe they ſubmitte themſelues to be gouerned vnder the hande of the moſt mightye Sheaphearde, and forſaking their former brutiſhe wildeneſſe, doe ſhewe themſelues tractable and obedient.

B. By theſe wordes Chriſt plainlye teacheth that all thinges depende vpon the deuine election, and that they to whome it is geuen to be ſheepe, can neuer periſhe.

For in this place we doe heare that they onelye heare the voice of Chriſte, (that is to ſaye, doe receyue the ſame by fayth) which are ſheepe.

Nowe whereof ſhall it come that ſome are ſheepe, that is to ſaye, capeable of the doctrine of Chriſt, and others not?

No doubte becauſe the one are indued with the good ſpirite of God, and the other not ſo.

For the Apoſtle Paul doeth attribute the knowledge of diuine thinges, to ſuch as are endued with the ſpirite of God. 1 Cor. 2. 14
But whereof commeth that they are indued with the ſpirite of God, and the other not? This verilye is the cauſe, that the one are ordained to lyfe, and the other to death: that the one are geuen to the Sonne to bee ſaued, the other not ſo.

Let vs geue therefore this glorye vnto the Lorde, that he maye geue his Spirite, without the helpe of oure workes.

The whiche when hee hath determined to geue, we our ſelues maye worke therewith to inſtruct and teache: notwithſtanding, if he geue vnto them the vnderſtandinge of our worde by the ſame Spyrite, to whome wee ſpeake.

By. Moreouer, in this place Chriſt ſpeaketh three thinges of his Sheepe.

First, they heare, not euery voice, but my voice: and they heare, not with the eares of their bodye onelye, but also with the eares of their minde. Secondlye, as they knowe the voice of the Sheaphearde, and receyue their shæpehearde with greate pleasure, loue him, and reuerence him: so in lyke manner the Sheaphearde knoweth them, receyueth, saueth, iustifyeth, and sanctifyeth them. Thirdlye, they doe not lye Joellye in the myre, neyther doe they vnaduisedly wander through the fieldes and woddes: but doe followe the shæphearde, framing all thinges after the prescripte example of the Sheapheard, vppon whome onely they depende, vpon whome aloane they loke continuallye, following Heauenlye and euerlasting things, and contrarywise forsaking earthlye and momentary thinges.

This is the disposition, these are the manners, and dædes of the Shæpe of Christ: from the which these vnbeleæuing Jewes were most voide.

C. Furthermore this is no small consolation to all godlye teachers, that howe lytle soeuer the greater part of the worlde doeth harken vnto Christ, yet notwithstanding, hee hath his shæpe, which hæ knoweth, and of whome in like manner he is knowne.

Let them studye so muche as in them lyeth to gather the whole worlde vnto the sheapfoulde of Christ: but when they haue not successe according to their desire, let them content them selues with this one thing, that by their labour so many as are shæpe shalbe gathered togeather.

28. And I geue vnto them eternall lyfe, and they shall neuer perishe, neyther shall any man pluck them out of my hande.

And I geue vnto them eternall lyfe.

M. So hæ sayde before, I came that they might haue lyfe. Bv. But all menne knowe that none geueth life euerlasting but God onelye.

Therefore it followeth that Christ is natural God. So that more fullye, plainelye, and firmelye, he sheweth him selfe to bæ the true Messias, the true Sonne of the true, liuelye, and euerlyuing God, coequall with the Father in all thinges: M. seeing there is no mortall man found, which can geue this present lyfe which is momentany, muche lesse that euerlasting life which is without ende: the which notwithstanding Christ geueth vnto his shæpe.

This worde (Geue) excludeth all mannes merites. And the present tence or time which he in this place vseth, signifieth that the faithfull, in this worlde doe receiue the right and sealing of euerlasting life by faith in Christ.

A. For it is euident that euerlasting lyfe consisteth in the knowledge of God and of his Sonne. John. 17.3

And they shall neuer perishe.

M. Therefore wee receyue from Christ, not onelye euerlasting lyfe, but also perpetuall defence and safetye: who by his omnipotent power, deliuereth his from destruction, and from all euilles.

M. We must also neate that he sayeth not, They shall neuer lose or lacke any thing, but, They shall neuer perishe.

It is one thing if any of our goodes perishe, and another thing, if wæ perishe our selues.

Bothe happen to the wicked and vnbeleæuing: they doe destroye both their Ritches, and them selues.

From a Christian those thinges whiche are earthlye, maye bæ taken awaye if it seeme so good vnto the Lorde: but hæ can not perishe.

Sathan

Sathan alſo hath no ſmall power geuen him ouer the gꝏdes of the Godlye, Job.2. *A.* yea, and vpon their bodyes alſo, (as we maye reade of holy Iob) M. but vpon them ſelues no power at all.

Howe happy then are they which cannot periſhe, although they loſe much of their erternall gꝏdes? Contrarywiſe, how miſerable, and vnhappy are they, whiche ſo grædelye gape after corporall Ritches, that they eyther feare or bewayle the loſſe of them, making no count at all, that they them ſelues maye bæ ſaued for euer.

Who ſeeth not that this deſtruction turneth moſt to our loſſe, by which not our gꝏdes, but our ſelues doe periſhe.

T. Of this loſſe our Sauiour ſpeaketh thus, What doth it aduantage a man if he winne the whole world, and loſe his owne ſoule?

{Neyther ſhall any man plucke them out of my hande.}

By. The Sonnes hand in this place, is nothing elſe but his power, his Maieſty, care, helpe, and defence. *M.* Hæ ſayth not, Neither ſhall any man goe about to take them out of my hande, but, Neither ſhall any man plucke them out of my hande. For although the Sheepe which the Father hath committed vnto Chriſt, can not bæ taken from him, yet notwithſtanding they are ſubiecte to many ſnares and lyings in wayte.

Par. For ſheepe are ſimple, innocent, and deſtitute of all the helpes of this preſent lyfe: againſt theſe, the worlde with all his power ſetteth him ſelfe.

Sathan can neuer pull Gods elect out of the handes of Chriſt.

But yet Sathan ſhall neuer bæ of ſuch power that hee ſhall bæ able to plucke them out of the handes of Chriſt.

The worlde hath the authority of the Phariſeis, the dignitye of the Prieſtes, it hath armed Kinges, Gouernours, Iudges, Throanes, Priſons, Chaines, ſcourges, Axes, Baniſhments, Deaths, and whatſoeuer elſe to terrifye a conſtaunt minde.

It hath on the contrarye parte pleaſures, Ritches, Honours, Dignityes, and whatſoeuer elſe to corrupte mindes that are incorrupted.

All theſe ſnares and baytes the worlde vſeth, to plucke the ſheepe out of the handes of Chriſte Jeſus: but no man can plucke them out of his hande.

M. Furthermore, Sathan him ſelfe goeth about lyke a roaring Lion, ſæking whome he maye deuoure, and whome hæ maye ouercome by his temptacions and ſubtile ſleyghtes: to theſe are added ſinnes, the tormentes of conſciences, the horrour of death, and hel it ſelfe. But none of theſe ſhall pull the ſheepe out of the handes of the ſheaphearde.

C. This is the incomparable fruite of Faith, that Chriſt biddeth vs to be ſecure, and ſure, when we are gathered by Faith into his ſheapfoulde.

But wee muſt alſo noate with what ſtaye this certaintye is vphoulden: that is to ſaye, becauſe he ſhalbe the faithfull kæper of our ſaluation. For hee teſtifieth that it is in his hande. And if this wyll not ſuffice, heare what followeth.

29. My Father whiche hath geuen them me is greater than all: and no man is able to take them out of my Fathers hande.

M. Becauſe it ſæmed verye raſhe that he ſhoulde attribute ſo great power vnto him ſelfe, ſæing he appeared to be no better then a man: hee addeth that his power is not humaine, but deuine, and that his ſheepe are not gotten by humaine ſtrength, but geuen to him of God the Father, and that therefore the whole cauſe belongeth as well to God, as to him ſelfe, and for this cauſe, that it is impoſſible that any man ſhould pull the ſhæpe out of his handes, which his Father hath geuen him.

As if hæ ſhoulde ſaye, My hande is my Fathers hande, and my ſhæpe are my Fathers ſhæpe. No man can take them from me, becauſe no man can take them out of my Fathers hande. C. A notable place, by which wæ are taught that the ſaluation of all the elect is no leſſe ſure, than the power of God is inuincible. Hereby alſo wæ gather how vaine the truſt of the Papiſtes is, which reſteth vpon frée will, vppon their owne ſtrength, and vppon the merites of woꝛkes. Chꝛiſt hath farre otherwiſe taught thoſe that are his, that they may know that they are in this woꝛlde, as in the middeſt of a wode, and in the handes of thæues: and furthermoꝛe that they are naked, and ſubiect to the pꝛaye, and carrye in theyꝛ owne boſome the dagger and cauſe of death, that bearing themſelues boulde vppon the onelye cuſtody and defence of God, they maye walke ſecurely without feare.

30. And I and my Father are one.

M. As if hæ ſhoulde ſaye, I doe nothing in this matter, I haue nothing, I can doe nothing, I giue nothing, and I am nothing of my ſelfe without my father. All that are mine are his, and whatſoeuer hæ hath oꝛ doth it is myne and hæ woꝛketh the ſame by mæ. Wæ doe all one thing, neyther are wæ deuided. But Chꝛiſt doth not diſpute here concerning the vnitie of ſubſtaunce, but of the conſent and agrœment whych he hath with the Father: as, that whatſoeuer Chꝛiſt doeth, is confirmed by the Fathers power.

Howbeit the auncient Fathers haue referred this place to the deuine ſubſtaunce of Chꝛiſt, againſt the heritiques.

31. Then the Iewes tooke vppe ſtoanes againe, to ſtoane him withall.

C. As pietie is zealous in defending the gloꝛye of GOD, which the ſpirite of God doth moderate: ſo infidelitie is the Mother of madneſſe: and the Deuill doth ſo pꝛouoake the wicked, that they deſire and ſœke nothing but murder.

Bv. The Iewes being moued and ſtirred vp with the woꝛdes of Chꝛiſt, take vp ſtoanes, as wæ reade that they dyd at a nother time, in the ende of the eyght Chapter going beforе.

Thys ſucceſſe ſheweth with what minde they queſtioned with Chꝛiſt. Foꝛ a manifeſt confeſſion, of the which they fayned themſelues to be verye deſirous, made them by and by to fall into outragious madneſſe: and yet notwithſtanding there is no doubt, but that when they were thus violentlye caried to oppꝛeſſe Chꝛiſt, they pꝛetended the coulour and cloake of iudgement, as though they did the thing accoꝛding to foꝛme of Lawe, where God commaundeth falſe Pꝛophetes to be ſtoaned to death. Deu.13.5 Leui 24.16

32. IESVS aunſwered them manye good vvorkes, haue I ſhevved you from my Father: For vvhich of them do ye ſtoane mee?

M. To the ende Chꝛiſte might repꝛehande theyꝛ vnſpeakeable malice and madneſſe, hæ doth not onely obiect hys innocencye, but alſo (which is moꝛe) hys notable and wonderful beneficience ſhewed towardes them: C. and hæ doth not onelye deny them to haue any cauſe why they ſhoulde ſo rage, but doth alſo accuſe them of ingratitude, foꝛ that they ſo vnthankefullye requighted the benifites of God: neyther doth hæ ſaye that hæ had well deſerued at their handes foꝛ one oꝛ two woꝛkes ſake, but ſayth that hæ had bæne benefyciall vnto them in many thinges. As if hæ ſhoulde ſaye,

M. What cauſe haue yæ againſt mæ, whereby I maye ſæme woꝛthy vnto you to be ſtoaned to death? Bv. Malefactours were wont to be punished and ſtoaned to death: but as foꝛ mæ, what euell haue I done? What haue I deſerued? which haue hurt no man but haue ſhewed an innumerable ſoꝛte of benefites to euery one of you, and the ſame, from my Father, that is to ſaye by my deuyne power.

C. Foꝛ his meaning is, that God was the authoure of thoſe woꝛkes. And this interrogation is of greater waight to pꝛicke their conſciences, then if he had ſpoken by a ſimple affirmatiue. To ſhew good woꝛkes is an Hebꝛewe phꝛaſe, in ſtæde of to doe good woꝛkes the whiche phꝛaſe is often times vſed in the holy Scriture, as when it is ſayde, Many ſay who will ſhewe vs anie good? Alſo, Thou haſte ſhewed thy people hard thinges. Againe, Thou haſt ſhewed me great troubles Foꝛ the Loꝛd had done many good woꝛks already, by which he had bꝛought health vnto men, and had thereby ſhewed what they ought to haue loked foꝛ at his hands namely, nothing but aſſured ſaluation and euerlaſting life. This he exhoꝛted the Iewes to belæue, and declared that all his woꝛkes belonged to the Father, that they might aſſuredly belæue hym. And theſe were the thinges which ſo ſtirred them, being nothing but good and wholſome woꝛkes. Right ly therefoꝛe he dæmaunded of them foꝛ which of his good woꝛkes they went aboute to ſtoane him.

Pſal 4.7
Pſal.60,5
Pſal,71,20

M. It was extreame Ingratitude and wickednelle to render euell foꝛ ſo many benefites, and to go aboute to kill the benefactoure.

Pſal.35.12

Of ſuch vnthankfull perſons Dauid complaineth ſaying, They rendered me euell for good. Therefoꝛe yf ſo be in like manner euell ſhalbe rendered to any man foꝛ good, let him comfoꝛt him ſelfe with the lot of Chꝛiſt of the pꝛophetes and of the Apoſtles

33. The Iewes anſwered him ſaying: For thy good workes ſake wee ſtoane thee not, but for thy blaſphemie, and becauſe that thou beeinge a man, makeſt thy ſelf God.

R. The wiſdome of this woꝛlde will not ſæme vniuſtly and wickedly to perſecute Chꝛiſte and his Goſpell. Wherefoꝛe they faine and Immagine cauſes againſt the Goſpell: and the ſetters foꝛth of the ſame, which they thinke woꝛthy of punishment the which it pꝛetendeth to cloake the enuie againſt Chꝛiſt and the woꝛde of God.

C. Wherefoꝛe it is neceſſary that a good conſcience be vnto vs as a bꝛaſen wall, by which we maye ſtrongly repell the repꝛoaches and ſclaunders with the which we are miſrepoꝛted of. Foꝛ how ſoeuer they couler & cloak their mallice, & what ignominy ſoeuer they bꝛing vnto vs foꝛ a time, if we fight foꝛ gods cauſe he will not deny him ſelfe, but will defend and maintaine his trueth. R. Chꝛiſte was accuſed of blaſphemie againſt God and of Sedition againſt Seſar: The Pꝛophetes were accuſed of defection, from the Lawe and of ſeducing: The Apoſtles and Martires were accuſed, partly of ſedition, and partly of blaſphemy againſt God.

And ſo great wickednelle are ſpꝛead abꝛoade of the Godly befoꝛe the reaſon and wiſedome of the woꝛlde, that whoſoeuer killeth them, he thinketh that he doth vnto God good ſeruice, as ſhall bee ſayde in the ſixteenth Chapter following.

M. Here the enemies of Chꝛiſte are conſtrained to acknowledge his good woꝛkes.

Foꝛ they ſay not thy woꝛks are euil: but they acknoweledg that to be true which

hæ

he sayde, I haue shewed vnto you manye good workes: And yet notwithstanding they doe not giue him thankes for these good workes: but their malice had so blinded them, that although they coulde not condemne the workes of Christ, yet neuertheleſſe they went about to stoane him to death. Many such enimies of the truth there are at this daye, which condemne the louers of the Gospell, whose life and doinges they cannot condemne.

Blasphemy of two sorts

C. The name of blasphemie the whiche prophane wrighters vse generaly for euery kinde of reproche, the Scripture referreth vnto God, when his maiestie and glorye is defaced. And there are two sortes of blasphemie, as eyther when God is robbed of his proper honour: (R. as if so be a man shoulde arrogate that vnto himselfe which is proper to God:) or else when any thing is attributed and giuen to him, which his nature will not beare. Therefore they call Christ a sacrilegious and blasphemous person, because he being a mortall man vsurped to himselfe deuine honour. And this was a true definition of blasphemie yf so be Christe had bene nothing more then a man. Onely they sinne in this, that they refuse to behoulde the diuinity whhich was euident to be seene in his miracles.

34. Iesus aunswered them, is it not writen in your Lawe, I saide yee are Gods?

Bv. The Lord doth wonderfully temper and frame his aunswere: C. And doeth clere him self of the crime which was obiected vnto him, not denying him selfe to be the Sonne of God, but defending the same to be truly spoken. And he vseth an Argument taken, not of the equalles but of the lesse to the more.

The scripture calleth them Godes to whome God geueth an honorable function: he therefore is farre more worthy of this titell of honour, whom God hath chosen, to excell all others. Whereupon it followeth that they are euell and false interpretours, which doe admit the fyrste, but in the second do take occasions of offence B. he vseth this word lawe here for Scripture, which often times is called the Lawe.

C. But the testimony which our Sauioure Christ bringeth is taken oute of the eyghtie two Psalme where the Lord findeth falte with the kings and Iudges of the earth, which abuse their Rule and power tyrannically to enioy their owne pleasure, to oppresse the miserable, and to commit all wickednesse at their will.

Psal.28.6. Exod.22

B. That is to saye, which Iudge falsly.

C. And he vpbraideth them that they were so forgetfull how and from whence they receiued so great dignitie, and because they prophaned the name of God. This Christ applyeth to the presente cause, that they are honoured with the name of Gods, who are appoynted ministers to gouern the world. In the same sence also the Scripture calleth aungels Gods, because by them the glory of God doth shine in the world.

35. If hee called them Godes, vnto whome the vvorde of GOD vvas spoken, and the Scripture cannot bee broken.

C. By these wordes oure Sauiour Christ meaneth that Princes are ordered by the sure commaundement of God: Whereby we gather that gouernement and rule sprang not by rashelye, or by the errour of men, but by the will and appointment of God: because he would haue politticall order among men, and gouernement by equitie and lawes.

Rule appoynted of God.

For the which cause Paule calleth them Rebelles vnto God, which resyst power because there is no power but the same is appoynted of God.

Rom.13.1

If any man obiect, that other callinges also are of God, and are allowed of him, and yet for all that, Husbandemen, Neatheardes, Shoomakers, and suche lyke are not called Godes: we aunswere that this is not general, that whosoeuer are called of God to some kinde of lyfe, shoulde be called Godes: but Christ speaketh of kinges, whome God hath aduaunced to a hyer degree that they might rule and excell. To be shorte, we knowe that magistrates are therefore Gods, because God hath committed gouernement vnto them. *M.* And Christ might haue sayde, If so be he call Iudges and princes Goddes: but it pleased him rather to saye, If hee called them Goddes vnto whome the worde of God was spoken: that he might also noate the subiection of Iudges and Princes, and might extoll the maiestie of GOD. For the worde of God in this place, is taken for the commaundementes, which GOD commaundeth and iniopneth them to obserue.

{*And the Scripture*} {*cannot be broken.*}

C. That is to saye, The doctrine of the Scripture is inuiolable, insomuch that it neyther can nor ought to be dissolued and broken of any man.

This place ought to be well noated that the Scripture may haue his authoritye. M. For the same is manye wayes defaced by wicked men, and by the wisemen of this worlde, when they eyther adde vnto the same straunge and forged doctrine, or else corrupt the same by sinister and wrong exposytions, drawing it into a contrarye sence. But the Scripture cannot be broken or made frustrate.

And wherefore, because it is giuen by deuine inspiration: and leaneth not vpon humaine, but vpon diuine authoritie.

36. Saye yee of him whome the Father hath sanctified and sent into the worlde, Thou blasphemest: because I sayde, I am the sonne of God.

{*Saye yee of him whome*} {*the Father.*}

C. There is a certaine sanctificatiō which belongeth to all the godly: but Christ in this place chalengeth a far more excelent sanctifycation, namely for that he is one chosen out from amongst all others, that in him the power of the Spirite, and the maiestie of God maye appeare: Euen as he himselfe sayeth that he was sealed of the same Father. M. He sayth not, Whome the Father hath begotten, because he thought it better to signify vnto vs that he hath receyued the dispensation of mankinde, and the state of a kingdome of hys heauenlye Father, as he is a man: Whereupon also he added this. Joh 6.27.

{*And sent into the world.*}

The Father hath sent hys Sonne, not onelye vnto you Israelites, but into the worlde. For so GOD loued the worlde that he gaue his onelye begotten sonne. So that this sanctifycation in other places is called annoynting. And thys is properlye referred to the person of Christ, as he was manifested in the flesshe. *M.* And concerning this sanctifycation, the aperition of the Dowe testifyed, which Iohn the Baptist sawe lighting vpon the heade of Christ, when he baptised him in Iordan. John 3.16 Esay 61.1 Luk.4.18 Math.3.16.

Therefore the father hath sanctifyed the sonne, by whome we also are sanctifyed, by whome he giueth vnto vs the spirite of sanctifycation: by reason wherof the Apostles in diuers places calleth the faithful seruauntes of Christ, sanctified.

{*Thou blasphemest.*} c.

The Arians haue wrested this place to proue that Christ by nature is not God. But Christ doth not here dispute, who

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he is in him selfe, but what men ought to Iudge of him by his miracles being in humain flesshe. For we can neuer apprehend his eternall diuinity, except wee imbrace him as he is appoynted a redéemer of his Father. Moreouer Christ in this place did not plainly testifie who he was, but specially went aboute to refell and put away the sclaunder which his enemies brought vpon him.

Because I said I am the Sonne of God.

M, He saide not, Because I am God, but because I am the Sonne of God, that he might beare with the infirmitie of his hearers who could better abyde that hée shoulde call him selfe the Sonne of God then to saye, I am God.

37. If I do not the vvorkes of my Father beleeue mee not.

38. But if I doe, and if yee beleeue not mee: beleeue the vvorkes that ye may knovve and beleeue that the Father is in mee, and I in him.

Bv. He calleth the workes which he did the workes of his father, that is to saye deuine workes. For they are not therefore called the fathers workes, because the Sonne doeth not the same, but because hee doeth them by the same power and vertue, by the which he is equall with the Father. If so be (sayeth he) I doe not such works as no man can doe but God only, beleeue mée not. C. This is a kind of graunting as if hée should saye, I would haue you bound to beleéue mée for no other cause, then yf the thing appeare manifest ynough vnto you: ye may boldly reiect mée and escape vnpunished, if so be God hath not openly testifyed of mée.

M. I woulde to God they woulde speake thus, which boast them selues to be Christes vicars and the Successors of the Apostles. The Romishe Antichrist sayth in wordes, I am the vicar of Christ and he so violently requireth him selfe to be credited, that he threatneth to such as deny it a thousand deaths, when as notwithstanding by his workes he sheweth him selfe plainly, not to be Christ, but Antechriste, not the vicar of Christe, but the Minister of Sathan. In wordes hée sayth, I am the seruaunt of the seruants of God, but by his workes he declareth him selfe to be Lord of Lords. In wordes he sayth, I am the head of the Church but by his workes he declareth him selfe to be the plague of the Church, he would be counted moste holye, when as his workes shewe him to bee moste prophane.

What néede many wordes? let hym saye, If I do not the workes of the vicar of Christe, of the seruaunt of the seruauntes of God, and of the moste holye man, beleeue me not.

Let the rest of the Bishopes saye the lyke, which woulde be counted good and true shepheardes.

If so be we doe not the workes of good Bishopes, beleéue vs not Let vs also saye, which boast of Iustification by faith If so be we doe not the workes of those that are Iustified, and of those that beléeue, then beleéue vs not.

But if I doe and if yee beleeue not.

C. As if he shoulde saye, To the ende I maye suffer you to doubte of my doctrine I maye not denye the miracles which I haue shewed to be of God: therefore yée do willingly reiect God and not man. In this place wée are taught not to be so discouraged with the basenesse and contempt of any mans persõ that we should refuse to beleéue those workes, whiche geue euident testimonie to the truth. For often tims it commeth to passe, that God worketh great thinges, by simple men.

That ye maye knowe and.

C. In that he placeth faith after knowledge, hee doth it, because he had to do with vnbeleuers, who vnlesse they were wonne and constrained by experience, neuer would geue place vnto God. For suche as are rebellious and obstinate, will alwaies knowe before they beleeue. And yet notwithstanding God doth so beare with vs that by the knowledge of his workes hee maketh vs apt to beleeue.

But the knowledge of God and of his secrete wisedome, by order followeth Faith. Because the obedience of Faith openeth to vs the gate of the kingdome of heauen. A. Concerning the coniunction of faith and knowledge, reade in the first Chapter going before beginning at the fiftie nine verse.

That the father is in me and I in him.

C. He repeateth the same which he had spoken before in other wordes, saying I and the father are one. M. For that vnity is betweene the father and the Sonne that the Sonne is in the father, and the father in the same. The father (saith he) is in me, that is to saye, the power and vertu of God sheweth forth it self plainly in me, And I am in the father, that is to say, I do nothing without the helpe of God: insomuch that there is a mutuall coniunction betweene me and my father. For he speaketh not here of the vnitie of essence, but of the manifestation of the diuine power, in the person of Christ, whereby it shall appeare that he is sente of God. A. The very same he repeateth in the tenth verse of the fowrtene Chapter following, and that in the same sence.

39. Againe they went aboute to take him and hee escaped oute of theyr handes.

Againe they wente aboute.

By. Reason can take no place with mad men. *M.* The Lord coulde not more plainly and expressly defend those thinges which he had spoken in making aunswer against the sclaunder which they had deuised: but they were so far from yelding vnto the trueth, that they sought to laye handes vppon the Lorde. They had thus behaued them selues often times before as we maye see in the fifte and seuenth chapters.

C. But nowe they goe aboute to apprehend him, that they might drawe him out of the Temple to be stoned: For their madnesse was nothing mittigated by the wordes of Christ. But this was a shamefull thing that when they coulde not aunswere his Argumentes, they should vse violence and stoanes by which they seeke to intercept him. *M.* They haue nowe forgotten that their like practises at another time toke none effecte. But this is the nature of the wicked, alwais to attempt that which they haue falsely conceiued, although that whiche they go aboute bee neuer so often made frustrate.

This thing appeared in the Iewes, as also in Saule their predecessoure. For although often times he found by experience, that he went about in vaine to apprehend Dauid, and had sworne vnto him that he would not persecute him any more: yet neuertheless when he came againe to his ould disposition, hee sought to slay Dauid. Esai.2.3

And in these our dayes we haue many of these examples.

For what man is ignorant, howe busily the souldyers of Antichrist haue sought, and doe dailye seeke to subuerte the truth of Christ? To be short, this is a most firme and true sentence, The harte of the wicked is lyke the raging sea, which cannot be quiet. 1.King.22. 1.King.2

And

And he escaped out of their hands.

B. By his deuine power he escaped out of their handes which sought to apprehende him.

At the first he was as it were shutte vp in their handes. For the Iewes had beset him on euery syde to take him, fyrste with wordes to se yf they could haue brought it to passe: and then if they could not snare him with wordes to laye hand on him.

Therfore Christ, although he semed to be as it were taken already, yet by the wonderful power of God escaped out of their handes. C. By which we are taught, that we are not geuen as a praye to the wicked: whome the Lorde doeth often times bridell at his will and pleasure. *M.* Therefore it is not vnlawefull for the Minister of Christ, to seke to escape out of the handes of the wicked.

40. And went awaye againe beyonde Iordane, into the place vvhere Iohn before hadde baptized: And there hee aboade.

M. Christ leauing Hierusalem went ouer Iordane, for because that Region, as a sanctuarye serued for his securitie and rest.

For such was the corruption and wickednesse of the Cittizens of Hierusalem that ꝑ farther any place was from them the more conuenient the same was for Christ: and againe, the more nere, the more perilouse it was for him to abide in because of the wickednesse of the Iewes whenas notwithstanding yf there hadde bene any place in the whoale world fete for the preaching of Gods kingdome, Hierusalem, should haue bene the same.

A. The Lawe (saith the Prophete) shal go forth of Sion and the word of the lorde out of Hierusalem. M Euenso the nerer that a man is to the Cittie of Rome yf he be a good man, the more he is in daunger. 1.Ring.24

C. Christ therefore taught vs by his example to vse occasion.

Where Iohn before had baptised.

Bv. He went aparte into that place, that by his presence, he might bring in remembraunce the testimonie of Iohn which he bare vnto Christe, and that hee might drawe many to Iesus the Sauioure of the worlde, that is to saye, to him selfe. Wherevpon also it followeth.

41. And manie resorted vnto him and saide, Iohn dyd noe miracle: but all thinges that Iohn spake of this man, were true.

And many resorted to him.

M. As the light sette vpon a Candelsticke cannot be hidde, so the truth of God, although it be condemned of the reprobate findeth many which followe the same though it flee away. Bv. faithfull Shepe will neuer forsake their sheapheard.

M. There was a tipe before of this matter in Dauid to whome he fleing from the face of Saule, manye are sayde to come out of Jury. Esa.57.20

Euenso the counsailes of the wicked by whiche they seke to extinguishe the trueth, haue so litle succesle, that they rather serue for the furtheraunce of the same.

A. A notable example whereof wee haue here, and also in the storye of the blind man. The which I would to God they would marcke and consider, whiche seke to extinguish the light of the Gospel

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in euerye Cittie. C. Therefore this concourse of people here sheweth that Christ sought not to be solitarye that he might cease from doing of his dutie, but that he might erect the sanctuarye of God in the desarte, when as Jerusalem which was his proper seate, had reiected him. And verely this was the horrible vengeaunce of God, that when the temple which God had chosen, was become adenne of Theeues, the Church of God should be gathered togither in a prophane place.

{ Ihon did no miracle. } Bv.

Many beleeued in Christ, being driuen therevnto, partely by the doctrine of Iohn, and partely by the signes of Christ but specially they were drawne by the spirite of God. C. They gather that Christe was more excelent than Iohn, because he had done so many myracles whereas Iohn had done no myracle. Bv. God would haue no miracles done by Iohn, least the people shoulde haue attributed to much vnto him: and therfore he would haue him onely to teache and to testifie. R. For as the bodye of Moyses and his Sepulchre are hid vnto this present daye, and that by the iuste prouidence of God, least that superstitious flesh in visiting the bodye of Moyses, shoulde committe Idolatrie, euen so, for iuste cause Iohn, than whome otherwise there arose not a greater among womens Children, wrought no miracle. For if so he the gift of myracles had bene ioyned to his doctrine and holynesse of lyfe, the people coulde scarce haue bene drawne from beleeuing hym to be Christ. For the giftes of God are distributed according to his deuine will not all to euerye one, but to euerye one somewhat: euen as the members of the bodye haue not all one action. Neyther maketh it any matter before God to be endued with many giftes: but to beleeue in Christ, is the acceptable worke and labour. For fayth is that onely necessarye gift, which Iustifieth and saueth: all other giftes whether they be spirituall or corporall, serue not to iustification, but to the edification of the Churche.

Deu 34,6

Rom.12

This is the cause why Iohn wrought no myracle. Bv. But the Lorde would haue his sonne to be famous with myracles. *M.* For this glory was due vnto Christe, who also being glorified wrought greater myracles, by the hands of his seruauntes, than euer he dyd by himselfe, when he was vpon the earth.

C. Notwithstanding we must noate that we must not alwaye iudge by myracles, although myracles, being ioyned to doctrine, haue no small wayght.

Ma 14,14
2 Thes.2,9
Math.7.22

{ But all things that Iohn spake. } C.

This seemeth not to be spoken of them but added by the Euaungelist, to teache that they were led by a double argument to beleeue in Christ: because in very deede they sawe that the testimony was true which Iohn bare vnto him, and also because his miracles made him more famouse.

M. We se here howe the hearing of the worde of God, though not presentlye vnderstode, seruеth in due tyme to knowe the trueth. *A.* The word of God seemeth sometime to be preched in vaine but at the length it bringeth forth fruite in due time.

42. And many beleeued on him there.

M. Where did they beleeue? In that place, into the which the Lorde was fled by reason of the malitiouse wickednesse of the Iewes. Therefore these men were so disposed, that so sone as they sawe the glory of the miracles of Christ, and were admonished of the truth of the sayings of Iohn, they were so litle offended by that slyght, that they did not only still beleeue the truth which Christe preached, but also condemned the mallice of the Iewes. I would to God this present age had many such who knowing the trueth, would still retaine the same in their hartes against all offences and lettes which the wicked can obiect.

The

The eleuenth Chapter.

1. A certaine man was ſicke, named Lazarus of Bethany, the towne of Mary and hir ſiſter Martha.

{A certaine man was ſicke} R.

THIS whoale Chapter almoſt maketh onelye a diſcourſe of the rayſing vp of Lazarus: howbeit a ſhorter diſcourſe myght haue bene made of the ſame. But the Euangeliſt doth not wythout cauſe ſo largely deſcribe the ſame: For all thinges are wrighten for our learning. M. For amonges the reſte of the miracles which Chriſt wrought during the time that he preached, there was none more wonderfull than this: and therefore hee thought it neceſſary to noate both the name and alſo the kindered, and exactly to deſcribe the place with the reſt of the circumſtaunces, ſpecially ſeeing he knew that none of the other Euaungeliſtes made any mention of this miracle. Therefore fyrſte of al it is worthy to be noated, and remembered. For beſide that Chriſt in this miracle left vnto vs a teſtimony of his diuine power, he alſo ſette before vs an erpreſſe Image, of our Reſurrection in the end of the world, to the end we might knowe the ſcope of our Faith, howe that Death is no Death, and that Chriſte is our reſurrection and life.

C. Furthermore this was as it were the latter act and concluſion for nowe the time of his death approched. It is no merueile therefore if ſo be he ſpecially ſette forth his glory in that worke, the memory wherof he would haue throughly imprinted in the mindes of his ſeruauntes that it might be a certaine ſealing of all thoſe miracles that were done before.

Chriſt had raiſed vp other dead folkes at other times: but nowe hee declared his power vpon a dead and putrified carcaſſe.

B. For the nerer that the daye whiche was preſcribed vnto the Lorde drue toward euening in the which he ſhould finiſhe the office of a Redeemer, the more plainly boath by wordes, and alſo by deedes, he reuealed who hee was and wherefore he came in the fleſhe. R. And thus beginneth the hyſtory. M. When Jeſus was come ouer Jordane into the place where John at the firſte baptized and had taried there a while, a certaine man named Lazarus fell ſicke. And to the end we might knowe who this Lazarus was, John ſaith, that hee was of Bethany the towne of Mary and Martha his ſiſters, whoſe Brother he was.

C. The which is therefore erpreſſed becauſe the fame of Lazarus was more obſcure than the fame of his ſiſters. For theſe holy women were wont to lodge Chriſt, as we maye reade in the tenth chapter of ſaint Luke.

2. It was that Marye whiche anoynted the LORDE with oyntmente, and wy-

ped

ped his feete with her heare, whose Brother Lazerouse vvas sicke.

Bv. Because the Gospell maketh mention of many Maries, here there is a difference put betweene this Mary and the reste, namely that it was the very same which anoynted the Lord. *M.* And this is put downe here by Anticipation: B. For the Euangelist declareth this anoynting in the chapter following, C. Therefore there is greate Ignorannce in them, which immagine this Mary the sister of Lazerus, to be that infamus woman of whome Luke maketh mention in his seuenth Chapter, The making mention of the oyntment ocasioned this errour, and also because in both places mention is made of Simon in whose house the acte was done: as though it were not manifest that Christ was often times anoynted, and that in diuers places.

The synfull woman of whome, Luke speaketh, anoynted Christ at Jerusalem wheare she dwelt. Also Mary of Bethany did the like in her towne. And the peter tence (Anoynted) which the Euaungelist vseth, ought not to be referred to the time in the which the same was done, of the which the Euaungeliste heare intreateth, but to the time in the which he wroate: as if he shoulde saye, this is that Mary whiche afterwarde powered out her oyntment, for the which cause there arose a murmuring among the Disciples.

Bv. To be short, this woman is sayd to haue anoynted the Lord, euen as Iudas is saide to haue betrayed Christe.

Math.10.4

M. Moreouer in that, Lazarus, Mary and Martha dwelt together, we haue an ermple of brotherly amity, concord, and agreement.

Vnitie of Bretheren pleaseth the Lorde.

The Lorde is delighted with such vnity of Bretheren and systers, insomuche that it was not in vain that the Lord had company and fellowe shippe with this Lazarus, Mary, and Martha. It is a true saying, the loue and vnitie of bretheren is seldome found. Suche is the corruption of oure nature, that bretheren very seldome well agree together. Very fewe remember this saying of Christe, Blessed are the peace makers: for they shalbe called the, Children of God.

3. Therefore his sisters sent vnto him, saying Lorde beehoulde hee whome thou loueste is sicke.

{*Therfore his sisters sent.*}

B. For they trusted, that yf the Lorde had bene present, their brother shoulde not haue dyed: the which both of them affirmed to the Lorde.

{*Lord, behould he whom thou loueſt.*}

C A shorte message, but yet notwithstanding Christ might hereby gather what the two sisters would haue. For vnder this complaint they doe modestly insinuate their Supplication, that hee might helpe.

R. Hereby we maye learne a forme of prayer.

C. We are not forbidden to vse any long forme of prayer: notwithstanding this is the summe, that we ought to cast oure cares and whatsoeuer else disquieteth vs into the Lords lappe, that he may helpe vs.

Thus doe these women deale with Christ: they doe familiarly vtter their greefe vnto him, thereby hoping to haue ease. B. They prescribe nothing vnto the Lorde: they think it sufficient to tell vnto their louing, beneficiall, and wise frende, howe the case stode with them, and in what perill they were in. C. It is also to be noated that they haue hope to obtaine helpe, vpon the loue of Christe.

M. In that they make no mencion of their brother neyther doe craue in expresse wordes that he would come and

deliuer

deliuer him from his diſeaſe, they ſo did vppon truſte and familiaritie, whereby they made accounte that the diſeaſe of theyr brother woulde moue the Lorde to haue no leſſe care for the ſame, than hee had for any thing that appertained to him ſelfe. C. And this is a rule alwaye to be obſerued in true prayer. For where the loue of God is, there is vndoubted and preſent health: becauſe hee doth not loue and forſake. Bv. Therefore theſe ſyſters, ſhewing themſelues to be natural and louing to their brother ouer and aboue the example which they leaue vnto vs of pietie and humanitye, which wee ſhoulde ſhowe towarde ſicke perſons, doe teache vs in all our neceſſityes, to runne firſt vnto Chriſt, which loueth vs all moſt intyrelye, to whome wee muſt preſcribe nothing: he knoweth when to helpe, and to whome it is needefull. R. Let fayth onely tye God to neceſſitie, that helpe and releaſe may torne to the glorye of his name. For if ſo bee the time and the manner howe be preſcribed, then the helpe is aſcribed to humaine wiſedome.

Humanitye toward the ſicke.

4. When Ieſus hearde that hee ſayde, This infirmitie is not vnto death, but for the glorye of God: that the Sonne of God might be glorified thereby.

M. Chriſt knewe before that Lazarus was ſicke: but the Euangeliſt deſcribing this matter in order as it was done, ſayth that the Lorde ſpake theſe thinges, when hee had hearde the meſſage which Mary and Martha had ſent vnto him. C. And his purpoſe was by thys aunſwere to take awaye all care from his Diſciples, leaſt they ſhoulde be greeued to ſee him ſo ſecure and careleſſe in the perill of his friende. Hee denyeth this diſeaſe to be deadelye, but rather affirmeth the ſame to be a meane to ſette forth his glorye. M. As if hee ſhoulde ſaye, Lazarus is not falne into this ſickeneſſe to dye of the ſame, as commenlye it happeth to others, but this infirmitye or ſykeneſſe is ſent vnto hym by the ſecret purpoſe and counſayle of God, to this ende, that GOD maye thereby be glorified, occaſyon being therby offered to his Sonne by the ſame to declare hys power and to magnifie hys name. C. And although Lazarus was deade, yet notwithſtanding becauſe ſhortelye after Chriſt reſtoared him to lyfe, hee having reſpect to this iſſue and ſucceſſe, ſayth that it is not a ſyckneſſe vnto death. M. For Lazarus wythin two dayes after dyed of the ſame ſyckeneſſe, but not to ſleepe in death with other dead bodyes vntil the day of Iudgment, but that he might be reſtoared to life by the Sonne of God, and might by his death miniſter occaſyon to glorify him.

Therefore the Lorde had more reſpect vnto the conſideration and cauſe of deth then to the death it ſelfe: and therefore more truelye be aſcribed this ſickeneſſe to the cauſe of death which made to the glorye of God more then to death it ſelfe. C. Moreouer Chriſt in this place properly noated the glorye of God, which was ioyned with his office.

For we knowe that when the Reprobate periſhe, the glorye of God doth noe leſſe ſhine in their death, then in the ſaluation of the godly.

That the ſonne of God might be glorified.

Bv. That is to ſaye, he ſhalbe rayſed vp by my power, whereby I ſhalbe glorified. For by that worke many ſhall gather that I am the true ſonne of the lyuing God, the life, and the quickener of them that beleeue. For it followeth towarde the ende of the myracle, Many therefore of the Iewes, which came to Marie, and had ſeene the thinges which Ieſus had done, beleeued in him. C. By this place wee gather that God woulde be ſo knowne in the perſon of the ſonne that what honor ſoeuer God requireth

Mark. 45

to

to be geuen to himselfe, shoulde be giuen to his sonne. *Bv.* Wherevpon Christe
Joh. 5.23 sayde The Father hath geuen all Iudgement to the Sonne, that all might honor the sonne as they honor the father. Hee which honoreth not the Sonne honoreth not the Father which hath sent him.

C. Wherefore the Turkes and Iewes being contumelious vnto Christe, in vaine professe them selues to honoure God, nay by this meanes they goe about to banish God from them.

5. Iesus loued Martha and her Sister, and Lazarus.

M. This the Euangelist addeth because of the words of Mary and Martha which they tould by message vnto the Lord, saying, Lorde, behould he whome thou louest is sicke. Iesus loued not only Lazarus but also his sisters. Bv that is to saye all this houshoulde and family which were Godly disposed. *M.* For Christ loued all men in that he came into the worlde to be the sauioure and redeemer of all men and not onely those which were then liuing, and which were in the worlde before, but those also which should be vpō the earth vnto the worlds ende.

We reade not that Paule had any familliarity with Christe in this worlde when he was vpon the earth: and yet neuertheleſſe he sayeth, Neuertheleſſe I
Gala. 2.20. liue: yet now not I but Christ liueth in mee, and the life which I nowe liue in the fleshe I liue by the faith of the Sonne of God which loued me and gaue him selfe for me. And as he was a man liuing among men, he was led by humane affections.

So he is sayd here to loue this Lazarus, Martha, and Mary, and so also we
John 15.14 reade that he loued John the Apostle: and so no doubt, he loued all his Apostes and called them his friendes.

6. when he had hearde therefore that hee was sicke, hee aboade two dayes still in the same place, where hee was.

C. These wordes seeme contrary to that which went before, that Christe should abyde two dayes on the other syde of Iordan as neglecting the life of Lazarus and yet notwithstanding is sayde to loue him and his sisters: for seing loue causeth care, he shoulde haue made haste without delaye. *M.* But this delaye neither hurt Lazarus nor yet was offensiue to the Lawe of loue and frendship, but profyted him very much, agreed with freudshippe and amitie, and also serued greatly for the glory of God. Lazarus was his frind, but more frenly was the glory of his Father.

C. Therefore seing Christe is the only mirror of the grace of God, we are taught by this his delaye, not to Iudge of the loue of God according to the present state of thinges. Being intreated, he often times differeth his helpe, eyther to make vs more feruent in prayer, or else to exercise our patience and obedience.

Bv. Let no man therefore think much yf so be the louers of true pietie and godlynesse, be afflicted with the calamityes of this worlde. God faring as though he
Gen 4.10 cared not for the same: eyther because so it is expedient for them which suffer, or else because it so serueth for the setting forth of his glory. B. So he left Abel in the hande of his brother, but after his
Gen 39.20 death his bloud cryed for vengeaunce. So he left Ioseph a long time in the dungeon of the prison: but afterward he aduaunced him to honoure. So he left the Israelites a long time in cruel bondage, whome notwithstanding at the length he deliuered with a mightie hand and outstretched arme.

C. Let the faithfull therefore so craue helpe at the handes of God, that they learne to suspend their desiers, if so be at any time he be more slowe to helpe and deliuer then necessity requireth. For

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howsoeuer he stayeth, he sleepeth not, neyther is hee vnmindfull of those that are his. In the meane time let vs bee sure of this, that he would all whome he loueth to be saued.

7. Then sayde hee after that to his Disciples: Let vs goe into Iewrye againe.

M. The Disciples being as yet but weake, stode greatly in feare of the mallice of the Iewes: therfore Christ thought good to make them strong against they toke their Journey. For he knew that they could not abide to heare so much as Iewry spoken of. But he might haue gone into Iewry without them, and neuer haue tould them of the matter: yet, he neither would returne into Iewrye without them, nor yet leaue their minds vnprepared for so perillous a iourneye. And therefore he sayeth:

Let vs goe into Iury againe.

C. By which words also he declareth that he had a care for Lazarus, when his Disciples thought that he had forgotten him, or at lest that he made lesse account of the life of Lazarus, than he did of other matters. M. In that therfore he sendeth not his Disciples into Iewry, but goeth with them him selfe, not sending them alone in so perillous a Journey, he doeth the duty of a good shepheard, which bringeth not his sheepe into daunger, but guideth them, and taketh part with them.

8. His Disciples sayd vnto him, Maister, the Iewes latelye sought to stoane thee, and wylt thou go thither again?

Bv. The Disciples greatlye fearing death, and abhorring perilles, diswaded Jesus from going againe into Iewrye: M. the which notwithstanding they seme not to doe without lawfull cause. For sometime it commeth to passe, that for want of foresight we fall into perils: but it is great rashnesse, if we so do wyttingly and wyllingly without any necessity. Bothe these two, namely, want of foresight, and rashnesse, the Disciples in this place, seeme to obiecte against Christ. Want of foresight, because he went before vnto them of Jewry, who like mortal enemies went about to stoane him: Rashnesse, because he would goe againe into Iewrye, after by slight he had escaped the cruell mallice of the Iewes. R. but this counsayle of the Disciples sprang from the wisedome of the flesh. For it seemeth folish to humane reason, if so be a man put him selfe into present perilles. For seing we counte him wyse, whome other mennes harmes doe make to beware, what a madde man doe we iudge him to be, who wyll not take heede by his owne harmes. C. Howbeit, whereas the Disciples do seeke to terrifye Christ, paraduenture they doe it not so much for his sake, as for their owne, because they feared them selues. Therefore in seeking to auoide the Crosse, and are ashamed to confesse the same, they pretend a care for their Maister. The like we may see daily in others. For they which for feare of the Crosse, cease from doing their dutye, make many cloakes and delayes, to couer their faulte, least they might seeme without iust cause to defraude God of his due obedience.

A. And nowe hereby apeareth a great and wonderfull conflicte, betweene the flesh and the spirite. For when the spirite seeketh wholye to obaye God, the flesh with all his might rebelleth against the same: insomuch that the godly man, who onelye seeketh to further the glorye of God, is constrayned to abyde many assaultes of the flesh and the Deuell. Bv. Therfore in these disciples of Christ, haue a patterne of the infirmitye drawing

ing vs from those thinges which make to the aduaūcing of Gods glorye.



A. The flesshe shunneth the Crosse, and desyreth rather ease and pleasure, and seketh by all meanes to drawe a man from the obedience of God. *R.* So Peeter wisely in his opinion admonished Christ not to put him self into the handes of the high Priests: but Christ sayd vnto him, Come after mee Sathan, thou sauorest not the thinges that are of God, but
Mat.16,22 the thinges that are of men. But if so be we haue no such externall Sathan, to drawe vs from the doing of our duty, we shal whether we wil or no cary an internall Sathan with vs, for what is oure flesshe else but a certaine Deuell, who a thousand wayes disquieteth and troubleth vs.

Galat.5,17. *A.* Euenas the Apostle writeth, saying The fleshe lusteth contrary to the Spirite and the spirite contrary to the flesh: these are contrary one to the other, so that ye cannot do what ye would. The flesh saith Ministers of Gods at Hierusalem are whipped, stoaned, burnt, therfore there is no going thither: but the Spirit sayeth That which I saye vnto you in darknesse speake ye in the light: and that whiche I
Mat,10.27 tel you in the eare prech ye on the house toppes.

The flesshe sayeth If so be you speake the trueth, ye shall haue many enemies for, *Veritas odium parit*, that is, trueth bringeth hatered: but if thou canste dissemble thou shalt easily haue the fauoure of men.

But the spirite sayeth, Hee that will
Jam,4,4. bee a friend of this world is an enemie vnto God. The flesshe sayeth, he which sheweth him selfe a sheepe, shalbe deuored of the wolfe.

Luke,21.19. The Spirite sayth Possesse your soules in patience The flesshe sayeth, To confesse Christ before men is not with-
Mat,10,32, out daunger. The Spirite sayth, Euery one that acknowledgeth me before men will I acknowledge before my father which is in heauen. The flesshe sayeth, Take heede how thou speak of the Gospell of Christ: for if thou be caste into prison for the same how canst thou then defend thy cause? The Spirite sayeth, VVhen they deliuer you vp be not carefull what to speak: for in the same howre
Mat,10. 16 it shalbe geuen you what to speake. The flesshe sayeth Preach not the trueth to euery one, but to those only which will gladly heare thee: for so shalt thou not come in daunger. The spirite sayeth, Behould I send you forth as shepe among
Mat 28. 19 wolues.

Go ye forth therefore and teach al nations. The flesshe sayeth, The Pharisеis erpell and excommunicate all those that confesse Jesus to be Christe. The
Luke,6,22 Spirite sayeth, Blessed are ye when men hate you, and seperate you from their company, and raile on you and put out youre names as an euell thing for the Sonne of manes sake. The flesshe sayeth, It is a hard thing to fall into the handes of men.

The spirite sayeth It is a horrible thing
Heb.10: 31 to fall into the handes of God. The flesh sayth, Let a man loke well al waye to him selfe. The spirite sayeth, He whiche
John,12,25 loueth his life shall loose it. The flesshe sayeth, The nature of man is to hate nothing more than the trueth, to what ende shall the same be preached then vnto them. The Spirite sayeth It is better
Act.5,29, to obey God than men. The flesshe saith the worlde is so obstinate, that it is neuer a whit the better for the preaching of the word.

The spirite sayeth Yf so be thou admonish the wicked man to forsake hys
Ezech.33.6 wicked waye, and he conuert not from the same, he shall dye in his iniquitie, and thou haste deliuered thine owne soule.

The flesshe sayeth, It is a shame for a man to be openly punished. The spirite
1, Pet. 4, saieth, See that none of you be punished as a theefe, as a murderer or as a malefactoure. If any man suffer as a Christian let him not be ashamed: but let him glorify God on this behalfe.

The flesshe sayeth, It is pleasaunt to enioy the pleasures and lustes of the harte and it is payne to mortifie and kill them.

The Spirit sayth, wo vnto you ritch mē
Luke,6,24 because you haue cōsolatiō, wo vnto you

which are full, for yee shall honger: woe vnto you that laugh, for yee shall morne and weepe.

The flesshe sayth, There is nothing more precious than a good name, the which notwithstanding is brought in perill through the confession of the name of Christ. The spirite sayth, VVo vnto you when all men prayse you, for so did their Fathers vnto the false Prophts.

Luke.6,26

The flesh sayth, Hee is a wise man and lyke to come to promotion that wil seeke to please God and man. The Spirite sayth, No man can serue two maysters. And againe, If so bee I shoulde please men I were not the seruaunt of Christe. For if any man loue the worlde, the loue of the Father is not in him.

Mat 6.24. Gal 1,10 1,Joh,2,15.

To conclude, The flesh sayth, So many as haue preached the worde of truth vnto men, haue bene horribiely punished, and haue myserabielye perished.

But the Spirite sayth, Blessed are the deade which dye in the Lorde: for they rest from their labours. Wherfore feare not them which can kill the bodye, and cannot kill the soule, but feare him which can cast both bodye and soule into hell fyer.

Ipoca,14,13

9. Iesus aunswered, Are there not twelue hours of the day? If any man walke in the daye, hee stumbleth not, because hee seeth the light of this worlde.

C. This place hath bene diuersely expounded, but this is the true sence and meaning of the same. First of all the Lorde borroweth a similitude from the night and the daye. For if any man walke in the darckenesse, it is no meruayle if hee stumble, slyppe and go out of the waye: but the light of the sonne in the daye time shaweth the waye.

And the calling of God is like the daye light, whych wyll not suffer vs to go out of the waye or to stumble.

Therefore whosoeuer obayeth the worde of GOD, and taketh nothing in hande, but at his commaundement, hee shall haue God his guide and director, and vpon truste hereof hee maye securely and without feare go on his way.

For whosoeuer walketh in his wayes shall haue his aungells to attende vpon him, and to keepe him, that hee dashe not his foote against the stoane. Christ therfore bearing himself bolde vpon this defence, boldely goeth forwarde into Jury, not fearing to be stoaned: because there is no daunger of erring, where God taking vpon him the office of the Sonne doth illuminate our steppes, and moderate our course. B. This therefore is the scence and meaning of that which Christ sayth, As there are twelue hours of the day, in the which men may walke and doe their busynesse (for hee whiche will walke or doe any thing in the night easyly stumbleth) so haue I my daye, which is ended by the houres thereof: therefore in this daye I must finish all those thinges which my Father hath committed vnto mee.

This day now draweth towardes night and is almost at an ende, the houre is at hande, when I must go out of the worlde to my Father. Wherefore how greatlye so euer the Iewes are my enymies, I wyll finishe my workes whyle I haue day, and for this cause I must go boath into Jury, and also to Hierusalem, and sette forth my Fathers glorye: hee shall take charge of vs and defende vs.

The lyke allegorye the Lorde vsed in the ninth Chapter going before. C. By these wordes wee are taught, that so often as a man will followe his owne counsayle and purpose without Goddes calling, hys whole lyfe is nothing else but a wandering and straying course: and they which seeme most wise in their owne conceytes, when they aske not counsayle at the Lords mouth, and haue not their actions guided by his spirite, doe like blind men groape in the darcke.

Obiection. R. If any man obiect, Why doeth Christ then somtime flee, yf so be his enemies ar able to do nothing within the appointed and limmited time? A. Cuenas he plainly declared when he sayd to certaine of the Pharisies which perswaded him to

Luk.13.31 shonne the fury of Herod For he sayde to them, Go and tell that fox, behould I cast out Deuels and heale the people to daye and to morrowe, and the third day I shall be perfited. Nenertheless I must walke to daye and to morrowe, and the daye following.

Aunswere. R. I aunswere, Christ therefore fled because his office as yet was not fulfilled the which being ended, he willingly deliuered him selfe into the hands of hys enemies.

And he fled to teach vs that we ought not to tempte God, but to vse those Just and Lawfull meanes which God hath set before vs vntil the race and course of our gospell be finished. That whiche is spoken of the ministerye of the Gospell, ought to be vnderstood of the whole life of euery man.

Job.14.5 For this corporall lyfe is set and appointed within his bounds and limittes as it is writen Short are the days of man thou hast the nomber of his months, thou hast appointed his bondes which hee cannot passe. For if so be our hears which are the smalest things are nombered in the sight of God, howmuch more are the dayes and howers of our lyfe nombered before God. Wherefore so long as a man walketh within the compasse of twelue howers of the daye, in the time of his appointed life, and in his owne calling, his life shall not be impaired by any perill. C. And this knowledge is very necessary for vs: for the faithful can scarse moue their foote to followe God, who must goe before vs in our vocation, but Sathan by and by casteth in our way a houndered stombling blockes and seeketh by al meanes to stop vs.

But so soone as the Lorde by his bryght Light willeth vs to goe forward wee must goe on with good courage, although we be beset with many deaths because he neuer commaundeth vs to go forwarde, but he incourageth vs with his promise, that we maye be assured whatsoeuer we take in hand at his commaundement, shall haue good successe. He is oure Chariot whiche carieth vs without wearinesse, through all tedious waies vntill we come to the hauen of reste.

In fine we are taught that the eyes of the Lorde are euer ouer them to keepe and preserue them which are ready to fulfill his will and commaundement. Againe hereby also wee gather that the whoale rase of that mans life is accursed of the Lord, who neglecting his word followeth his owne fantasy, and doeth what hee thinketh good in hys owne eyes.

By. Wherfore true fortitude of the mind springeth from the fayth in Christ, by which carefull feare is driuen awaye, and by the loue of piette is quight rooted out of our heartes. C. And Christ here according to his wonted manner deuideth the daye into twelue houres. For although the dayes in sommer and winter doe differ, yet notwithstanding the daye hath alwayes twelue houres, and the night as many. *M.* Christ vsed no curiosity in humaine matters, but tooke all thinges in good parte which common vse mayntayned with impietye.

11. These thinges said hee: and after that hee saide vnto them, oure friende Lazarus sleepeth: but I go to awake him out of slepe.

B. By this allegory the Lorde gaue his Disciples to vnderstand that he would raise Lazarus from death wherevpon he did more rightly call the death of Lazerus a slæpe than death. C. But greate was the rude Ignorance of the disciples which vnderstode Christ to speake of naturall slæpe. For although it bee a metaphoricall speache, yet notwithstanding it is so commonly vsed in the

Scrip-

Scripture, that it ought to haue bene knowne to all the Iewes. *M.* And hee coulde haue rayſed vp this Lazarus, being abſent and a great waye, euen as he reſtoared the Centurians ſeruaunt, and the Rulers ſonne to health: but the conſideration of this myracle did ſo require that hee ſhould be preſent at the working of the ſame, leaſt anye occaſion might haue bene giuen to the wicked to obſcure his glorye: but that all men might know for a ſuretie, that this Lazarus which had bene deade fowre dayes, was rayſed vp by his preſence, voyce, and power. And for this cauſe, hee woulde not rayſe vp, neyther the ruler of the Sinagogues Daughter, nor the Widowes Sonne being abſent, but preſent. In the ende of the worlde alſo hee can rayſe vp all mortall men with hys power onelye, inſomuch that hee nede not deſcende to vs any more from heauen: but the conſideration of his glorye and maieſtie requireth the ſame, that ſo great a wonder may be wrought before the whoale worlde. Wee muſt alſo noate that the Lorde ſayde not, Let vs goe into Jury againe, but, I go to awake Lazarus out of ſleepe. Hee would haue his Diſciples companions with him in his iourney, but he woulde not haue them fellowes with him in the miracle. C. Here alſo hee commendeth his power in this, that hee ſayth hee will goe to rayſe vppe Lazarus: by whiche wordes hee ſheweth himſelfe to be Lord of death, when hee ſayth that hee rayſeth thoſe vp, whome hee reſtoareth to lyfe. Alſo ſeing by this worde (ſleepeth) hee noateth onelye the ſleape of the bodye, ſome doe verye fondelye drawe the ſame to mens ſoules.

Math.9.15. Luk.7.14.

12. Then ſaide his Diſciples, Lord if hee ſleepe hee ſhall doe well ynough.

M. The aunſwere of Chriſt containeth two thinges: Firſt for what cauſe hee muſt retourne into Jurye, although the Iewes were ſo cruell: Secondlye what hee woulde doe in Jurye: To the firſt the Diſciples make no aunſwere, but to the other they ſaye, If hee ſleepe hee ſhall doe well ynough: by whiche they perſwade Chriſt not to go into Jurye. And yet notwithſtanding they doe not ſubtilly wreſt the wordes of Chriſt to theyr owne commoditie: but becauſe they thought that hee had ſpoken of a ſleape, they redilye take the ſame as an occaſion to ſhonne the perill.

13. Howbeit Ieſus ſpake of his death: but they thought that hee had ſpoken of the naturall ſleepe.

M. The Euaungeliſt addeth the expoſytion of the wordes of Chriſt to declare the rudeneſſe of hys Diſciples, by which it came to paſſe that they vnderſtande not the meaning of his wordes. It ought therfore to ſeme ſtraunge vnto vs, if ſo bee ſome at the firſt doe not vnderſtande the Metaphoricall and parabolicall ſpeaches of the Lorde, ſeing the ſame hapened vnto them, which ought to haue vnderſtode them better by reaſon of theyr daylye familiaritye and acquaintaunce with the ſame. Notwithſtanding herewithall wee muſt conſyder, how that wee are more prone and readye to receyue and imbrace thoſe interpretations of the worde of God which ſeme to defende the imbecillitye of our fleſh, than we are to agree vnto thoſe thinges which with perill and danger ſerue to the ſetting forth of Goddes glorye. And herevpon it commeth that while wee gredely imbrace thoſe things which ſeme to agree vnto our fleſhe, we oftentimes miſſe of the true ſcence and meaning of the wordes.

A. When Jeſus hymſelfe ſpake of the excelency of his kingdome before his diſciples, by & by there aroſe a contention among them who ſhould be the greateſt: Math 14

and when hæ ſpake of the croſſe and of the cuilles which hæ ſhould ſuffer at the handes of the Iewes, they vnderſtode not what hæ ſayde.

14. Then ſayd Ieſus vnto them plainely, Lazarus is deade.

M. Becauſe they vnderſtode him not, and therefore aunſwered not to the matter, hæ ſpeaketh nowe that thyng plainely which before hæ had ſpoken obſcurelye. C. Great is the gwdneſſe of Chriſt, in bearing with ſo greate dulneſſe in his Diſciples. And verilye hæ did therefore diferre the time to endue them with more ample grace of the ſpirite, that they being renewed and chaunged in a moment, the myracle myght be the greater. *M.* They decerued to haue bene ſharpely reproued of the Lord (no leſſe than was Peter by him at a nother time) but becauſe this cowardlines was not in one or two of them aloane, Mat.16.25. but in them all, he dealt more gentlye with them, and inſtructeth them by a more playne and manifeſt ſpeache in the truth, that they myght nowe haue leſſe cauſe to doubt. A. And this hee did to teache vs alſo, by his example not to reiect ſuch Diſciples as are yet rude, ignorannt, and carnall, but gentlye to beare with them, vntyll ſuche time as they haue attayned to more knowledge of the truth.

15. And I am glad for your ſakes that I was not there, becauſe yee maye beleeue: neuertheleſſe let vs go vnto him.

C. He meaneth that this abſence was profitable for them, becauſe hys power ſhoulde not haue bene ſo manifeſt, if ſo be he had holpen Lazarus out of hande. For the nerer that the workes of God come to the ordinarye and common courſe of nature, the leſſe glorye they haue: the which daily experience teacheth to be true. For if ſo be he reache out his hand vnto vs at the firſt, we regarde not his helpe.

Therefore to the ende his diſciples might knowe that the reſurrection of Lazarus was verely deuine it was neceſſary that he ſhould differ the ſame that it might be paſte all mans helpe. Whenſoeuer therefore God doth ſuffer vs bæing ouerwhelmed with miſery, to ly and languiſhe, let vs knowe that he doeth it for our health.

{*Becauſe yee maye beleeue.*} R.

What is it ye ſhoulde beleeue? Fyrſte, that I am that very Chriſt, the Sauioure of the worlde, which rayſe the dead from the graue, that ſo ye maye be confirmed in that faith, by that myracle wich I am aboute to worke: Secondly that I am ready in the mideſte of afflictions, and doe care for your ſaluation when as ye your ſelues are Ignoraunt of the ſame. C. So that his meaning is not, that this was the fyrſt rudiment and beginning of faith in them but the confirmation of a faith alredy begon, as yet weake and vnperfect. Neuertheles he ſheweth that vnles God had declared his power they would not haue beleeued.

A. Here alſo we maye behoulde the fruite and ende of miracls. For miracls tend to this ende, that men may be won to the Faith or at leaſt may be confirmed in the faith.

{*But lette vs go vnto him.*} M.

To whome? To Lazarus, to a dead man: but what can be done to a dead man that one ſhould take a Iorny for him? A man that ſhould ſo ſpeake, might ſeeme to humaine reſon very fowliſh. But the ſonne of God ſpeketh another manner of thing when he ſayeth Let vs go vnto him. The comming of the ſon of God to a dead man

is not in vaine: for he bringeth life with him. In the end of the world he shal com to dead men and raise them vp to life, which the strength of mortall men could neuer doe.

R. Wee see also howe great care Christ hath for those which are his, Lazarus is sicke, dyeth, and feeleth not the helpe of Christe: but yet neuertheleſſe Christe speaketh of him, and is very carefull for him.

And his care is not in vaine. For Lazarus shalbe raised from death. *M*. The life commeth with speede to put death to flight.

16. Then sayde Thomas whiche is called Didimus, vnto hys fellowe Disciples, let vs also goe, that wee maye dye with him.

{*Then saide Thomas.*} R.

This exhortation of Thomas proceeded rather of rasheneſſe then of fayth. C. Hytherto the Disciples had gone aboute, to withhoulde Christe: and nowe Thomas is ready to followe, but without Faith.

At least he doeth not arme and comfort him selfe with the promise of Christe, to followe him ioyfully and with a good courage.

For these wordes Let vs also go that we maye dye with him, shewe that he rather despayred than beleeued, seeing they should haue bene assured of life. *M*. The Lorde sayde not, I goe to dye in Iury, but I goe to raise vp Lazarus. Thomas therefore should haue sayd, let vs go that we maye see the glory of God, rather then let vs goe and dye with him. Howbeit the pronoune Relattue (hym) maye be expounded as well of Lazarus as of Christ.

But if we expound it of Lazarus, then is it spoken Ironice, as yf he had sayde, What shall yt profite vs to goe thether except we cannot otherwise shewe the dutie of friendes than if wee dye with him.

But many, like better of another sence wich is, that Thomas refused not to dye with Christ. But this sprang of rashe zeale, because he ought rather to haue bene encouraged by the faith of the promise.

Moreouer in that he saith Thomas was called Didimus is not to bee vnderstoode, as though Thomas were his proper name, and Didimus his sir name. For the same which the grækes call Didimus, the Hebrues call Thomas.

17. Then vvent Iesus and found that hee had lyen in his graue fovvre daies allreadie.

M. The Lorde so appoynted his Iorny that he came to Bethanie the fowrth daye after the departure of Lazarus. It is likely that Lazarus was dead two days before Christ toke his Iorney, and that he spent other two dayes before he ended the same.

He might haue come sooner, but hee rather desyred to finde him dead than sicke and to haue lyen fowre dayes in the Sepulcher than two dayes, that he might the more euidently declare his deuine power: and therefore he would not come vnto Bethany before the fowrth daye after his discea se.

18. Bethanie vvas nie vnto Hierusalem, aboute a fifteene furlonges of.

C. The Euangelist dilligently prosecuteth those thinges which serue for the

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the certaintie of the storye. He sheweth how nere Jerusalem was to the village of Bethanye, lest any man should marueile that many of his frends came from thence to comfort the Sisters, whome the Lord would haue to be witnesses of the miracle.

For although they were moued hereunto by the duty of humanitie yet notwithstanding by the secrete counsaile of God, they were gathered there together for another ende, leste that the resurrection of Lazarus should be obscure and vnknowen, or should haue only domesticall witnesses.

By. Therefore God by his wonderfull counsaile and forsight chose this place, in the which the greatest miracles that euer Christe wrought was shewed that whether the Phariseis would or no, the very deede it selfe might proclaime and prowe Jesus to be the Sonne of the lyuing God.

C. But hereby appeared the wicked ingratitude of that people, who by and by forgot so manifest a shew token of the power of God done in so open and knowen a place in so great an assembly of men, and almoste at the gates of the Cittie.

Naye, the Jewes maliciously shutting their eyes would not see that which laye open before their eyes to be seene. And it is no newe thing, that those men which so greedely desyer miracles shoulde bee dull and senceles, when they come to the consideration of them. The distaunce betweene Hierusalem and Bethany of the which mention is made here, was lesse then two miles. For a furlong contayneth syr hondered fote, that is to saye, a hondered and fiue and twentie paces.

19. And many of the Iewes came to Martha and Marie, to comfort them ouer their Brother.

M. what manner of persones these Jewes were, we shall see in that which followeth.

C. Their only purpose was to comfort the sisters for their dead brother: but God (as we sayd before) had another purpose.

And hereby it doth appeare that the house of Lazarus and his sisters, was very sumptuouse and well furnished for entertainement. Also because it is a naturall thing, that the death of kinsmen and frendes should cause sorrowe and mourning, this duty of the which the Euaungelist speaketh is not to be discommended, except the same doe exceede. Gen.18.1 Gen.19.1 1.Ther.4

A. Necessary therefore is the exhortacion of the Apostle when he willeth the Faithfull not to exceede in bewaling the dead.

M. It is also to be noated that the Jewes knowing not howe to benefite the dead sought so much as they could to comfort the liuing. And this was the manner of the Church of the faithfull in ould time at their funeralls, but after that the spyrite of errors of superstitions, and of gaine crept into the mindes of the Bishopes and Prelates that which our Elders vsed to the consolation of suche as were aliue, was tourned to obsequi and helpe of the dead.

20. Martha, assoone as shee heard that Iesus was comming went out and mette hym: but Marie sate still in the house.

M. The Euaungelist goeth forward in the narration of the history. And hee beginneth the storye of Martha: whereby it doeth appeare that shee was principall in the gouernment of the house, eyther for that shee was the elder, or for some other cause.

In this Martha we haue an example both of hospitallitie and also of reuerence.

Martha met Christ both as a gheste and also as her Lord, and thus are we

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wont to goe forth and mæte our frendes to entertaine and welcome them frendly.

So Abraham and Lotte met and entertained their ghestes with Joy. So the Subiects goe forth to mæte with kinges and Princes. Fyrst of all therefore let vs be frendly in entertaining our frends and ghestes, and loyall with reuerence towards our elders and betters. C. Notwithstanding it maye be that Martha went forth of the house to mæte Christe that shæ might secretly entertaine him: because hæ had but lately escaped out of perill, and the fury of his enemies was scarsly appeased: which bæing a litle mittigated by his departure into Galile by the hearing of hys retourne againe might haue moze violently burst forth.

Gen. 18. i
Gen. 19. i

But Mary sate still in the house M

Mary knewe not of the comming of Christ, the which yf she had no doubt shæ wonlde haue gone forth with her sister to mæte him.

21. Then sayd Martha vnto Iesus, Lorde yf thou hadest beene here, my brother had not dyed.

M. It besemeth him which receiueth and entertaineth a ghest, to vse frendlye words in saluting and welcomming, that so be maye declare his good wil and frenly hart.

So Martha here speaketh vnto the Lorde and she beginneth with a complaynt: howbeit by this meanes shæ doeth modestly declare her mind. As yf she should saye, Thou Lorde by thy presence couldest haue deliuered my brother from death: yea thou canst do it yet: because God wil deny thæ nothing. And speaking thus shæ doeth rather followe her affection then kepe her vnder the rule of faith.

For these wordes, partely proceæded from Faith, but the affections of the mind were mixt therewith, which caried her yond her bonds. For in that she perswaded her selfe that her brother should not haue dyed yf so be Christe had bene present, where learneth shæ so to beleæue? verely, it was not conceiued of any promis of Christ.

It followeth therfore that she rather fulfilled hir owne desiers than obaied Christ It proceæded of Faith that she attributed vnto Christs power and great godnesse: but in that she perswadeth her selfe of moze than she had receiued oz heard of Christ she passeth the boundes of faith. For we must alwayes obserue the mutuall consent and agreæment betwæne the word and faith, lest a man perswade him selfe of any thing without the warraunt of Gods worde. Moreouer it may be that Martha leaned to much to the corporall presence of Christ. Therefore the faith of Martha being mixt with immoderate desiers, and not altogether fræ from superstition, could not perfectlye shine, only the sparkes thereof appeare in these wordes. Shæ reckened Christ among the men of God, whose prayers are heard and who obtaine many things at the handes of God. For yf so be shæ had had the true vnderstanding of hys power shæ would rather haue sayde, I knowe that nothing is impossible vnto thæ.

But the Lorde was not ignorant of this imperfection of faith in Martha and in others, neyther did he seuerely reiecte the same: but bare patiently with it, and when he sawe conuenient time increased the same. This mæknesse and, pacience the Apostle set before vs to followe, saying, him that is weke in the faith receiue.

23. Iesus sayde vnto her thy brother shall ryse againe.

M. The Lord made no aunswere to Martha complaining of his absence. For he rather desyered to shewe, the reason

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of his absence by the power of the raysing vp the dead man, than by hys wordes.

C. But the clemency of Christ is wonderfull who bearing with the infirmitie of Martha in those thinges aforesayd, of him selfe promised more vnto her then shee her selfe durst openly and precisely aske.

M. As if Christ should haue sayde Be of good cheare I knowe what thou wouldest haue, thou shalt haue thy desyer thou shalt receiue thy brother. Bv. Thou doest beleeue that I being a good man and one in the fauoure of God, can easily obtaine at his handes what I will yea if it were life for thy buried brother, but I promise now vnto thee, that thy brother shall arise againe by ỹ power of mine which I haue of the father. *M*. Al they haue to noate this word of consolation which are sorowfull for the departure of their friendes out of thys lyfe.

Let them bee perswaded that they beare this from the mouth of Christ, thy Father shall ryse agayne, thy sonne shal ryse againe, thy brother shal ryse again, and thy frend shall ryse againe. Moreouer in that he sayth not plainlie I wyll raise him vp, but He shall rise againe it is to be attributed to modesty and humilitie whiche the Lorde teacheth euery where.

24. Martha sayeth vnto hym, I knowe that hee shall ryse againe in the resurrection at the laste daye.

Againe Martha bewrayeth the weakenesse of her faith. For a weake faith loketh for nothing but common chaunce and fortune: but true faith hath not respect vnto common course but to Gods promise.

C. Here therefore the ereding fearfulnesse of *Martha* bewrayeth it selfe, in that shee doeth extenuate the saying of Christ.

We sayde a litly before that shee went farther then was mete, when by her owne fantasy she immagined a certaine hope to her selfe: and nowe shee is slipte into the contrary vice, who when Christ reched forth his hand vnto her, stode stil trembling.

Wherefore we must take heede vnto our selues lest we bering destitute of the word of GOD, ground our hope vpon this or that, when there is no cause: and againe least the Lord opening hys mouth, should finde our hearts to cloase and strayght shut. A. But we see that when Christ taught Martha she hearde him not without some fruite. *M*. For firste of all shee beleeued that the last day should one daye come. This faith the Children of this world do deride and mocke, who think that this worlde will continue and abyde for euer. Secondly shee beleeued that the resurrection of the dead should bee in the last day. This faith the Saduceis did not alowe, neither can humaine reason comprehend the same. And shee doth not only saye that the resurrection of the dead shalbe, but, I know that he shall rise againe in the laste daye, So Iob speaketh, I knowe that my redemer liueth, and that I shal rise out of the earth in the last daye.

Faith of ỹ resurrection derided by worldlings

M. And of the faith of the general resurrection of all men, shee taketh an argument of the speciall resurrection of her brother. After the same manner also let vs gather, All men shall ryse againe, Therefore I also shall rise againe.

They shall ryse againe to euerlasting lyfe which beleeue in Christ therefore I also shall ryse againe. God for Christes sake doth pardon and forgeue the penytent and beleeuing: therefore also he will pardon and forgeue me. God will not forsake those that trust in hym therfore he will not forsake me. God resisteth the proude, therefore he will resist the pride of Antichrist.

C. By this aunswere Martha would haue spoken more then shee durste hope for, by the wordes of christ as if she should saye, If so be thou speake and meane of

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the last resurrection, I doubt not but that my brother shall rise againe in the last daye, and vpon trust hereof I comforte my selfe: but I know not whether thou giue mée to vnderstande some greater matter yea or no.

25. Iesus sayth vnto hir, I am the resurrection and the lyfe: hee that beleeueth on mee, yea though he were dead, yet shall hee liue.

By. Nowe Christ more plainelye reuealing himselfe, sayth that he cannot onely by his prayers obtaine lyfe, but also that hée is the lyfe it selfe of all that beléeue, yea the liuing God, which can rayse from the deade, and preserue in life. *M.* Hée knewe that Martha hadde not as yet the true knowledge of him and that therefore shée thought of the resurrection as did the rest of the Iewes who although they beléeued that the same shoulde bée, yet notwithstanding by whose power the same shoulde bée, they knew not, because they wanted the true knowledge of Christ. Wherefore that hée might signifie vnto *M*artha, that hée was the rayser vp and quickener of deade men, by whome the resurrection of the deade shoulde bée, and whiche coulde also at that present, restoare hir deade brother vnto life, hée sayth, I am the resurrection and the life: B. that is to saye, the authour of resurrection, and lyfe, and that power of GOD to rayse and to quicken. As if hee shoulde saye, Why hast thou respect vnto the resurrection to come, concerning the which thou hast such an opinion, as though it were not to be wrought by my power? If thou knewest mée, thou wouldest also knowe that I haue power geuen mée to rayse vp and to quicken: and therefore wouldest nowe desyre mée to raise vp thy brother.

C. Therefore fyrst of all Christ affirmeth himselfe to be the resurrection and the lyfe: and afterwarde hée expoundeth boath partes of the sentence seuerallye. In the fyrst parte hée calleth himselfe the resurrection: because by order men are restoared from death, before they are in the state of lyfe.

And verilye all mankinde is ouerwhelmed in death. Therefore no man shall haue life, but hée which is fyrste risen from death.

So Christ teacheth himselfe to be the beginning of life: and afterwarde hée addeth that the perpetuitie of lyfe is the worke of his grace. And the exposytion which followeth straight after, sheweth plainely that hée spake of spirituall lyfe, as,

{ *He that beleueth on me.* }

Wherefore then is Christ the resurrection? because hée doth regenerate the Children of Adam which were alienate from GOD by synne, that they may beginne to leade a newe lyfe: of the which wée haue spoken in the fifte Chapter going before. And the Apostle Paule very notabelye interpreteth this place, in the seconde Chapter of his Epistle to the Ephesians.

Let them bable then what they liste which affyrme that men are prepared by the motion of nature to receiue the grace of God.

It is as much as yf they should saye that the dead walke. For whereas men haue lyfe, breath, sence, vnderstanding, and will, the same tendeth to destruction because there is no part of the soule which is not corrupted and maymed. And so it commeth to passe that death euerye where hath the vpper hande and kingdome.

Faith is the resurrection of the soule.

For the death of the soule is an alienation from God. Therefore they which beléeue in Christe, whereas they were deade before, beginne to liue: because Fayth is the spirituall Resurrection of the soule, and doth after a sorte animate the soule it selfe, that it maye liue vnto God, according to this saying, The dead shall heare the voyce of the sonne of God and they that here it shall liue.

It is a notable titel of faith verely, that Christ powring life into vs deliuereth vs from death. *M.* And that whiche Christ testifieth of him selfe, can belong to no other.

3. King 17 4 Kin 9.4.

We doe reade that holy men haue rayſed vp ſome from the dead: as Elias, and Elizeus. But yet none of them was the reſurrection and the life, but Chriſt only.

Rom. 15.17 1. Cor 15, 21.

26. And vvhoſoeuer lyueth and beleueth in mee ſhall neuer dye: Beleeueſt thou this.

The Lord Jeſus had ſpoken two things which he orderly expoundeth. He proued him ſelfe to be the reſurrection when hee taught that life is reſtoared to the dead by faith.

C. Now followeth the expoſition of the ſecond member, namely howe Chriſt is the life becauſe he neuer ſuffereth the life which he hath once geuen to decaye but preſerueth the ſame vnto the ende. For what ſhould become of men in ſo greate fragilitie of the fleſhe, if ſo bee they hauing once gotten life ſhould bee left afterwarde vnto them ſelues. Therfore it muſt needes be that the continual ſtate of life be founded vpon the power of the ſame Chriſt, that he maye finiſhe that which he hath begon. And the faithfull are therefore ſayde neuer to dye becauſe their mindes beeing renued with the incorruptible ſeede haue the ſpirite of Chriſt abyding in them, by whiche they liue dayly. For although the body be ſubiect vnto death becauſe of ſinne yet notwithſtanding, the ſpirite is life for righteouſneſſe ſake.

Rom 8. 10

2. Cor. 4.16

Yea though the outward man periſh, yet the inward man is renued daye by daye.

Death is a deliuerance from the ſeruitude of death. Iohn. 5.

And death it ſelfe is to them a certain deliuerance from the ſeruitude of death. R. There is no cauſe therefore whye they that beleeue ſhoulde feare and abhorre death becauſe they haue paſſed already from death to life.

{*Beleeueſt thou this*}

C. Chriſt ſeemeth at the firſte ſight to ſpeake therefore of the ſpiritual lyfe that he might withdrawe the minde of Martha from her preſent deſier Martha deſiring that her brother might be reſtored to lyfe.

Chriſt aunſwereth that he is the author of a farre more excelent lyfe becauſe by his heauenly power he quickeneth the ſoules of the faythfull. But there is no doubt but that he ſpeaketh of a double grace

Generally therfore there is no doubte but that he commendeth the ſpirituall lyfe, which he geueth to all thoſe that are his: but hereby he ment to geue a taſt of that power which he woulde afterwarde declare in raiſing vp of Lazarus.

M. And Chriſte knewe what Martha beleeued, and what ſhee beleeued not: he doeth not demaund therefore this queſtion to the end he might learn, but that he might drawe from her a confeſſion of that fayth which he knew to be in her at that tyme.

For it is not ynough for vs to beleeue with the hart but it is alſo required that we confeſſe that with the mouth whiche we beleeue with the harte. A. Furthermore Chriſte ſaith not, vnderſtandeſt thou this, But, Beleueſt thou this. For the miniſters of God cannot be vnderſtoode except they be vnderſtoode by faith.

27. Shee ſayde vnto him. Ye Lord, I beleeue that thou arte Chriſte the ſonne of the liuinge GOD, whiche ſhould come into the world.

M. It ſeemeth that Martha vnderſtoode not the wordes of Chriſt, and that ſhee knewe not that which ſhee ſayde ſhee beleeued namely, what it is to be Chriſt

the ſonne of God. Neuertheleſſe, there is no doubte, but that ſhe had that Faith in Chriſt, that ſhe doubted nothing at all of his wordes. C. And to proue that ſhe beleeued the ſame concerning Chriſt, as, that he was the reſurrection and the life, ſhe aunſwereth that ſhe beleeueth him to be Chriſt, and the ſonne of God: as in deede this knowledge comprehendeth in it ſelfe the ſum of all goodneſſe. For we muſt alwayes conſider to what ende the Meſsias was promiſed, and what office the Prophets alwayes gaue vnto him. R. And this confeſſion is lyke vnto that which Peter made in the ſixteene chapter of Mathew. C. And Martha in confeſſing him to bee the ſame which ſhoulde come into the world, confirmeth her faith by the Propheſinges of the Prophetes. Wherevpon it followeth, that we ought to looke and hope for a full reformation of all thinges, and for perfect felicitye at his handes.

28. And aſſone as ſhee had ſo ſayd, ſhee went her wayе, and called Marye her Siſter ſecreatlye, ſaying: The Maiſter is come, and calleth for thee.

Bv. Thus farre we hard the talke betweene the Lorde and Martha: and now followeth the communication betweene the Lord and Mary: the which although it be very ſhort, and conteineth nothing which hath not beene ſpoken of before, yet notwithſtanding it hath circumſtances annexed to it, which are neither to be contemned, nor yet vnprofitable.

C. And it is likely that Chriſt ſtode ſtyl without the village at the requeſt of Martha, leaſt he ſhould come among ſo great an aſſembly of men. For ſhe feared perill, becauſe Chriſt had but lately eſcaped the ſnare of death. Therefore leaſt the fame of his comming ſhoulde bee ſpread any farther, ſhe priuilye enformed her ſiſter of the ſame.

{*The Maiſter is come.*}

C. The name of Maiſter ſheweth, what eſtimation Chriſt had among godlye Patrones. Howbeit they haue not as yet profited ſo much as they ſhoulde haue done: and yet this was much that they had wholly addicted them ſelues vnto him as his Diſciples.

29. Aſſone as ſhee heard that, ſhee aroſe quickly, and came vnto him.

C. This ſodaine and ſpeedy comming of Mary to meete Chriſt, declareth no ſmall reuerence. *M.* There were many Iewes preſent which came from Ieruſalem, and ſate by very ſorrowful, that they might comfort her, ouer her dead brother. Shee leauing all theſe, ſo ſone as ſhee knewe that Jeſus was come, and that he called for her, made haſte without delaye to come vnto him, and not in vaine. For the Iewes brought nothing with them but wordes, with the which they could not ſatiſfy a ſorrowfull mind: but this Chriſt brought with him the reſurrection and the lyfe.

30. (Ieſus was not yet come into the towne: but was in that place where Martha mette him.)

Bv. Therefore he wayted for Mary, whome he commaunded to be called for, ſeeking for a conuenient place to worke the miracle, becauſe the graue was not farre from thence: for the cuſtome was then to make the Monumentes of ſuche departed this lyfe, by the hye wayes ſide. *M.* And in this that the Lorde would not goe into the houſe to eaſe and refreſhe him ſelfe, before hee had finiſhed the worke of the glorye of GOD, in rayſing vp Lazarus, for the which hee came: wee haue an example

set before vs to followe, that we also might execute and finishe those thinges which concerne the glory of God, before we doe any thing else: according to the saying of Christ, Fyrst of all seeke the Kingdome of God, and the
Mat.6.33. righteousnesse thereof, and all other thinges shalbe geuen to you.

He is scant a faithfull seruaunt to his Lorde, which seketh the refreshing of his body, and other priuate commodities, before those things which concerne the glorye and profite of his Maister.

A. The seruaunt of Abraham woulde
Gen.24.33 neyther eate nor drinke, vntyll he had faithfullye discharged his Maisters errande and message.

31. The Iewes then which were vvith her in the house,& cõforted her, vvhen they sawe Marye, that she arose vp hastely and vvent out, followed her, saying: Shee goeth vnto the graue,to vweepe there.

C. Although by the sufferance of Christ, Martha went home againe, that she might priuilye call her Sister from the multitude, yet notwithstanding the purpose of our sauiour Christ tended to another ende, namelye, that he might haue them witnesses of his miracle. This thing they thought not vpon: but it was no newe thing, ỹ men should be brought as it were out of darkenesse, by the secrete prouidence of God, to a place whether they minded not to come. M. For humaine matters are oftentimes so disposed by the purpose of God, that by the occasion of those thinges which we purpose to doe, we fall into those thinges which we neuer thought vppon.

C. They thought that Martha went to the graue, according to the manner of those which seke occasions to prouoke them to mourne. For this is a common faulte among men, that when the husbande hath lost his Wyfe, or the Wyfe her Husbande, the Father his Childe, or the Childe the Father, they by and by ambitiously seke by al meanes possible, to encrease their greefe: And many practised diuers sleights, and subtile meanes to this ende. Wherefore it was the dutye of these men to fetche backe Marye, least by the sight of the Sepulchre, she might be occasioned to mourne: but they durst not deale so sharpely with her, but bare with her intemperate greefe, and went with her. And thus oftentimes it commeth to passe, that their consolations & comfortes do lytle auayle, which doe to much flatter with their friendes.

32. Then when Marye vvas come vvhere Iesus vvas, and sawe him, shee fell downe at his feete, and sayeth vnto him, Lord if thou haddest beene here, my brother had not beene dead.

M. The Euangelist in saying, that Mary fell downe at the feete of Christ, expresseth the singuler affection of loue and reuerence, which she bare towards him. *R.* She is not afeard of the presence of the Iewes, whome she knewe, not to be very gratious vnto the Lorde, neither dyd she regard their friendship, which they declared in comming to comfort her, nor yet doeth she feare their iudgement: but as she bare a louing and reuerent heart toward the Lord, so she shewed her selfe in the sight of all men without dessemulation. C. And herby we gather that the Lorde was worshipped and serued in that house; far surpassing the common manner of men.

For although men were wont to prostrate them selues before Kinges and

Princes:

Princes: yet notwithstanding, because Christ in the outward shewe of the flesh had nothing that was kinglye and glorious, Mary fell downe at his feete to another ende. The which she would not haue done, except she had beene perswaded, that he had beene the son of God.

Lorde if thou haddest beene here.

M. Shee vseth the same wordes vnto the Lord, which Martha had vsed before. C. And although she seemeth in shewe to speake honourablye vnto Christ, yet notwithstanding, we shewed euen now, what faulte was contayned in these wordes. For the power of Christ, which filled and doeth fyll heauen and earth, ought not to be restrayned to his corporall presence.

33. When Iesus therfore sawe her weepe, and the Iewes also weeping which came with her, hee groned in the spirite, and vvas troubled in himselfe.

Bv. The Lorde aunswereth nothing to the complaint of Mary: For he had reasoned the matter sufficientlye with Martha, to whome he had promised notable thinges, as that it woulde come to passe, that Lazarus should be raised from death to lyfe againe. Wherefore, the tyme and occasion was nowe come, not to dispute farther of the resurrection, but to performe that which he had promised. B. Furthermore, when he sawe Marye altogeather in mourning, and the Iewes to mourne and weepe with her also, the present weeping so moued him, that he him selfe wepte also. B. Thus he did sorrow with those that sorrowed, and declared him selfe both to be a verye man, and also endued with true loue.

The cause of such affection the Euangelist expresseth when hee sayeth, that hee wept when he sawe Mary, & the rest weeping. Howbeit there is no doubt but that he had a farther respect, namelye, to the cõmon misery of mankind: For hee remembred the charge committed to him of the Father, and wherefore he was sent into the worlde, namelye, that he might deliuer vs from all euyll. This, as he did in very deede, so he would shewe that he did the same with the serious affection of the minde. Therefore hee going about to raise vp Lazarus, testifyed with groning in the spirite, with greefe, and with teares, that he was no lesse affected and grieued for our miserye, than if he had beene in the same him selfe. Christ lamented the miserye of mankinde.

For the sonne of God hauing taken vpon him our flesshe, woulde also of his owne accorde take vpon him our affections: that he might differre nothing from his brethren, but in sinne onely. And herein hee declared him selfe to bee our brother, that we might knowe that wee had such a mediatour as knoweth easily howe to haue compassion vppon our infirmityes, he him selfe hauing had experience of the same in his flesshe. Heb. 4.

If any man obiect and saye, Seeing the passions of menne are vicious, it is not conuenient that the Sonne of God should bee partaker of them with vs: Wee aunswere, that there is great difference betweene Christ and vs. For therefore our affections are vitious, because they exceede and haue no measure: but the affections in Christ, because they tended to the obedience of GOD, and did not exceede, were without blame or faulte. Question. Aunswere.

For if so bee thou compare his passions with oures, thou shalt find so great difference betweene them, as there is betweene fayre springing water, and foule dyrtye puddle.

Christ greatlye troubled him selfe, and was much moued, but so notwithstanding that he kepte him selfe within the compasse of his Fathers wyll.

Bv. To bee shorte when Saint Iohn sayeth: that Iesus groaned in his spirite, he meaneth that he was so moued in the

bowelles of mercye, that for the time he could not speake. This motion alway goeth before teares in such as are vehemently affected. For the like also we
Ge.43.30. reade of Ioseph, who being moued with compassion toward his brother sought where to wepe.

34. And sayde, where haue ye laide him? They saide, Lorde, come and see.

M. This is not to so be vnderstode as though Christ knewe not in what place Lazarus was buryed. For he, who being so farre of, knew without any mans report that he was dead, how coulde he also be ignorant of the place of his buriall? God forbyd we should suspect this in Christ: from whome no man can kepe him selfe howe secretely soeuer he be hyd. He demaunded therfore this question, not to learne, but to auoide the wicked suspicion of the Iewes, least hee might seme to doe any thing fradulentlye in this matter.

35. And Iesus wept.

M. These teares came in very good order and time before the miracle, that the infirmitye of the flesshe might be ioyned in this worke with the power of God, that if so be the diuine maiestye shewed in the rayling vppe of Lazarus should discourage any from comming to Christ, his weping, pittye and compassion might draw them backe againe: and also, that if so be any were offended at the infirmity of weping, he might be moued to beleeue in the Sonne of God, by his power in rayling vp Lazarus.

36. Then sayd the Iewes, Beholde howe he loued him.

37. And some of them sayde, coulde not hee whiche opened the eies of the blind haue made, that this man also should not haue dyed?

R. Parte construed the teares of Christ to the best, and part to the worst. C. And Saint Iohn describeth vnto vs a double iudgement concerning Christ: for these former sort which sayde, {*Behold how he loued him*} although they thought not so honorably of Christ as they shoulde haue done, as, attributing nothing vnto him but that which was humaine, doe notwithstanding speake more indifferently and modestly, of him than the other, who maliciously murmured against him, for that he dyd not saue and kepe Lazarus from death. For although they do commend the power of Christ, cõcerning the which the other sayd nothing, yet notwithstanding they do not the same without a certaine reproche. Hereby it doth euidentlye inough appeare, that the miracles which Christ had already wrought, were very well knowne vnto them: but the more filthy was their ingratitude, that they let not to make exclamation against him, because in one part he ceassed, and satisfied not their expectacion. After the same manner men haue bene alwayes vnthankfull vnto God, & are vnthankfull styll: Except he satisfye our desires in euery point, we fall by and by to murmuring and grudging, saying: Seeing he hath bene alwayes hytherto wont to helpe, why doth he now faile me? So we reade of the Israelites when they were in the desart, Can God also geue meate vnto his people in the wildernesse? Behold he stroake the Roche, so that water gushed out withal: and can he geue bread also? But this their murmuring prouoked the Lorde to anger, as we shal se, if we reade the three score and eightene Psalm, beginning at the nineteen verse.

38. Iesus therfore againe

groaning

groaned in him ſelfe, and came to the graue: It was a Caue, and a ſtoane layde vpon it.

C. Becauſe Chriſt came to the Sepulchre, not as an idle loker on, but as a wraſtler, which prepareth him ſelfe to trye maiſteries, it is no maruaile if he groane againe. For the violent tiranny of death whiche he went about to ouercome, was before his eyes.

M. There are ſome which thinke that this groaning proceaded of diſdaine, and diſpleaſure, becauſe the vnbeleefe, of the which we haue ſpoken, dyd offend him. But the former reaſon ſeemeth to bee more apte: namelye, becauſe he had more regard to the matter it ſelfe, than to menne.

M. We muſt alſo note here an example of patience. He aunſwered not the wicked ones, (as he might haue done; and as they deſerued) neither dyd he ceaſſe from finiſhing the worke which hee had begonne, becauſe of their mallice: but although he groaned in him ſelfe for the cauſe aforeſayd, yet neuertheleſſe hee goeth forewarde to the graue of dead Lazarus.

Let vs learne therefore in this place, not to aunſwere by and by to all ſpeaches of wicked men, nor to ceaſſe from doing the worke of God, eyther for the blindneſſe, mallice, reproche, ſclaunder, or ingratitude of wicked men, but conſtantlye to goe forewarde,

{ *It was a Caue.* }

A. Concerning the buriall of the faithfull, and the comlineſſe obſerued in the ſame, reade our expoſition vppon the fouretæne Chapter of Saint Mathewe, beginning at the twelfth verſe.

C. There follow diuerſe circumſtaunces in the rayſing vp of Lazarus, which doe more ſet forth the power of Chriſt, as, the time of fowre dayes, that the Sepulchre had a ſtoane layde vppon it, the which Chriſt commanded to be taken vp in the ſight of al men. For it foloweth,

39. Ieſus ſaide, take ye away the ſtoane. Martha the Siſter of him that was dead, ſaide vnto him, Lorde, by this time he ſtinketh: for hee hath beene dead fowre daies.

R. The beginning of the workes of God, as it ſeemeth fooliſhe, ſo alſo it ſeemeth to bee childiſhe. For, beholde hee whiche went about to rayſe vp a dead man, cõmaundeth the ſtoane to be taken away: as though by the ſame power of the worde, he could not remoue awaye the ſtoane from the dore of the Sepulchre, or could not bring forth the liue man through the ſtoane. Why then doeth he that which is greater, and committeth leſſe matters to others to be done? For afterward he commaunded others to loſe the napkins that were tyed about his face. *M.* He coulde in deede by the ſame power haue taken away the ſtoane, by which he went about to reſtore a dead man to lyfe: but hee thought it better to vſe their labour (about all ſuch lyke thinges,) which ſtode by, reſeruing onely vnto him ſelfe the power to rayſe vp the dead man. R. firſt, that ſo many as were preſent, might bee more aſſured witneſſes of the myracle: and ſecondlye to teache vs to hope well in matters that fall out contrarye to our expectacion. For whereas hee commaundeth to take away the ſtoane, it ſeemeth to argue ſome impotencye to bee in him: but the ſame impotencye at the leangth breaketh out and ſheweth it ſelfe mightye force and power.

{ *Lorde by this time he ſtinketh.* }

The infidelitye of Martha ſerued verye muche to the commendacion of the miracle.

For so the Worde is wont to turne euell into good, not by our diligence and labour, but by his most wyse dispensation.

M. This Sister confesseth that the dead Carkas doth sauour or stinke: affirming openlye the same to haue bene buryed fower dayes, that euery one might haue the power of Christ in greater admiration. For Gods glorye is oftentimes so set forth in vs, that by our miserye, corruption, infirmitye, and destruction, the maiestye of Gods power is made more manifest.

Acts 26.x. i.Cor.15.9. .Tim 1.13 So Paul, when he would commend the glorye of the grace of GOD which was shewed in him, with open mouth confesseth in diuers places, that he was a persecutour, and an aduersarye to the grace of God. C. Notwithstanding, that which Martha speaketh here, is a signe of distrust, as is sayde, because shee iudgeth the power of Christ to be lesse than it is: for, because nothing agreeth lesse with lyfe than corruption and stincke, Martha gathereth that there is nowe no hope of remedye. Euenso when prepesterous cogitacions occupy our mindes, God after a sort is driuen from vs, least he shoulde finishe his worke in vs.

Martha verilye, dyd so litle further the raysing of her brother, that for her, hee might haue lien for euer in the grave, because she being past al hope of lyfe, went also about to hinder Christe from rayssing him vp: and yet notwithstanding shee had nothing lesse in her mind.

This the imbecillitye of Faith bringeth to passe, that we being drawne this waye and that waye, might fight and contend with our selues. Martha lyed not, when shee sayde, I knowe that whatsoeuer thou askest of God, hee wyll geue it thee: but a confonnded faith doth lytle helpe, except the same bee put in vse when we come to the present matter.

Moreouer, in Martha wee maye beholde howe many defections of Faith there be euen in the best. Shee was the first that came to meete Christ: this was no small testimony of pietye, and yet notwithstanding, shee ceaseth not to set and laye stoppes and stayes before him in his waye.

Therfore that we may haue succesle vnto the grace of God, let vs learne to attribute vnto him farre greater power, than our sences can comprehend. And if so bee the first promise of God will not content and satisfye vs, yet at the least, when he confirmeth vs the seconde and thirde tyme, let vs be quiet and content, after the example of Martha.

40. Iesus saide vnto her, saide I not vnto thee, that if thou diddest beleeue, thou shouldest see the glorye of God?

M. By these wordes our sauiour Christ went about to erect and comfort the sorowfull minde of Martha, which was also weake in the Faith, and to direct & bring her to this, that she woulde with a stedfast and constant minde, haue onely regarde to the miracle to come.

C. And withall he doeth reprehend her distrust, for that she had not conceiued hope by the hearing of his promise. As if Christ should haue sayde, Bv. Thou doest obiect the stinke of the corrupted and putrifyed body, whereby thou doest gather with thy selfe that the stoane shalbe remoued from the graue in vain, and a waye made for him to arise which shall neuer come forth.

But the eyes of the faithfull must not bee fixed vpon this earth, and earthlye substaunce, neither must their eares be open to the reasons of flesshe, whiche alwaye rebelleth against God: it is necessarye to call to minde the worde of God, to remember his promises, haue them alwaies before thine eyes, and to leane and staye thy selfe wholye vpon them.

Remember Martha therefore my wordes. Hath that failed which I sayde vnto thee eueu nowe, that if thou diddest beleeue, by the death of thy brother, the glorye of God should be declared? Hath that failed which I promised vnthee saying, Thy Brother shall ryse againe?

Therefore

Therefore the ſtinke, putrifaction, and corruption, neyther doth, nor can hinder the glorye of God any thing at all. Onely, beleeue and thou ſhalt finde God true and omnipotent.

C. And by this place it doeth appeare that he ſpake ſomwhat more vnto Martha, than Iohn in wordes hath expreſſed: howe this ſame was the meaning of Chriſt when hee called him ſelfe the reſurrection and the life. When he ſayeth.

If thou diddeſt beleeue, thou ſhouldeſt ſee.

His meaning is not that the reſurrectiō of Lazarus, which was done to the glorye of God, depended vpon the fayth of Martha: but he ſeemeth rather to meane thus, that Martha had not ſeene the glorye of God, if ſo bee ſhe had beene voide of faith. Vpon iuſt cauſe therefore he ſayeth not, If thou beleeue, thy Brother ſhall riſe againe: but, Thou ſhalt ſee the glorye of God. C And that not onely becauſe faith doeth open our eyes, that we maye beholde the glorye of GOD ſhyning in his workes, but becauſe our Fayth maketh awaye for the power and goodneſſe of GOD, to offer it ſelfe vnto vs: as we maye reade in the fowre ſcore and one Pſalme, beginning at the eleuenth verſe.

So againe vnbeleefe ſtoppeth the acceſſe vnto God, and doeth as it were keepe his handes faſt ſhut: for the which cauſe it is ſayde in another place, Ieſus coulde
Mat.13.58 ſhewe no ſigne there, becauſe of their vnbeleefe. Not that the power of God is tyed to the wyll of menne: but becauſe they which doe withſtand the ſame by their wickednеſſe, ſo muche as they can, are vnworthy to haue him reuealed vnto them. *M*. He ſayeth, The glorye of God, when hee might haue ſayde, my glorye, (for it was meete that the Sonne alſo ſhoulde bee glorified by this miracle, as is ſayde before,) but Chriſt thought it better to vſe this modeſtye, that he might ſeeme rather to ſeeke his Fathers glory, than his owne: although his Fathers glorye and his, are alwaye ioyned togeather.

41. Then they tooke away the ſtoane (from the place) where the dead vvas laide. And Ieſus lyfte vp his eyes, and ſaide, Father I thanke thee, that thou haſt heard mee.

Then they tooke.

C. Nowe Martha being contented with this ſeconde saying, ſuffereth the ſtoane to be moued. She ſawe nothing as yet: but becauſe ſhe beareth that the ſonne of God doeth not commaunde the ſame in vain, ſhe willingly obeyeth him.

Where the dead was layde.

M. The Euangeliſt thought that he could not ſufficientlye inculcate the death of Lazarus, that thereby he might make the glorye o the power of Chriſt, which is both the reſurrection and the lyfe, the more manifeſt.

And Ieſus lyft vp his eyes.

Chriſt talketh with his Father before he commaundeth the dead man: and that he might declare that he talked with the Father, he lifted vp his eyes towardes heauen: Bv. tothe ende that by the very geſture of his body, he might declare to the ſtanders about him, that the ſame which he dyd, was by the power of God: who is the authour and geuer of all good thinges. C. This therefore is the ſigne of a good minde diſpoſed to praye. For, if ſo bee a man wyll truly call vpon God, he muſt be ioyned with him: the which cannot bee, except he be lyfted vp from the earth, and aſcende aboue the heauens. The which a man cannot doe by lifting vp his eyes onely. For the hypocrites alſo doe the like, who being

ouer-

ouerwhelmed in the fylthyneſſe of the fleſhe, do ſæme by lifting vp of their eies and by wrything of their faces to drawe heauen vnto them: but that which they do hipocritically, the children of GOD muſt do ſincerely. Notwithſtanding he which lyfteth vp his eyes towarde heauen, ought by his cogitacion to include God there, who being in euery place, fulfilleth both heauen and earth: but becauſe mens mindes cannot be frē from groaſe imaginations, but that they wyll imagine ſome groaſe and baſe thing to bē in God, except it be when they are lyfted vp aboue the worlde, the ſcripture calleth vs thither, and teſtifieth that the heauen is Gods ſeate. But this lyfting vp of the eyes is not ſuch a ceremonye that true prayer ſhall not bē acceptable without the ſame: for the Publican, no doubte, which loked downe to the grounde, dyd neuertheleſſe by his faith pearce the heauens: And yet this geſture is profitable, for it ſtyrreth vp men to ſēke God, and moueth the affections. For there is no doubte, but that Chriſt when hee lifted vp his eyes towards heauen, was rapte thyther with greate vehemencye.

Eſay.66.1.

{Father I thanke thee, } {that thou haſt heard me. }

Bv. The Sonne is not ſo heard of the Father as we are hearde, but after a more certaine ſpeciall manner. For the Father heareth the Sonne, that is to ſay, he is of the ſame wyl and power that he is of. The Sonne wylleth not any thing contrary to his father, neyther ſtādeth hē in nēde of any other forreyne, or, eternall helpe. C. Nowe therefore he beginneth with thankeſgeuing, when as he had aſked nothing: but although the Euangeliſt make no mencion that he prayed, yet notwithſtanding there is no doubte but that he firſt made his petition: for otherwiſe he coulde not bee heard. And it is verye credible that among thoſe groaninges, of the which the Euangeliſt ſpeaketh, he prayed.

Nowe hauing obtained Lazarus lyfe, hē geueth thankes to the Father.

And in that hē arrogateth not this power to him ſelfe, but attributeth the ſame to his Father, as receiued from him, he declareth him ſelfe to bē the Miniſter of the Father. For to frame him ſelfe to the capacitye of menne, one whyle he prouing, and confirming his diuinitye, challengeth vnto him ſelfe whatſoeuer belongeth vnto God: another whyle being contented with the perſonne of a man, he geueth the whole glory of the diuinitye to the father.

42. Howbeit, I knowe that thou heareſt me alwaies: but becauſe of the people which ſtande by I ſayde it, that they maye beleeue, that thou haſt ſent mee.

B. He was ſure already that his Father would at his requeſt, reſtoare Lazarus to life. Therefore that he might ſæme to doe all thinges by the wyll of his Father, he gaue him thankes.

C. And when he addeth that he knewe the ſame before, he ſo doeth, leaſt any man ſhoulde thinke, that he was in ſo ſmall fauour with the Father, that hē could not doe what miracles he woulde at the firſt, without ſtaye.

Therefore he declareth that there is ſuche a conſent betwēne him and the father, that nothing is denied vnto him: and that hee nēded not to haue prayed, ſēing he dyd that thing onely which hē knewe was commaunded to him of the Father: but to the ende it might the more euidently appeare vnto men that this was a diuine worke in dēde, he therefore called vppon the name of the Father.

B. To be ſhort, he geuing thankes vnto the Father in the preſence of the people, teſtified that hē wrought all

tvinges

thinges by the power of his father, that he is alwayes heard of the Father, and that his wyll and the Fathers wyll are all one. C. If any man obiect and say, Why then dyd he not rayse vp all those that were dead? We aunswere, that God by his wisedome and counsaile appointed so many miracles to be wrought and no moe, than should serue for the approbation & confirmation of the Gospel.

{*That they might beleeue*}

B. Let vs knowe that all the words and dedes of our saviour Christ belonged to this ende, that we might beleeue Jesus to be the sonne of God our saviour. They which stode by, might in some sort knowe the Father, and yet be ignorannt of the Sonne, therefore he prayeth before them, that they might knowe him to be sent of GOD, and to wyll his Fathers wyll, and also to be equall with him in power. For he
Mar.9.25. wrought other myracles also without prayer: as when he sayde to the Devell, come forth of him: and to the
Math.8.2. Leprouse man which sayde, If thou wilt
Math.9.6. thou canst make mee cleane, I wyll, bee thou cleane: And to him that was
Luk.7.8. sicke of the Pallsey, Aryse, take vp thy bed and walke: A. In lyke manner when he raysed vp the Widdowes sonne from death, we reade not that he prayed, but sayde onelye, Yong man
Mar.5.41. I saye vnto thee aryse: Neyther yet when he raysed vp Iayrus Daughter. Therefore althongh he could haue raised vp Lazarus with the wagging of his finger, yet notwithstanding, thus it behoued all thinges to be done, because of the people whiche stode by.

43. And when hee thus had spoken, he cried with a loude voyce, Lazarus come forth.

M. He woulde haue all men beare with what words he raysed vp the dead man, least any man should thinke that he dyd any thing superstitiously, or by magicall arte. Furthermore, it was also necessarye that they shoulde beare howe constantly, and without doubting with great confidence and authoritye, he commanded the dead man to aryse: and to this ende he cryed aloude.

C. And whereas he toucheth not the dead body with his hande, but cryeth onelye with a loude voyce, his power therein doeth more manifestly appeare: and withal he commendeth vnto vs, the wonderfull and secrete efficacye of his worde.

For howe doeth Christ restore lyfe vnto the dead, but by his worde? Wherefore in the raysing vp of Lazarus, he vsed a visible signe of spirituall grace, the which wee fele daylye by the science of Faith, in shewing his voyce to be a quickening voyce. R. As therefore he made the worlde by his worde: so by his worde he raysed the dead man: to the ende we might learne that the Gospell is the power of God to saluation, to all that beleeue. For as Lazarus being dead in body, was brought againe by the word to corporall lyfe: euen so we being dead in sinnes, by the word receiued, are restoared into the euerlasting lyfe of righteousnesse. Reade the fine and twentye verse of the fifte Chapter before.

44. And hee that was dead came forth bound hande and foote, with graue cloathes, and his face vvas bounde with a napkin: Iesus sayde vnto them, Loose him and let him goe.

{*And he that was dead.*}

Bv. This is a manifest declaration of the diuinitye, of our Lord and saviour Christ, that his power is not voyde and ineffectuall, but lyuely and quickening.

For

For nowe he perfourmeth that in verye dæde which he had ſpoken before, namelye, that he is the reſurrection and the lyfe. For ſo ſone as Lazarus, which was dead and buryed, heard the voyce of the Sonne of God, he came forth ſound and whoale in body.

And his face was bound with a napkin.

C. The Euangeliſt maketh mencion of Graue cloathes, and the napkin, to the ende we might knowe that Lazarus came forth of the Sepulchre, euen as hee was layde in the ſame. Alſo the Iewes retaine this maner of buriall at this day, wrapping the body in one peece of Linnen, and the head with a towell or napkin ſeuerall, as we maye reade in the nineteene Chapter folowing.

Graue clothes, is all the ritches we carrye out of this world with vs. 1. Tim. 6. 7.

Bv. And whereas Lazarus came forth bounde hand & foote, all new writers almoſt thinke it to bee done by a newe miracle. But hereby we may gather and ſee what Ritches wee carrye forth of this worlde with vs, namelye, our wynding ſheete, and graue cloathes: according to the ſaying of the Apoſtle, VVee brought nothing into this worlde, neyther maye we carrye any thing out of the ſame.

Looſe him, and let him goe. C.

This was alſo commaunded to bee done, to amplifye the glorye of the myracle, that the Iewes might feele with their handes the worke of God whiche they ſawe with their eyes. R. For hee whiche had put awaye death with the power of his worde, coulde eyther haue made the graue cloathes to haue fallen of by their owne accorde, or elſe that Lazarus ſhoulde haue vnbounde himſelfe, but Chriſt would haue the handes of the ſtanders by, to be witneſſes of the miracle. But to ridiculous are the Papiſtes, who vpon this place ground their auriculer confeſſion. Chriſt (ſaye they) would haue Lazarus, after he had reſtored him to life, to be loſed by his Diſciples: therefore it is not ſufficient for vs to be reconciled vnto God, except the Church alſo forgeue vs our ſinnes. But whereuppon doe they define and gather that the office of looſing Lazarus was inioyned the Diſciples. We rather gather by the tert that it was enioyned the Iewes, to the ende they might haue all ſcruple of doubting taken from them.

Auriculer confeſſion.

A. Therfore this place ſerueth no more their turne to auriculer confeſſion, than doeth that other of the tenne Lepers in the ſeuentéene Chapter of Luke: the which alſo they haue wickedly abuſed.

45. Then many of the Iewes, which came to Marye, and had ſeene the thinges which Ieſus dyd, beleeued on him.

Bv. As in the former Chapters, it hath diuers times appeared howe the world is affected at the workes of God, and at the preaching of the goſpel, ſo the ſame apeareth to vs againe in this preſent Chapter. For ſome obey Gods calling, receiue the holy inſtitucion of God, and iudge rightly of Gods workes: euen as dyd theſe men, who ſeeing the wonderfull miracle, beleeued Jeſus to be the Meſsias. But otherſome beleeue not, obey not the workes and wordes of the Lord, but doe rather ſpeake euell of the ſame, betraye the ſame, and goe about with all their ſtrength, to obſcure and ouerwhelme the manifeſt trueth. M. Many beleeued, but not all, becauſe all were not choſen to life. C. Therefore Chriſt dyd not ſuffer the miracle which he had wrought to be without fruite: becauſe by this meanes he brought ſome vnto faith. For there is a double vſe of myracles: namelye, that they maye eyther prepare vs vnto faith, or elſe maye confirme vs in the ſame. The former vſe, the Euangeliſt noteth here. For his meaning is that they of whome he ſpeaketh wondered, & reuerenced the deuine

power

power of Chriſt, that they might be his Diſciples: otherwiſe the bare miracle could not ſuffice vnto faith: Therefore by the worde (Beleeued) in this place we ought to vnderſtande nothing elſe, but the docillitye and redineſſe to imbrace the doctrine of Chriſt, as we haue ſhewed before. Therefore the Iewes which came to comfort Mary, and were brought vnto faith by this ſigne, receyued thereby no ſmall conſolation.

46. But ſome of them went theyr wayes to the Phariſeis, and told them what Ieſus had done.

M. Here the nature and diſpoſition of peruerſe and obſtinate perſonnes is diſcribed. They had ſeene no other thing nor leſſe than the reſt of the Iewes, who began to beleeue in Chriſt, becauſe of ſo notable a miracle: but when they had ſeene the verye ſame, they were ſo farre from beleeuing, that becauſe of them they went about to betraye him.

C. In the which appeareth deteſtable ingratitude, or rather horrible madneſſe. Whereby we gather howe blinde impietye is. The reſurrection of Lazarus ſhould haue mollified their ſtoany harts: but there is no worke of God, which the impietye of their poyſon, doeth not infecte and corrupt with bitterneſſe. Therefore to the ende men may profite by the miracles of God, it is necellary that theyr heart be purged: For whoſoeuer haue not the feare of God, although they ſee heauen and earth confounded togeather, wyl not ceaſſe by ingratitude to reiect wholeſome doctrine.

So a man maye ſee at this daye many of the frantike enemies of the Goſpell to fight againſt the mightye hande of God: requiring notwithſtanding miracles at the handes of the Miniſters of Gods worde: but to no other ende than by obſtinate reſiſting to ſhewe them ſelues to bee monſters of men.

M. A man ſhall finde alſo many, who after the enſample of theſe wicked ones, being eyther ſtyrred vp by enuye, or elſe moued to pleaſe others, doe report thoſe thinges which in them ſelues are good, and can not be blamed, to wicked men, that they maye prouoke them more and more to lye in wayte for good men.

C. And they brought newes of the myracle vnto ỹ phariſes, becauſe they were bytter enemies of the Goſpel. R. They were the inſtrumentes of Sathan, to whome Chriſt was the ſauour of death vnto death, the ſtombling ſtoane, and the rocke of offence.

47. Then gathered the highe Prieſtes and the Phariſees a counſayle, and ſayd, what do we? for this man doth many myracles.

M. The chefe Prieſtes and Phariſees, being in outwarde ſhewe, the Prelates and chiefe pillers of the Iewiſhe Religion, hearing of ſo notable and wonderfull a myracle, and hauing regarde to theyr name, dignitye, and eſtimation, ſought meanes and wayes to hynder the glorye of Chriſt, and to defende their Lordſhippe and gouernment whiche they had ouer the people of God.

C. Verylye, if they had not beene more ſenceleſſe than brute Beaſtes, they would haue geuen ſome reuerence towarde Chriſte, after ſo notable a declaracion of his diuine power: but nowe they gather them ſelues togeather and take counſayle howe they may ouerthrowe the glorye of GOD, the ſight whereof ought to haue made them abaſhed,

{*What doe wee?*} Bv.

As the wicked in all theyr affayres, are vncertayne what to doe, amazed,

and

and confounded; euenso their counsailes are not without greate care and trouble

C. In these wordes they seme to accuse their owne sleuth and negligence, as yf they should say that Christ by their forbearannce, had more fame and glory whereas it laye in them to hinder the same. This is the confidence and trust of the wicked, by which they perswad them selues that they can do all thinges: as though it were in their handes to doe what they list.

For this man doth many myracles.

B. Wchoulde here howe monsterouse mad impietie is. They acknowledge that he doeth such signes and wonders that no man can deny but that he hath power ouer lyfe and death: and yet they consyder not that if they withstand hym they shal labour in vaine. Therefore very obstinately and wilfully they prepare them selues to oppresse the glory and power of God, which shyned in the myracles of Christ. But God in the mean time is not a sleepe: for although he let them alone for a tyme, & laugheth their foolish arrogancie to scorne, yet notwithstanding at the length he powreth vppon them the full measure of his wrath: as we maye reade in the twelfe verse of the second Psalme. *M.* But what needed they to gather a counsaile when as they had already not only among themselues, but also by a publique Edict, condemned the doctrine of Christ

John.9.22 But impietie though it be ouercome a hoondered times yet notwithstanding it will not gene place vnto the trueth of God.

48 If we let hym scape thus, all men wil beleue on him and the Romaines shall come and take awaye both oure roome and the people.

M. These men thought that it was by their permission that Christ wrought so many miracles, and that it laye in their handes to staye him from working the same. C. If so bee Christ had beene a deceiner, their office had beene to withstand him, least shee should drawe away the sheepe from the Lordes foulde: but in confessing his miracles, they plainlye inough declare that they care not for God, whose power they so securely and disdainfullye contemne.

All men wyll beleeue on him.

R. As if they should saye, If so be we winke at his doinges, all Iewry wyl account him for a king and the Messias.

M. Is faith then such a matter, that it requireth the high Priests & Magistrats to fauour the same? Naye verily: for although ye should go about by violence to constraine men to beleeue in Christ, yet neuertheless all men would not beleeue in him. Faith in Christ dependeth vpon election, & Gods calling, which no mortall men can restraine. O ye blind guids, al men were not elected to this Faith: and therefore there was no cause why ye should feare, that although ye dyd so suffer Christ, all men woulde beleeue on him.

Faith dependeth on election and Gods calling,

And the Romaines shall come.

C. These men to couer and cloake their wickednesse, pretende a loue and care to wardes the common wealth, and profite of their countrey.

But they specially feared least their cruell gouernement should decaye: yet they faine to bee careful for the Temple, for the worship of God, for their countrey, and for the state of the people.

Before they confessed that Christe wrought many Myracles: and nowe they are afearde of the Romaines, as though the power of GOD were not sufficient for their saftye, whiche playnlye declared it selfe in those myracles.

Lyke

Therfore the Euangelist geueth vs to vnderstande, that the cause of their consultation was the perill whiche was at hand.

B. And this pretence of the enemies of Christ, had some shew of trueth, because they had suffred alredy many thinges at the handes of the Romaynes, for diuers seditions and rebellions.

Therefore they would haue it seme, that it would come to passe that all the people would beleue on the Lorde, and to receiue him for Christe and the Messias, and make hym a king: & that then the Romaines would come, and besege the Cittie, and carrye away the people captiue.

Thus impyetie alway findeth somewhat that hath some shew of profite, to beguile the simple withall.

C But that is an vntoward consultation to avoyde perills, whiche cannot be shunned vnlesse we forsake the right course.

Firste we muste seke what the Lorde commaundeth, and what he wyll haue done: this we ought to do what successe soeuer we haue.

But these men seke to destroye Christe lest any inconuenience happen, if so be they suffer hym to procede as he hath begonne.

But what if hee be sent of God? will they reiecte the Lordes Prophet to haue peace with the Romaines?

These and such lyke are their counsailes which do not truely & with their whole harte reuerence and feare God.

They make no accompt what is mete and right to be done, because they hange onely vpon the ende and successe. And this is one way to haue godly deliberation: first to seke what is pleasant vnto God: secondlye to followe without feare what so euer he prescribeth to be done and not to be dismayde with anye fere, though we be be set with thowsand deathes. For we muste not frame our actions according to euery puse of wind, but according to the wyl of the almighty God.

Who so euer securely contemneth perils, and simplye obayeth God, shall haue at the length happy successe. For aboue the hope and expectation of all men, God blesseth that constancye, which is founded vpon the obedience of his word, but the wary aduice and diligence of the wicked and vnbeleeuing shall haue suche cupll successe, that the more fearefull they are, ỳ more they ensnare thẽselues.

M. For such is the condition of worldly wisedome, that seking to be wise and warye, it gathereth amis and saith, yf we suffer this, and this, then this and that shal happen

But the chance of this Die fel otherwise yf so be all men had beleeued in Christe, the Romanes had not come, but because through vnbeleefe they rebelled againste God, and knewe not the time of their visitation: and afterward they rebelled against the Romaines, not for Religion but for tributs sake it came to pas by the iust Iugement of God, that they were spoyled of the Romaines, and loste the Cittie Ierusalem with the whole countrye.

Thus, is the wisedome of this worlde made folishnesse in Gods matters, that it might thereof be a feare of destruction, whereof saluation might be gotten and might therby seke saluation, wherby nothyng is gotten but vndoubted destruction. Pro.10.24

C. And thus we se that to be most true which is spoken by Salomon.

That happeneth to the wiked man which he most of all feareth.

C. Moreouer in this Historye we haue a liuelye discription of the forme and manner of our age.

They which desyre to be counted prouident and circumspecte, haue alwaye this one songe in their mouthes, that there muste be alwayes a care had for the common tranquillitie, and that the nouation which we seke, wanteth not many daungers.

And after they haue shewed their spight and enuy againste vs, they can finde no better way to withstande all troubles than to bury Christ.

As though all things ſhould proſper wel with them, notwithſtãding their ſo wicked contempt of Gods grace; when they ſeke to ſtaye and pacefye troubles, by aboliſhing the doctrine of ſaluation.

But that which the wicked feare ſhall happen vnto them, as we ſayd before.

By this worde (Rome) it is vncertaine whether they meane the Temple or the country.

In both they feared their ſafety. For the Temple beinge ouerthrowne the Sacrifices ceaſed, the ſolemne worſhip of God, and the inuocation of his name.

Therefore if they had any care for Religion, it was meete that they ſhould be carefull for the Temple.

And this might nowe moue them greatly to defend the ſtate of the Church leſt they ſhould be carried agayne out of their Land.

They remembred as yet the exile of Babilon, which was the ſeuere punniſhment of God. They gather therefore, that excepte Chriſte be deſtroyed, the ſtate of the Church cann ot be in ſafety.

49. And one of them named caiphas, being the hihge Preiſt that ſame yeare, ſaid vnto them, ye perceiue no thing at all.

50. Nor conſider that it is expedient for vs that one man dye for the People, and not that all the people periſhe.

M. The auctorytie of this high Prieſte is therfore ſpoken of by the Euangeliſt, that we might know what moued other to conſent and agree vnto hym.

He was the highe Prieſte for the ſame yeare. Wherfore he might eaſely draw others vnto his opinion.

C. But he doth not call him the highe Prieſte for the ſame yeare, becauſe it was a yearely office onelye: but becauſe the ſame beinge bought and ſoulde, was geuen to diuers men contrarye to the preſcript of the Lawe.

God woulde not haue that honorable office to be ended, but by the death of a man, but all thinges being out of order and confounded it came to paſſe that the Romaynes at their owne pleaſure placed & diſplaced the Prieſtes. M. Therefore this highe Prieſte according to his pontificall maieſtie thus ſpake. Fyrſte of all therfore he condemneth the reſt of ygnorannce and want of foreſight, in that they knowe nothing neyther conſyder what was expediente for the order of Prieſthood, ſecondly he geueth his owne Judgment what is profitable for them and neceſſarye for them to doe.

C. And laſtely propoundeth vnto them on only remedy to be in ſafety, which muſt com by killing an innocent.

Bv. He thinketh it beſte not to conſult longe, but to deſtroye Ieſus out of hand: for (ſaith he) it is better that one ſeditious man ſhoulde periſhe, than that a great nomber ſhould (he beinge ſafe) be ouerronne by Warre.

C. Behould into what wickednes they burſt forth, who without the feare of God take counſell rather of fleſhe and bloude, than of the worde of God. For the wordes of Caiphas are as muche in effecte as if he ſhoulde ſaye, that the wrathe of God muſte bee prouoked that they maye haue proſperous ſucceſſe in all thinges.

Wherefore let vs hereby learne neuer to ſeperate that whiche is profitable from that whiche is lawfull, when as we can lokę for no good or ioyfull thinge, but onely from the bleſſinge of God, the whiche is promiſed not to the wicked and Rebelious, whiche ſeke for helpe from the Deuyll, but to the faithfull, who ſymplye walke in his wayes.

A. Wicked therefore and deuiliſhe is this counſaile of Caiphas.

51. This ſpake he, not of hym ſelfe: but beinge hye Prieſte that ſame yeare, he propheſied that Ieſus ſhoulde dye for the people.

C. The Euangeliſt ſpeaketh this, not as though Caiphas ſpake by chaunce, he knewe not what him ſelfe: (for he ſpake accordyng to his owne proper ſence) but the Euangeliſt geueth vs to vnderſtand that his tongue was guided by God, becauſe God had a deeper matter to vtter by his mouth, then came into his mind.

B. For he ſpake by the inſtinct of God, though vnwittingly. C. Caiphas therfore was at that time as it were double tounged. For he vttered his wicked and cruell purpoſe of killing Chriſte, whiche he had conceiued in his mind.

But God tourned his tongue another way, that in a doubtfull ſpeach he might vtter a propheſie. For God would haue a Heauenly Oracle to proſede out of the pontificall and Prieſtly ſeat, to the ende the Iewes might be free from excuſe.

For although amonge that great aſſembly no mans concience was touched, yet notwithſtandinge they felt afterwarde that their blindnes was not to be forgeuen. And ỳ impiety of Caiphas did not let but his tongue might be the inſtrument of the holy Ghoſt: becauſe God had more reſpect to the Prieſthode which he had appointed, than to the perſonne of men.

Num, 23 After the ſame manner he bleſſed his people by the mouth of Balaam, whom he had endued with the Spirite of propheſye.

B. For as God ordayneth and chooſeth good and godly Maieſtrats, that by them he maye worke many notable thinges, euen for as muche as he hath the hartes of al men in his hands, yet notwithſtanding ſpecially he is wount to moue the hartes of thoſe men as we may reade often times in the holy prouerbs. Herevppon oftentimes they do & ſpeake vnwittingly thoſe thinges which belong to another manner of ende, then they ar done or ſpoken by them, and do bring an other maner of matter to paſſe than euer they thought vpon.

Kings hartes are in the hand of god

We are al the inſtruments of God, but ſpecially they which are in auctoritie: God therefore worketh muche more by them than by others. Wherupon alſo they are called Godes, and the ſonnes of the moſt highest. Pſal, 82, 6

M. Here by we gather that the gifte of propheſie is geuen not onely to good men but alſo to the reprobat being ſet in publique office: euen as oftentimes it is permitted to the wicked to worke Miracles, as we may read in the ſeuenth Chapter of Mathew. So alſo we reade of Saule, who beinge annoynted with the kingly vnction by Samuell, began to propheſie with the reſt of the Prophets. Propheſye cõmeth out of ỳ mouth of wicked men ſometime. 1, Kin, 10, 10

B, But as Caiphas vnderſtode not his propheſie, ſo other Reprobates alſo, by whom God reuealeth his miſteries, vnderſtande not thoſe thinges whiche they ſpeake, but geue onely a ſounde without a minde: whereas the godly alwayes vnderſtande ſo muche of thoſe thinges whereof they propheſy, as is requiſit for their ſalnation, and neceſſary for the office which they diſcharge.

C. Moreouer very fonde are the Papiſtes, and to ridiculous, who gather herevppon, that we muſte counte for an Oracle whatſoeuer it pleaſeth the Biſſhop of Rome to bable.

Firſt if we graunt vnto them, that whoſoeuer is a high Prieſt, is alway a prophete, yet notwithſtanding of neceſſitye they muſte proue that the Biſſhop of Rome is created by the commaundement of God.

For the Prieſthod of one man is quight abolyſhed by the comminge of Chriſte, neyther do we reade that God at anye tyme after that had appoynted one man to gouerne the whole Church.

Secondlye, if we graunt vnto them that the office and honour of the high Priste was translated to the Byshop of Rome, let vs see what it profited the Priestes, that they imbraced the prophesie of Caiphas to subscribe vnto his iudgemente they conspire the death of Christ.

Be such obedience farre from vs, which should draw vs to horible Apostacy, in denying the sonne of God.

Caiphas blaspemeth and prophecieth with on voyce: they which obai his word do contemne the prophesie and imbrace the blaspheme. That the lyke happen not to vs, let vs take hede that we heare not the Romish Caiphas.

That Jesus should dye for the people. B.

This prophesie of Caiphas is the summe of al prophesies, namely, that saluation commeth to the electe by the death of Christ.

M. The Iewes dyd put Christe to death to get honor to them selues: but Christe dyed that by his death he might redeme the world.

52. And not for the people onely, but that he should gather together in one, the children of God that were scattered abroade.

C. First of all the Euangelest sheweth that our saluation doth consiste in this, if Christ do gather vs together in one.

For so he reconcileth vs vnto his Father in whom is the well of life. Wherby we gather that mankind was dispersed and alienate from God, vntyll suche time as the Children of God were gathered together in one vnder Christ. Psal. 36.9.

Thus the communion of Saints, is the preparation to euerlasting lyfe: because al they abyde in death, whom Christ gathereth not vnto the Father, as we shall se in the 17. Chapter followyng.

Paule also teacheth that Christe was therfore sent of God, that he might gather together what so euer thinges were in Heauen and in Earth Ephe.1.10

Wherefore that we may enioy the saluation which Christ hath brought al disagrement taken away, we must be at one with God, with Angels, and among our selues.

The cause and pledge of this vnitie, was the death of Christ, by which he brought all thinges to him selfe: but we are gathered dayly by the Gospel into the shepfould of Christe. The Euangelist also meaneth that the reconcillyation which Christ made is extended also to the Gentiles. R. For euery one that trusteth in him shal not be confounded.

There is no difference betwéne the Iewes and the Greeks: For there is one Lord of all, who is ryche to all that call vppon him. Rom.10

For Christ gathereth the dispearsed sonnes of God togetherin one spirituall body, and not into a corporall bodye.

For there is one faith, one bodye, and one spirite, euen as ye are called in one hope of your callyng: one Lord, one faith and one Baptisme. Ephe.4.4

Therefore althoughe the godlye are by distaunce of place farre asunder, yet notwithstanding they are alwayes gathered together into one in the Lord.

C. But how are they called the children of God, who being miserably dispearced and in error, were the enemies of God.

Although they were by error ỹ enemies of God, and nothing lesse then Sheepe, yet notwithstandinge in harte and mind, they were the Sonnes of God.

Therefore he calleth them Sonnes of their election, before they were called, who at the last by faith beganne to be manifested both to them selues and also to others.

A. Concerning the which reade the sixteene verse of the. Chapter goyng before.

53. Then from that

day

daye forth they tooke counsaile tegether to put him to death.

Bv. There sæmed to be Juste and Lawefull cause found, for the which Jesus as the common troubler of the whol country might be put to death. Therefore nowe they sæke occasyon euery howre that they might put the same in execution whiche they sæmed to haue wysely consulted of. By which is to bee noated the nature, bouldnesse, and perseueraunce of the wicked in a matter once cruelly begon. A. For what greater crueltie and madnesse can there be deuised, than when the members with one consente sæke the destruction of ỳ heade.

Yet notwithstanding wee sæ also at this daye that the counsailes of men tend to this ende that the trueth of God maye be oppressed (which al men ought to desyer) specially of those which haue the chiefe seate in the Church.

54. Iesus therefore walked no more openlye amonge the Iewes: But wente hys waye thence vnto a countrie nye to the wildernesse into a Cittie which is called Ephraim, and there continued with his Disciples.

{Iesus therfore walked no more openly.} C.

The Euaungelist sheweth that Christe fled againe, when hee perceiued the fury and madnes of his enemies against him. Notwithstanding let vs note that he did not so flee that he might forsake his Fathers calling: for he sought nothing else but to tarry the appoynted howre of his death that he might then willingly suffer the same. M. Moreouer to walke openly among the people belongeth vnto them who walke innocently and vnblamable: euenas they walke secretlye whose consciences accuse them and cannot abyde the light, but eyther for shame or for feare of the Magistrate lurcke in darcknesse.

This commeth to passe among that people wher Justice and true Judgment is shewed: but where iniustice and tyranny is exercised, there it is otherwise they which do euel there, walke openly, they which leade an innocent lyfe, and liue godly, are constrained to walke secretely.

This happened to Christ the most holy of all men, as maye appeare in other places and that not among the Gentils but among the Iewes that is to saye among the people of God. What marueile is it then yf so be it be not Lawfull for a Christian to walke openly among Christians, for the tyranny of wicked Princes and magistrates. A. But in what state were the Iewes then, when ỳ true light of righteousnes forsoke them.

{Into a Cittie}

M. Christ went not now into the wildernes, as he did at the beginninge of his preaching, but into the Cittie nere vnto the desert.

Strayght after Baptisme he wente into the wildernes but he did so at that time for another consideratiõ, as because of the conflict which he should haue with Sathan the tempter. But he at this time so shonned the company of the wicked, that he did not abstaine from helping others that were more sounde, and from preaching the trueth. For he came not to dwel among beastes but among men, for whose saluation he also dyed. So, hee sayde not to his disciples, If they persecute you, flee out of one Cittie to the beastes into the wildernesse, or the mountaynes but, flee into another Cittie, Let the ministers of Christ followe this example in the tyme of persecution: for thus did the Apostle Paule and the reste of the Apostles. Mat. 4.1. Mat. 23. Acts. 9.29.

{Which is called Ephraim} C.

The name of the Cittie which the Euangelist here putteth downe vnto vs was eyther then fally pronounced, or else newe.

For we knowe howe the language was altered after the exile, into Babylon, and the Citties and townes also: insomuche that it is no mercile yf so bee certaine places be reckoned vp, of whose antiquitie we haue no knoweledge.

{And there continued.}

C. The Euangelist here calleth not all those his Disciples whiche receiued his doctrine, but which daily attended vppon hym, and were companions with hym in dyet and fare: A. Whome hee had chosen from the time that he first began to teach and retayned with him in the time of his persecution. Wherupon in Luke he promised them a large reward when he sayd, you are they which haue abidden with me in my temptations.

Luk,22,28 And I appoynte vnto you a kingdom as my Father hath appoynted vnto mee, that yee maye eate and drink at my table in my kingdome, and sitte on seattes Iudging the twelue tribes of Israell.

55 And the Ievves Easter was nye atte hande: and manye wente oute of the countrie vp to Hierusalem before the Easter to purifie themselues.

Bv. After that John had declared the cause, and frute of the Lordes passion, he also declareth the time of the same of the which we haue spoken at large in the Deut,16,15. twenty fire Chapter of Mathew. It was not Lawfull to celebrate this feast but in the holy Cittie according to the prescript Lawe. There came therefore a great multitude of people out of Galile out of Palestine, and out of all Jewrie and out of other partes of the kingdome of Israell, to celebrate this feast of passouer.

{To purifie them selues.}

C. This was not precisely commaunded that they should purify them selues before the feast of Passouer. Therefore the Euaungelist sayeth not, that there came all but many. For it was not lawfull for any vnclean person to eate of the Paschall Lambe. M. But we leaning all the pury tryngs and washinges of the Jewes, which continued of right vntill the time of reformation (as the Apostle testifyeth) to the ende we maye celebrate the Passouer which is lefte vnto the people of God, let vs wash our selues from al filthynesse of the flesshe and spirit working holynesse with the fear of God R. For Christ our Passouer is offered. Heb,9.9 2.Cor,7.1 1.Cor,5.7

56 Then sought they for Iesus, and spake among them selues as they stood in the temple, what thinke ye, seinge hee commeth not vnto the feaste daye.

There are some which referre these wordes to be spoken of the enemies of Christe who onely sought to destroye Christ. C. But seing the purpose of the Euaungelist is to shewe howe notable the same of Christ was throughoute all Jewery, this place seemeth rather to be vnderstode of those who sought Christe not for any euell purpose, but with a certaine Godly desyer, and desyered to see hym personally. All they which came into the Temple specially sought for

Christ,

Christ, and had there communication of hym. And although they sought him after the manner of men, yet notwithstanding in seking hym they declare that the tyranny of the Priestes was the cause that he did not openly shewe him selfe.

57. The high Priestes and Pharisees had giuen a commaundement that if anye man knew where hee were hee shoulde shewe it that they might take him.

M. They suspected that the Lord would hide himselfe in one place or other, though he came to Ierusalem: and therfore by the vertue and authoritye of a Synode, they gaue commaundement vnto the Cittizens, that if anye man knew where hee was, hee shoulde bring them worde, that they might take him, that is to saye, that they might bryng the sentence of their Synode & counsaile to effect.

By. This vncessaunt labour of the wicked to bring their euill purpose to passe, doth no doubt condemne our slouthfulnesse in good matters. *M.* And we see here the abuse of power. The authoritie of Priesthode verilye came from GOD, but not to the ende that hee might make his subiectes Ministers of vnrighteousnesse and betrayers of innocent blode. In this that the high Priests and Pharisees commaunded the Cittizens that if any man knewe where Iesus was, he shoulde bring them worde that they might take him, we may perceyue the power and authoritie of commaunding subiectes. This the adioyned sentence of the counsayle confyrmed. Both of them were so greate that it was lawfull for no man to resist them. Therefore wicked Prelates abuse them both, neyther do they abuse theyr owne persons onely, but their subiectes also. For so they make them, so much as in them lyeth, the Ministers of murder and impietie, by commaunding them to betraye innocent bloode. *M.* If any man by this place demaunde whether by the obedience due to the Maigstrate, the subiecte is bounde to betraye any man whose death is sought, we answer in few words. First it is not lawful to betray an Innocent: Secondly if he be guiltye and an offender whose death is sought for, we must consider what he is. If he be sought for to this ende that he might be punished because he hath offended once or twise, let no good man be easely moued to bewray him: but if he be suche a one which ought to be put to death as an open enemy to the common wealth, then let no good man if he know where he is, be afrayd to bring him forth. A. Consider the example of Dauid and of the Prophetes, whom that faithfull Ahab in time of persecution did hyde in Caues. 1. Kin. 19. 12. 1. Kin. 18. 3.

The

The .Xij. Chapter.

1. Then Iesus sixe dayes before the Passouer came to Bethany, where Lazarus had beene deade, whome hee raysed from death.

THIS HIStorye the Euangelist Mathew writeth in the fyre and twentie chapter, & Marke in his fourteene Chapter But Luke maketh no mention at all of the same. And it seemeth that these three Euangelistes, Mathew, Marke, and Iohn, seeme to haue al one cause to write the same: which is, that they might reueale, whereby on Iudas Iscariot was mooued to betraye the Lorde: namelye for that the occasion of gaine was taken from him (which hee loked for by the precious ointment, if so be the same had beene sould) Sathan so pricking hym forwarde, that straight after the effucion of this ointment, hee being reproued of the Lorde went vnto the Highe Priests, and made a bargaine with them for the betraing of the Lord. B. Therefore as the howre of the Lords death approched, so also he drew neare vnto the place of the same. Thus the Spirite of God, leadeth the children of God to those thinges which are appointed them from aboue, in due and conuenient time. Only let vs followe this our Captaine, and finisher of our faith. Heb.12.

C. We see also that their iudgement was to rash whiche thought that Christ would not come. Wherby we are taught not to make such haste, but patiently and quietly to tarry vntill the opportunitye commeth which we know not of. Christ cõmeth first to Bethany, that three dayes after he might come to Ierusalem. In the meane time the purpose of our Sauiour Christ was to geue vnto Iudas conuenient time and place to betray hym, that he might be a prepared Sacrifice at the appointed howre. For he was not ignorant what should come to passe, but he went willingly to be offred. Iohn.10.

A. Before, when his enemies sought his death he fled, because his howre was not come: but knowing now that the appointed time of his death was come, he willingly offred him selfe to his enemies, such an earnest desire he had to redeeme mankind. C. And seing he came sir dayes to Bethany before Ester, we may gether by Mathew and Marke that he tarried fowre dayes there.

M. His purpose was to erect and comfort those of Bethany before his passion. For he knew that they were in peril because Ierusalem was so neare.

A. The Euangelist maketh mention of Lazarus, to bringe in minde the late Myracle.

2. There they made him a Supper, and Martha serued: but Lazarus was one of them that sate at the Table with him.

C. What day they made him the feast, in the which he was annointed of Mary, Iohn doth not declare: but it seemeth that it was shortlye after his comming thither.

But Lazarus was one of them. M.

C. What

This the Euangelist addeth to confirm the trueth of his resurrection. For by this feast it was declared, in the which Lazarus sate at meate with others, that Lazarus, and not a phantasye or Spiryte in stede of Lazarus, was come out of the graue and restoared to humayne life.

R. For this cause also he commaunded meate to be geuen to the Damsell, whome he had restoared to lyfe. And hee hym selfe beeing ryssen againe would eate with his disciples to the ende they might not doubt of the sertaintie of hys resurrection.

Mar.16.43
Luk.24.43

Where vppon Peter also vseth this Argument to prooue the resurrection of Christ, as, that he did eate and drinke with them after he was risen agayne, Concerning the exposition of the rest of this storye vntill ye come to the ninth verse following, reade our Commentary vppon the twentie fire Chapter of Mathewe, beginning at the seuenth verse.

Act.10.41

9. Muche people of the Ievves therefore had knoweledge that hee vvas there: and they came not for Iesus sake onelie, but that they myght see Lazarus also, whome he raised from death.

M. The Lord could not be hid in Bethanie a place hoath nere vnto Hierusalem, and also nowe famouse for the raysing vp of Lazarus. Therefore a great nomber of the Iewes specially of those which came from farre from all places thereaboute, for the feaste at Ierusalem, which was at hand, to be purified, knowing that he was at Bethany went out of the Cittie thether that they might see hoath Jesus and also Lazarus. C. And verely the nerer that the tyme of Christes death approached the more famous it was meete that his name should be in all mens mouthes, that the same might be a meane to bring them to the more fulnesse of faith after his death. Bv This people so litle feared the Edictes of the high Priestes, by which they forbadde all men to Joyne them selues vnto Christ, and were so farre from the obaying of the same, that they did the more dilligently followe Christ and enquire after hym.

M. Let vs knowe therefore, that the doctrine of truth is such, that althogh wicked Inquisytors go aboute to extinguishe the Gospel, yet notwithstanding the same doth more openly and brightly shine in the sight of all men. For as it is light so also it loueth to shine, C. When the Euangelist sayth that those Iewes came not for Jesus sake only, but also to see Lazarouse, his meaning is that they came to behoulde the wonderful power of Christ in Lazarus.

10. But the high Priestes helde a counsaile, that they might putte Lazarus to death also.

Bv. This is a rare and newe example of vnspeakable madnesse, and beastly cruelty, that the high Priests and Pharasees consulted to kill Lazarus C. This was outragiouse fury to kill him whom all men might see to be raised vp by the mightie power of God. But this is that spirite of madnesse by whiche Sathan prouoketh the wicked so, that they will neuer ceasse to be mad though God cause heauen and earth to fighte againste them For this so wicked a consultation is therefore described that we might know that the enemies of Christ were brought to so great obstinacy not by erroure and folishnes, but by brutish dogged mallice insomuch that they are not afeard to warre agaynst God. R. For admit that Christ brake the Sabboth daye, made hym selfe equall with God, and hadde caused sedytyon, what fault had Lazarus committed that he should dye? Hee was raysed from death. But is it a faulte to

receiue

receiue a benifite.

M. What did Lazarus ſaying that he bæing rayſed out of the graue, lyued to the glozy of Chziſte his qickener. This the bigh Pzieſts thought ſuficient cauſe to put him to death. What other thinge do they at this daye, which do not onely ſæke to extinguiſh the doctrine of Chziſt but alſo to kill thoſe, who by the ſame, are rayſed and quickned as it were from death.

11. Becauſe that for his ſake, manye of the Iewes went awaye, and beleeued on Ieſus.

Bv. Chziſt had wzought many mzacls but neyther the reſtoaring of the halt to his limmes, noz the geuing of ſyght to the blind noz any other miracle, made theim ſo mad, as did this. Foz this was by nature mozе wonderful, and done after many other.

And verely it was wonderfull to ſée and beare a man which had bene deade fowze dayes, to ſpeake and walke. Furthermoze when he had geuen ſighte to the blind man, he ſæmed to haue bzoken the Sabboth: but ſæing they had here no ſuch occation to complayne, they are pzouoked againſt him that was healed Mozeouer the blind man was a beggar but as foz Lazarus he was a man of welth: the which may be gathered hereby, foz that many of the Iewes came out of the Citti e to comfozt his ſiſters, and becauſe the miracle was done in ỳ pzeſence of many, with admiration of all men.

Therefoze many came to Chziſt to Bethanie. *M.* And the bigh Pzieſtes were not offended ſo much that many beléeued in Chziſt as they were that they went awaye: foz this vexed them: foz this going awaye was a cleane fozſaking of the Phariſeis. Foz they whiche beléeued in Chziſt, caſt of their yoake. At this day alſo the Biſhoppes of Rome would eaſily be contented to ſuffer the doctrine of the Goſpell, if ſo be men by the ſame were not dzawen vnto Chziſte but vnto them.

A. But no man is to be reckoned among the nomber of the Diſciples of Chziſte, which will not followe hys teacher.

Foz Chziſtes ſhæpe heare his voyce and followe. Therefoze that we maye hould faſt the doctrine of Chziſt we muſt reiecte the whoale doctrine of Antechziſt and fozſake his wicked ceremonies. Foz what felloweſhippe is there betwæne righteouſeneſſe and vnrighteouſeneſſe, what communion betwæne light and darcknes, what agræment with Chziſt and Belial? Oz what parte hath a faithfull man with an Infidell? Oz howe agræeth the temple of God with Images. C. Mozeouer ſæing Sathan wholy bendeth hym ſelfe to ouerthzowe the wozkes of God, oz at leaſt to obſcure them, it is oure partes continually to thinke vpon them. Joh.10,27 2.Cor.6,4

12. On the nexte daye muche people that were com to the feaſt vvhen they hearde that Ieſus ſhoulde come to Hieruſalem.

Bv. The glozy of the Lozde Chziſt increaſed mozе and mozе, the Iewes his enemies, fretting and fuming in the meane tyme at the ſame. Concerning the expoſition of the two nexte verſes following reade our Commentary vpon the one and twentie Chapter of Mathew, beginning at the fift, and eyght verſes,

16. Theſe thinges vnderſtoode not his diciples at the firſte: but when Ieſus vvas glorified: then re-

membered

membered they that ſuche thinges were wrighten of him and that ſuche thinges they had done vnto hym.

C. Euen as the ſæde doth not ſpringe by and by after it is caſt into the ground, ſo the fruite of ỳ woꝛkes of God doth not ſtrayght waye appeare. The Apoſtles were the Miniſters of God to fulfill the pꝛophesye: but what they did they vnderſtode not.

They harde the crye of the multitude and that no confuſed crye, but ſuch a crye as pꝛoclaimed Chꝛiſt to be a King: yet notwithſtandinge they knewe not to what ende noꝛ what it ment. It was therefoꝛe vnto them a dumbe and vaine ſhewe, vntil the Loꝛd opened their eyes.

M. Here alſo we are taught to obaye the woꝛdes of Chꝛiſt, although we vnderſtand not by and by to what end they tende.

Then they remembered. C.

Here the cauſe of that groſſe ignoꝛaunce is noated which went befoꝛe knowledge becauſe they had not then the Scripture their guide and Scolemaiſtris to directe their mindes to righte and pure conſideration.

Foꝛ we withoute we haue firſte the woꝛde of God are ſtarcke blind, neyther yet is it ſufficient that the woꝛde of God doth ſhyne vnto vs, except the holy ghoſt doth illuminate our eyes. This grace Chꝛiſt gaue vnto his diſciples after hys reſurrection: beeauſe as yet the ful tyme was not come, in the which he ſhoulde powꝛe foꝛth the riches of his ſpirite in ample manner, vntill he was receiued vp into heauenly gloꝛy. And we beeing taught by this example: let vs learne to Judge of all thinges which pertaine vnto Chꝛiſt by the Scripture, and not after the ſcence of our owne fleſhe. Alſo let vs conſider that this is a ſpetiall grace of the ſpirite, to be inſtructed by the ſame in continuaunce of tyme, that we might not be without ſence and vnderſtanding when we call to minde the woꝛkes of God.

17. The people that was with him, when hee called Lazarus out of his graue, and rayſed hym from death, bare recorde.

M. The Euangeliſte cannot foꝛgette the miracle of the rayſing vp of Lazarus

C. Therefoꝛe he repeateth againe that which he had ſpoken befoꝛe, that a great many beeing moued by the fame of the myracle went foꝛth to mete Chꝛiſt. Foꝛ therefoꝛe they went foꝛth by heapes, becauſe euery where the rumoꝛ concerning the rayſing vp of Lazarus, was ſpꝛed abꝛoade. Theſe men therefoꝛe had Juſte cauſe to attribute the honour of Chꝛiſte vnto the Sonne of Marye, ſeeing they had ſuch knowelege of hys wonderfull powꝛer. *M.* And thus we ſee, that the moꝛe the wicked deſyer to haue the trueth buryed, the moꝛe God doth open the mouthes of the Godly to the manifeſtation and ſetting foꝛth of the ſame: and geueth vnto them ſuche courage: that they doe not onely ſpeake that which they knowe to bee true, but doe conſtantly mayntaine the ſame.

19. The Phariſeis therefore ſayd among them ſelues perceiue ye how yee preuaile nothing? behoulde al the whoal worlde goeth after him.

Bv. The more the glory of the Lorde encreaſed the more the anger, wrath and fury, of the enemies of Chriſte alſo was inflamed, notwithſtanding they are convinced and ouerwhelmed with the huge heape of Chriſts glorioufe acts, and by his evident preaching, inſomuch that as mad men, and men wanting counſail they are conſtrained almoſt to diſpayre: for they crye with greate fory and outrage.

Perceiue ye howe ye prevaile nothing.

C. By which wordes they prouoke them ſelues to greater madneſſe. For it is a certaine erpobration and repehention of their negligence: as if they ſhoulde ſaye that the common ſorte of people did forſake them and followe Chriſt becauſe they were to ſlowe and fauorable.

This manner of ſpeach deſperat men do vſe when they prepare them ſelues to doe any euell. Wherefore yf ſo be the enemies of God are ſo sharpe ſet to doe that which is euell howe much more conſtant ought we to be in a good cauſe. The Phariſeis by their owne voyce condemne them ſelues, affirming that the more they ſeke to intrappe, ſnare, betraye, and to excommunicate Chriſt the more his glory encreaceth. Euenſo the wicked not knowing theyr owne Judgement are condemned. *M.* Alſo we haue heare to noate what fruite and profit the aduerſaries of Chriſte and of the trueth maketh their account to haue by their practiſes, namely this that the worlde go not after Chriſt and his trueth.

Chriſt is the light, he which goeth after him diſdayneth with his harte the darkneſſe of mens traditions and caſteth from him the yoake of humaine maſterſhippe.

Therefore they bent their whoal minde to reſtraine the worlde from following after Chriſt. When they coulde not bring this to pas and ſawe the feruente deſier of the people they ſayde

Behould all the whoale world goeth.

And thus doe the Biſhopes and Phariſeis of the Antichriſtian kingdome behaue them ſelues, leſte the worlde knowing the truth ſhould follow Chriſt But if it ſeme good vnto the Lord to ſet forth the light of his trueth before this latter and corrupt world all the aduerſaryes that are ſhall not prevail againſt it: and they ſhall not only prevaile nothing, but alſo ſeing the zeale and deſyer of the world toward the truth are conſtrained to ſaye, ye ſe that we profite nothing: behould the world goeth after this doctrine. *A* For there is no wiſdome, nor prudence, nor counſail againſt the Lord. *Bv.* Therefore lette thoſe miſerable wretches be mad ſo long as they liſt: Chriſt the Lorde doth raine and ſhal raigne in the mideſt of hys enemies. Pſa.2.

20. There were certaine Greekes among them that came to worſhip at the feaſte.

C. Many interprete this place of the Barbarians

But becauſe it followeth afterward that they came to worſhip, we ought not to vnderſtand the ſame of the vncircumciſed.

For this was ſeuerly forbidden by the Romain Lawes and the officers and Magiſtrates of the Romaine Empire gaue ſtrayght charge and commaundement that no man leauing the religion of his country ſhould follow Judaiſme. And the Jewes which were diſperſed through Aſya and Greece had libertie to go ouer the Sea, to offer ſacrifices in the temple.

Furthermore the Jewes would neuer ſuffer the Gentiles to be mingled with them in the ſolem worſhip of God: becauſe by this meanes they thought them ſelues, their temple, & their ſacrifices, to be polluted. A. For we know what happened

pened in Paules tyme. For when the Iewes which were of Asia sawe him in the Temple, they caused a tumulte, and layd handes on him, crying: Men of Israell helpe: this is the man that teacheth all men euerye where against the people, and the lawe, and this place: he hath also brought Greekes into the temple, and hathpolluted this holy place. (For they had seene before with him in the Cittye Trophimus an Ephesian, whome they supposed that Paule had brought into the temple.) These Greekes therefore of whome the Euangelist Sainte Iohn speaketh were Iewes: notwithstanding because they dwelt farre of on the other syde of the Sea, it is no maruaile, if the Euangelist bring them in as sojourners, and straungers, not knowing any of those thinges that were than done in Ierusalem, and thereabouts. The sence therefore and meaning of this place is, that Christ was receyued and acknowledged for a King, not onely of the indwellers of Iewrye, which came out of the Townes and Cities at the feast day: but also that his fame was spread a far of, euen to the men that dwelt on the other side of the Sea.

Acts 21.27.

{That came to worship}

C. This also they might haue done in their countrey: but Saint Iohn speaketh here of solempne worshippe which was ioyned with sacrifices. For although Religion and pietie were not tyed to the Temple, yet for all that it was not lawful to offer sacrifices else where: neyther had they in any other place the Arke of the Testimony, which was a signe of Gods presence. Euerye man daylye spirituallye worshipped GOD in his house, yet notwithstanding the Saintes whiche were vnder the Lawe were bonnde to worshippe eternallye, according as they were commaunded by Moyses: to the which end the feast dayes were ordained. Therefore if these men came so farre, with great cost, with labour and paine, and not without peril and daunger, that they might not neglect the externall profession of their Godlynesse, what excuse can we haue at this day, except we can testifye that we worship the true God at home at our house? The worship of the Lawe is at an ende: but the Lord hath appointed Baptisme, his holye Supper, and the vse of prayer, which he hath left to the Church for the faithful to exercise themselues therein. Therfore the neglecting of these things, doth declare that we are to coulde in the exercise of Godlinesse.

21. The same came therfore vnto Philip, which was of Bethsaida a Citie of Galilee, and desired him saying, Sir wee would faine see Iesus.

M. In these men wee haue an example both of modestye, and also of prouidence: of modestye in that they doe not rushe rashlye into the Lordes presence without his wyll, but do seeke to obtaine that which they desired by his good wyll. This declareth that they thought humblye of themselues, and honourablye of Christ. Of prudence, in ỳ they come not to euerye one, but to such a one as was a Disciple and familiar friend of Christ. In this matter they vse not the helpe of any Pharisey, or high Priest, who had nothing to doe with Christ. C. This therefore is a signe of reuerence, that they doe compell Christ, but doe seeke to haue accesse vnto him by Philip. For reuerence alwayes begetteth modestye.

M. By this example wee are taught whose helpe to vse, if so bee we haue a desire to come to ỳ knowledge of Christ. Men can doe nothing here, being without the spirite and fellowship of Christ, whether they bee doctours, or Masters, or high Priestes, or Pharisees: but wee must common with the true Disciples, by whose ministerye, accesse vnto the knowledge and sight of Christ maye be gotten.

C. But whereas the Papistes gather vppon this place, that we must praye

vnto the dead, that they may be patrones and Aduocates for vs vnto the Christe, and the Father, it is so ridiculous and vaine that it needeth no refutacion.

Prayer to the dead grounded on this place.

The Grækes talke with Philip face to face: but he which calleth vpon the dead, from whome he is farre distaunt, doeth he (I praye you) the lyke? But these are the fruites of humaine bouldnesse, after that the same hath taken libertie to passe the boundes of Gods worde. The Papistes haue rashly and without any good grounde, deuised the Inuocation of Saintes, vpon their owne braine, and nowe to haue some false coullour out of the worde of God, they corrupte and teare the scripture.

Sirre we would faine see Jesus.

M. These Grækes call Philip, Sir, and he refuseth not the same. It was the custome of those countreyes to call men of wealth and countenaunce, by that name.

Joh.10.

Men of countenãce may be called, Syr.

Whereuppon also Mary Magdalen called Christ at the Sepulchre after he was ryssen, Syr, when as notwithstanding, she toke him to be a Gardiner: Of the whiche wee haue spoken in the fowrth Chapter going before. *M.* The Apostles dyd not gainesay this custome, neyther were they scrupulous in the same, as we se the Anabaptistes to be.

23. And Iesus aunswered thẽ, saying, The houre is come that the son of man must be glorified.

A. Many expound this of the death of Christ, because by the same the glorye of Christ was set forth. So that nowe according to their mindes, Christ pronounceth the time of his death to be at hand. C. But it is better to referre the same to the preaching of the Gospell: as if he had sayd, that the knowledge of him must shortly bee spread through all the partes of the world. And thus he saued the, feare into the which he might bring his Disciples by his death. For he sheweth that there is no cause why they should be discouraged, because the doctrine of the Gospell shalbe published neuertheless throughout the whole world. And least this cogitacion of his glory might shortlye after vanishe away, when he should be iudged to dye, hanged on the Crosse, & buryed, he sheweth that the ignominy of his death should nothing at all hinder his glorye.

24. Verilye, verily, I saye vnto you, except the wheate corne fall into the ground, and dye, it abideth alone: if it dye it bringeth forth much fruite.

M. The purpose of our sauiour Christ by this similitude was, to draw his Disciples & the Grækes which were present from the vaine loking for earthly glory. C. He compareth his death vnto sowing, the which when it seemeth to tende vnto the losse of the wheate, is the cause of great encrease and plenty. And although this admonicion was most necessarye at that instant, yet notwithstanding it hath a continuall vse in the Church. And first of all it is mete to beginne at the head. That terrible shewe of malediction and ignominy which appeared in the death of Christ, doth not onely obscure his glorye, but doth take away ỹ same quite out of our sight. Therefore we must not stick in the death only: but the fruite which the resurrection hath brought forth must also be considered. And so it shall nothing hinder but that his glory shal apeare and shine. From hence also we must come to the members. For we do not only think that we do perishe in death, but we doe also thinke that our life is like vnto continuall death. Therefore we shalbe vterly quayled, except we haue this consolation by which Paule doeth erect vs, Though our outward man perishe, yet our inward man is renued daye by day.

Collos.3.3

2.Cor.4.16

Let

Let this therefore be the continual meditacion of the Godlye, when they are prefsed with diuers forrowes, when they are hungerye, naked, ficke, when they are vexed with injuries: when they feeme euery moment to be fwalowed vp of death, that this is the fowing which in due time wyll bring forth her fruite.

B. Therefore that which Chriſt fpeaketh here hath this fcence and meaning: Ye haue feene with howe greate pompe the people of the Iewes haue receyued me: nowe alfo ye fee howe these forreyners defyre me: therefore learne ye to feeke for life and faluation by death. For as a wheate corne, except it fal into the ground & die, bringeth forth no fruit: euenfo I, vnles I dye, remaine fruitles. But when I am dead, I wyll fructefye in the whoale worlde, by bringing many vnto my Father. Then fhall my Gofpell bring forth fruite with al creatures which are vnder heauen. So in lyke maner your death fhalbe fruitefull both to your felues, and alfo to others. Therfore be not to deſirous of this life, but after my example commit the fame vnto the wyll of my Father.

25. Hee that loueth his life, fhall deſtroy it: and hee that hateth his life in this vvorlde, fhall keepe it vnto life eternall.

C. Chriſt ioyneth to his doctrine exhortacion. For if fo be we muſt dye to bring forth fruite, we muſt patientlye fuffer God to mortifye vs: Bv. For the faithfull fhal neuer come any other way to glorye, than by affliction, and the mortification of their flefhe, feeing Chriſt the head of the faithfull entered not into his glo rye but by his Croſſe, and paſſion.

C. And becauſe he compareth loue and hatered togeather, wee muſt conſider what it is to loue and hate our lyfe. He which by the immoderate deſyre of this preſent lyfe cannot leaue this worlde except he be conſtrayned, is fayd to loue his life: but he which by contempt of this lyfe goeth with a good courage vnto death, is fayde to hate his lyfe. Not that we ought fimplye to hate our lyfe, which is iuſtlye reckoned among the chiefeſt benefites of God: but becauſe the faithfull ought wyllingly to forgoe the fame, when it hindereth them from acceſſe vnto Chriſt: euen as if a man fhoulde caſt from his fhoulders fome waightye and heauye burthen, when he would go with fpæde to any place.

To be fhort, fimplye it is not euyll to loue this lyfe, fo that we leade the fame onelye as pilgrimes, hauing alwaye regarde vnto the worke that is fet before vs. For this is the lawful meane and waye to loue this lyfe, if fo be we abyde in the fame, fo long as it fhall feeme good vnto the Lorde, and are readye, at his wyll and pleafure to departe out of the fame: or (to fpeake briefly) if we, as holding the fame in our handes, do offer the fame as a facryfice vnto God.

Whofoeuer is otherwife addicted to this preſent lyfe, loſeth his lyfe, that is, hee caſteth the fame into euerlafting deſtruction. Concerning the farther expoſition of this place, reade our commentarye vpon the nine and thirty verſe of the tenth Chapter of Saint Mathews Goſpell.

26. Yf any man miniſter vnto mee, let him followe mee: and vvhere I am there fhall alſo my Miniſter bee: Yf any man miniſter vnto mee, him vvyll my Father honour.

Yf any man miniſter vnto mee.

A. Becauſe the Lord meant to ſende

forth his Apostles into the worlde to preache the Gospell of the kingdome of heauen, by these wordes he prepareth them valiauntlye and constauntlye to discharge so notable an office, although the worlde shoulde assaulte them many wayes.

And this doctrine ought to bee extended to all the Ministers of Christe.

C. For, that we might the lesse make account of death, Christ by his example inuiteth vs willingly to suffer the same. We maye bee ashamed verylye to refuse so great honour as to bee his Disciples: but verilye he doeth admitte vs into the nomber of his Disciples vpon no other condicion, than that we shoulde followe that waye whiche he sheweth vnto vs. For hee is our gude vnto the waye of death.

Therefore the bytternesse of death is after a sort mittigated and made swæte, when we consider that we are in but the same condicion of death, that the Sonne of God was.

Wherefore there is so lytle cause that we should forsake Christ, because of the Crosse, that we ought rather for his sake to desire death. R. This therefore is agreeable to that which the other Euangelistes report out of his mouth, If any man wyll followe mee, let him denye
Mat.16.24 him selfe and take vp his crosse, and followe mee. To the same effect also pertayneth that which followeth.

And where I am there shal also my minister be.

C. For he requireth that his Ministers would not refuse to submitte themselues vnto death, to the which they shall see him goe before them.

For it is not mete that the minister or seruaunt shoulde haue any thing by him selfe, which his Lorde and Maister hath not. Bv. For Christ suffered for vs leauing vs an example to followe his steppes.

1.Pet.2.21. The which whosoeuer doeth, he shall receyue that honour also which our sauiour Christ promiseth here, saying:

If any man minister vnto me, him wyll my Father honour.

M. The which ought to encourage all the Ministers of Christ. For they ought to consider, that when they serue Christ, they serue the sonne of God, & the father wyll honour them, though not for their owne sake, yet for his sonnes sake. It is a great matter to minister vnto the seruaunt of God, but muche more is it to minister vnto the sonne of God, and to be honoured of the father for the sonne.

27. Nowe is my soule troubled, and what shall I say? Father saue mee from this howre: but therefore came I into this hower.

Nowe is my soule troubled.

C. This sentence in the beginning semeth to differre muche from that which hee spake before. For before he declared a heroycall fortitude, when he exhorted his Disciples not onelye to suffer death, but also wyllingly and earnestlye to desire the same so often as neede required: and nowe he confesseth his cowardlinesse in fleeing death. Notwithstanding we reade nothing here which doeth not notablye agree: euen as the proper experience of the faithful doth teach euerye man. If so bee such as are scoffers & scorners do laugh it is no maruaile. For this cannot be vnderstoode, without action & practise. Moreouer it is profitable for our saluation, yea, & most necessarye that ỳ sonne of God should be so affected. In his death we must specially consider ỳ expiation, or appeasing of his fathers wrath, by which he turned from vs the wrath & malediction of God. The which he could not haue done, without the taking of our guiltinesse vpon him.

Mat.26.38

There-

Therefore it was meete that the death which he suffered should be full of horrour: because hee could not make satisfaction for vs, without the sence and feeling of Gods horrible iudgement. Whereby the stinge and heauy burthen of sinne is better felt and knowne, the seuere punishment whereof the heauenlye Father required of his onely begotten sonne.

Let vs knowe therefore that death was not a sport or playe vnto Christ, but that hee was caste into extreame tormentes for our sakes. And it is not absurde that the sonne of God should be so troubled. For his diuinity being hidden, and not manifesting his force, did after a sort sleepe, to geue place vnto the sacrifice of pacification. And Christ him selfe had not onelye put vppon him our flesh, but also humane affections. For these affections were voluntary in him: because he was not constrained to feare, but because of his owne accorde he made him selfe subiect vnto feare. Notwithstanding, we must be sure that he dyd not feare fainedlye, but truelye and in verye deede. Howbeit in this, he was vnlyke to other men, that he had his affections stayed within the obedience of Gods righteousnesse: as we haue sayde before.

Feare of death in Christ.

Another profite also which we haue hereby is this: If so bee Christ had beene nothing troubled by the feare of death, what one amongst vs would haue thought that his example pertained vnto vs? For we suffer not death without the feeling of griefe and paine. But when we heare that there was no sturdy strength in him, we take vnto vs courage to followe him: neyther doeth the infirmitye of the flesh staye vs, which feareth death, but that we followe our Captaine to the fight.

Bv. Therefore as he is man, he was troubled, grieued, and afeard of death.

R. Euen as he sayde in another place, My soule is sorowfull vnto death.

{*And what shall I saye?*}

Mat. 26. 38

M. In this place we haue an expresse example of a troubled minde, and that in him whiche coulde not bee capeable of so great perturbation, if he had woulde.

A troubled minde doeth many wayes dispute with it selfe, one while in clyming to this, another to that, vncertaine what to saye or doe. C. Here therefore as before our eyes we doe see, how much our saluation cost the Sonne of GOD, who being brought into extreame trouble, as he was man, knew neyther in woordes nor by counsayle, howe to expresse the vehemencye of his griefe, and therefore his last refuge was to fall to prayer, wherein he desyreth to be deliuered from death.

Moreouer because he sawe him selfe to bee appointed by the eternall purpose of GOD, to bee a Sacrifice for sinnes, hee by and by correcteth that Prayer whiche he made in great sorrowe and trouble of minde, that he might wholye submitte him selfe vnto the wyll of his Father.

R. Therefore the spirite prayeth and the flesh prayeth: but the spirite ouercommeth the flesh. For the wyll of Christe was nothing contrarye to the wyll of his Father: but loke what the Father willed, the Sonne willed the same. Therefore, when he prayeth to bee deliuered from death, it is neyther properlye the voyce of the Diuinitye, nor of the humanitye, but of a voluntary emptying and abasing of himselfe, by whiche Christ toke vppon him the affections of nature, sinne excepted.

The flesh prayeth to bee delyuered from the Crosse, and cannot wyshe the same: but the spirite correcteth and ouercometh the same, saying:

{*But therefore came I into this worlde:*}

to suffer, to dye, and to bee Crucified.

C. Wherefore in this place we must noate fiue degrees.

The first place containeth a complaint, which bursteth forth of exceeding griefe and sorrow: secondly, he feeleth him selfe to be past al remeady, and least he should

be ouerwhelmed with feare he demaundeth of him selfe what he should saye: thirdly he fleeth vnto the Father, and desireth hym to be his deliuerer: fourthlye he detracteth his prayer whiche he knewe was againste his callynge, and wisheth to suffer any thinge rather than he shoulde not fulfill that which was enioyned to him of his Father: lastly be beinge contented with the glory of God onely, he forgetteth all other things, and counteth them as nothing.

But this seemeth to be vnmete for the son of God, that he should vnaduisedly make his prayer, the whiche he muste by and by renounce to obay his Father.

We confesse verelye that this is the folishnesse of the Crosse, whiche is a stumbling blocke of offence.

Affections in Christe were pure.

A. Is it is sayd in the firste Chapter of the first Epistle to the Corinthians. But the more the Lord abased himselfe, the more his vnspeakable loue towards vs is manifested.

Moreouer we must remember what was spoken of before, that the humaine affections from the which he was not free were pure in hym, and voyde of Sinne: the reason is, because they were framed and tempered to the obdience of God. For there is no let, but ỹ Christe should feare naturally death, and yet notwithstandinge desire to obay God: but in diuers respectes

Herevpon came the correction, when he sayeth, that therefore he came into this howre. For how soeuer he feared death, notwithstanding because he waied wherfore he was sent, and what the office of a redeemer required, he offereth the horror conceiued of the sence of nature, to his father to be corrected, or rather that the same beinge restrayned, he might make him selfe free and at libertye to execute the commaundement of God.

Wherefore ifso be the affections of Christ whiche were pure from al sinne, ought so to be restrayned that he might be obedient to his Father: how diligently ought we to seeke to suppresse our affections, seeing there is not one of them but they are enemies vnto God.

Affections in man enemies to God

Let this therefore be the meditation of the godly, to striue against themselues vntyll they haue denyed themselues. We must also note howe that not only those affections are to be bridled which are contrary to the will of God, but also which do hinder the course of our calling although otherwise they are neyther hurtfull nor vitiouse. To the ende thys maye more euidently appeare, we must place the will of God in the first degree: in the second degree, the pure and sincere will of man as the same was geuen of God to Adam, and as the same was in Christ: In the last degree, our will which is infected by the contagion of sin. The wil of God is a Rule to the which what soeuer is inferiour to the same must be subiect. Now the pure wil of nature shal not of it selfe be rebellious vnto God: howbeit man hath many impediments though he be framed and bent neuerso much to the right way, vnlesse he subdue hys affections vnto God, Christ therfore had one simple battaile, that he might feare no more that thing, which naturally he feared, when he knewe otherwise to please God: but we haue a double battaile, because we muste fight against the stubbornnesse of our flesshe.

Herevppon it commeth to passe that the most valiaunt souldiers do neuer get the victory without a wound. We must also learne to obserue this order, that so often as we are vexed with feare, or oppressed with sorrowe, we by and by lift vp our hartes vnto God. There is nothing worse or more hurtful than to foster that within vs which doeth vex vs. And this is the iust punishment of slouth and negligence in all those, which will not come vnto God.

28. Father glorify thy name.

Then came there a voyce from heauen, saying, I haue boath glorifyed it, and will glorify it againe.

Father

{Father glorify thy name}

B. These are abrupt and broken sentences, and not spoken without silence and concealing of somwhat that shoulde haue ben vttered, the which are often vsed of such as haue troubled mindes. C. But in these wordes he testifieth that he preferreth the glory of his father before all other thinges yea before his owne lyfe.

B. As if he shoulde saye, for this cause that I might cause thy name O father to be glorysied euery where by my death I came into this worlde: graunt mee of thy goodnes that this maye alway come to passe.

To haue the name of God glorysied, is to haue God the Father hym selfe in many places preached and acknowledged. This began to be done more excellently then at any time before after the death of Christ when the holy Ghoste was sent: for so it ought to appeare what the death of Christe brought vnto the world. C. This therfore is the true moderation of our prayers yf so be wee so desyer the glorye of God that in them we prefer them before all other things.

{I haue both glorified it} {and will glorify it.}

This is as much as if he had sayde, I wil finish that which I haue begonne. For God doth not forsake the worke of hys handes.

B. The father had glorisyed his name when he wrought such notable miracls by the Lord ỹ in flesh he declared the testimonies of his goodnes: againe he woulde glorifie the same by sending the Comforter which should preach the gospell of grace to the vttermost partes of the earth and should cause many to beleeue the same. Or to speake more large, he glorifie dit when Christ was borne of a virgine, when he wrought miracles, when he was worshipped of the Magi guided by a Starre, when he was acknowledged of the saints ful of the holy Ghost when he was reuealed bythe descending of the holy ghost in the likenes of a Doue, when he was declared by a voyce sounding from heauen, when he was transfigured on the mountain. And he will glorify the same when Christe shoulde ryse againe from the dead, when death should neuer after haue any more power ouer him, when he should be exalted aboue the heauens and his glory aboue al the earth when he should power out the holy ghost vpon all flesh, and by the preaching of the Apostles shoulde tourne the whoale worlde vnto him. Bv. Also the oracle, or voyce from heauen, might thus be vnderstood, hytherto thou arte my naturall consubstantiall, and equall Sonne from the beginning and euerlasting: but when in the fulnesse of tyme thou hadest taken vpon thee mans nature thou diddest lose nothing thereby of thy deuine maiestie as I will declare Thou shalte dye in deede as man but hauing ouercome sinne, death, and hell, thou shalt ryse againe as God and shalt be worshipped with me throughoute the whoale worlde. Moreouer because it was the purpose of God to salue the offence of the Crosse ꝛ to take away the stombling stoane of the same, the father doth not only promise that the death of Christ shalbe glorious, but doeth also promise to adourne the same so much as euer it was adorned before. M. We haue also to noate in this place that the prayers of the children of God cannot but be heard of God, so that they tende to the glory of his name.

29. The people therefore that stoode by and hearde it: sayde that it thoundered: other sayde an Aungell spake to him.

C. This verily is wonderful that the people which stoode by should be amased at so manifest a miracle, Som lyke deafe men Judged that to be a confused sound which God spake plainly, other

some

some not so senceles and dull, yet notwithstanding diminishing much the maiestie of the diuine voyce, faine an Aungell to be the authoure of the same. But the very same also is to be sent at thys daye among men. For God speaketh playnly ynough in the Gospell and the force and power of the spirite sheweth it selfe, which ought to shake both heauen and earth, but the doctrine thereof is so could with many, euenas though it came from a mortall man only: to other some the word of God is stammering speache a barbarouse voyce and as it were a thonder.

But yet that voyce was not heard without profite. For beside the apostles there were some which did not interpret much amis.

But the Euaungelist thought good to noat brefely what is wont to be done generally in the world: namely, for that the greater parte, hearing God to speake plainly and effectually heareth not. Therefore that which the Euaungelist attributeth heare to this multitude belongeth vnto the same, but in parte only.

30. Iesus aunswered and sayde, This voyce came not beecause of mee but for your sakes.

M. The hearers thought that this voyce came to comfort hym. Ye therefore expounded vnto them the cause of the same saying, This voyce came not beecause of me. C. But had Christ no nede of comfort and confirmation or had the Father lesse care for him than for vs: Wee muste houlde this principle, as Christ for our sake toke vpon hym our flesche, euenso what good thing soeuer he receiued of the Father, the same was bestowed for our sake. Furthermore this also is true that the voyce came from heauen beecause of the people. For he had no nede of any external myracle. Also this is a secrete reprehension, beecause the Iewes were as deaf as a stone to heare the voyce of God. For seing God spake for their sakes their ingratitude is voyde of excuse seing they apply not their eares to heare.

31. Nowe is the Iudgement of this worlde: nowe shall the Prince of this worlde be caste oute

M. Christ in these wordes seemeth to expound the heauenly voyce, which had sayd, I haue both glorified it, and will also glorifie it againe. For what else is it to glorify the name of God in this worlde then to beate downe and ouerthrow the kingdome of Sathan the Prince of this worlde.

C. Therefore the Lord hauing ended the battaile already, doth triumphe not only as the ouercommer of feare, but also as the conqueror of death. For notably he setteth forth the fruite of hys death which might haue bene to the disciples the cause of feare and trouble of minde.

This word (Iudgement) signifieth in some mens opinions reformation, to othersome damnation. But the first signification is best, as that the world shalbe reformed and restoared to hys lawful order. For we knowe that without Christ there is nothing but confusion in this world. And although Christ had begoone already to erect the kingdome of God, yet notwithstanding his death was the true beginning of a princelye state in dede, and the full reformation of the worlde. Notwithstanding wee muste noate that this reformation of the worlde could not be made before the kingdome of Sathan were abolished, flesche trodden vnder foote, and whatsoeuer else was against the righteousnes of God. Finally it was necessary ỹ mortification should go before the renuing of the world. Wherefore Christ pronounceth that the Prince of this world must be caste forth because hereof commeth confusiõ & deformity that while Sathan

vsurpeth

vsurpeth tyranny Iniquitie doeth abounde.

Therefore Sathan being caste forthe the worlde is called from defection to bee subiecte to the gouernmente of God. B. For in Judgement, matters are wonte to bee altered and reformed. In the worlde Sathan had quietly exercised his tyranny till a stronger than he came and spoyled him. C. If any man demaunde howe Sathan was caste forth in the death of Christ, who dayly maintaynoth warre againste the flocke of Christ: we aunswere that this election is not restrayned to any shorte tyme, but that the notable effecte of the death of Christ is described whiche dayely appeareth.

Luk.xi.xxi.

Question.

Aunswere.

A. Therefore we must dayly fight against the sondery assaultes of Sathan (for he seketh lyke a roring Lyon continually whome he maye devowre.) notwithstanding we must so fight that by Christ we maye assure oure selues of the victory.

M, And he is called the Prince of this worlde not because he is the Lawefull Prince of the same but by rapine, by which he hath made mankynde subiecte vnto him by synne. Otherwyse the earth is the Lordes and all that therein is the compasse of the worlde and they that dwell therein.

Sathan the Prince of this world by Rapine. Psal.24

The Apostle Paule calleth him the God of this worlde, which worketh in the children of vnbeleefe by whome they are holde captiue to his will and pleasure. M. For his kingdom is in the harts of the vnbeleeuing: but by the power of Christ he is cast out of the harts of mortall men. And nowe we must take heede lest he gette enteraunce againe into his ould seate. Christ and the Princes of this worlde cannot raygne together Christ being let in, expelleth Sathan: and Sathan being receiued, Christ departeth. For there is no agreement betweene Christ and Beliall.

1.Cor 4.4 Ephe.2.2.

Joh.10.16.

32. And if I were lift vp from the earth, I will drawe all vnto mee.

In that oure sauioure speaketh here so generally that by his death he wil draw all men vnto him, it is to be referred to the sonnes of God, whiche are of the flocke.

Also he vsed this generall speache because the church of God was to be gathered hoath out of the Gentiles and also out of the Jewes: according to this place, There shalbe one Shepheard and one Shepfoulde.

2.Cor.6.16

33. This hee sayd signifying what death hee should dye.

There is no doubte therefore, but that the scence and meaning of this place is, that the Crosse shalbe lyke vnto a Chariot by which he should carry all the faithfull with him to his Father: as if Christ should saye. B. ye shall exalte me and set me in my true glory when yee lifte me vp vppon the Crosse. Ye shall lifte vp my body from the earth, that it maye dye with great Ignominy, and so ye shall thinke not only to caste mee downe, but also vtterly to destroye mee. Of the which your purpose ye shall so faile, that by the very same death, yee shall exalt me in deede from the earth, into the kingdome of heauen to sytte at the ryght hand of my father. From whence by sending the holy Ghost, I will first of all bring that thing to passe which ye thinke to avoyd by killing mee namely that the whoale worlde, that is to saye all mankind, maye followe mee. For I will drawe all men vnto me, they being perswaded by my spirite, that I am the sauioure of the worlde.

34 The people aunswered hym, wee haue heard out of the Law, that Christ bydeth euer: and howe sayest thou the sonne of man

must

muste bee lifte vppe? who is that Sonne of man.

M. The people vnderstode that the Lorde spake of his exaltation by whiche he shoulde be put to death. Therefore they obiect vnto him saying.

{we haue heard out of the Lawe.}

C. There is no doubte but that there purpose was maliciously to cauill at the wordes of Christ: therefore their owne malice blindeth them, that they can se nothing in the cleare light.

They saye that they will not account Iesus for Christ, because he sayde he should dye, whenas the Lawe promised euerlasting continuaunce to the Messias. As though death were not expressed in the Lawe, that so soone as Christ was dead his kingdome should florishe for euer.

But these men take occasion to cauill of the last parte. M, Here they call the Scripture of the oulde Testament the Lawe euenas Christ vsed this worde Lawe before. But the testimonies of Scripture whereunto they leaned, were these which I haue noted in the Margent. C. But the originall of this error was for that they loked for worldelye Pompe to be in the Messias and in his kingdome. Hereuppon it came to passe that they reiected Christ because he was not according to their fantasy and Imagination.

A. But verily they shoulde fyrst of al haue considered this which Peeter teacheth namely, howe that the spirite of Christ which was in the Prophetes testified the afflictions that Christ shoulde suffer, and the glory that should follow the same.

For what other thing did Esay and Daniell prophesy of: Therefore the Iewes are worthy of no excuse, whiche for this cause would not receiue Iesus to be Christ for that he was subiect vnto death. For it behoued Christ to suffer and so to enter into his glory.

Luk.24.26

{Who is that sonne of man.}

This question containeth a mocke or scorne, as though Christ by that shorte refutation had nothing to saye. Wherby it appeareth howe arrogant Ignorance is. For it is as much as if they had sayd goe thy waye nowe and boast thy self to be Christ when as thy owne confession argueth that thou hast no affinitie or symilitude of the same.

35. Then sayde Iesus vnto them, yet a little while is the light with you: walke while yee haue lighte, leste the darckenesse come one you: For hee that walketh in the darcke wotteth not whether hee goeth.

By. He might in fewe wordes haue made aunswere by the distinction of the twe natures, namely that one and the selfe same Messias is both mortal and immortall: (for according to the diuine nature he is immortall, and mortall according to his humaine nature notwithstanding he thought it better in one worde to make an obscure aunswere, and more plentifullye to exhort them vnto the Faith.

Howebeit by this aunswere hee did frendly admonishe vs and sharply reprehend them: for he reprehendeth them because they were blind in the lighte and also threatneth to take shortly his light from them.

When he sayeth that yet a litle while his light shall remaine with them, he confirmeth that which he had sayde before concerning his death. For al-

though

John.8.17

2 Kin.7.16
Psalm.4.7
Psal.72.17
Psa.89.30
Psa.100.4
Psa.127.2.
Esai.9.7
Esai.40.8
Ezec.37.25

1.Pet.1.11

Esay.53.2
Dan.9.26

though he meaneth not the light of hys corporall presence but the lighte of the Gospell: yet notwithstanding he alludeth vnto his departure. As if he shoulde saye, When I departe I will not ceasse to be light: so that I shall lose nothinge by your darknesse. When he sayeth that they haue the light he geueth them a privy nippe, for that they being wilfully blind forsoke the light, and therefore he geueth them to vnderstand that they were vnworthy to be answered, because they sought to bring vnto themselues occasion of error.

As if he should saye, whatsoeuer I forshewe concerning the crosse ye make a laughing matter at the same and despise it.

Wherefore the Gospell shalbe preached vnto you yet a little while: and yée shall not long haue Christe with you which is the true light. For the time will come when Christ and the Gospell shalbe taken from you, and ye shalbe cast in vtter darknesse and blindnesse, It were better therefore that nowe whyle occasion is offered you, yée would not neglect the harueste of your saluation.

For hée which forsloweth the harueste shall honger in winter: but hee whiche fetcheth his harueste in sommer, is wise. Nowe is youre harueste, nowe ye haue the light with you: sée therefore that yée so walke that the darknesse comprehende you not, and when the nighte is come ye be blind. M. In fine he sheweth them of that wherof he spake in another place saying, The kingdome of God shalbe taken from you and geuen to a nation that will bring forth better fruite of the same. Mat 21,43

C. Furthermore in that he sayeth that the light shall shine vnto them but a litle while, that belongeth to all the vnbeléeuing, for the Scripture promiseth that the Sonne of righteousenesse shall ryse and shine vpon the Children of God and shall neuer sette: The sonne hereafter shall not shine vnto you in the daye time: nor the moone in the night: but the Lord shalbe youre euerlasting light: Esay 60,16 Notwithstanding all men muste walke warely because darknesse followe the contempt of the light.

The which also is the cause why such darke and cloudy night hath béene before this tyme many ages in the worlde, because fewe would com to the bright shine of heauenly wisedome.

For Christ doth shine vnto vs by hys Gospell, that we might follow the way of saluation which he sheweth. Therefore they which vse not the grace of God do put out the Light somuch as in them lyeth.

{He that walketh in}

Bv. He sheweth the discommoditye which the vnbeléeuing receiue, and to terrifye them the more, he sheweth how miserable their condition is who béeing destitute of the light, do erre all their life long: for they cannot moue theire fote withoute falling or the perill of stombling.

And Christ nowe pronounceth vs to bee in darknesse except hee shine vnto vs.

36. While ye haue light beleeue on the lighte, that yee maye bee the children of the lighte. These thinges spake Iesus and departed and hidde him selfe from them.

Bv. This exhortation to Faith is verye graue and waightie, to the which he addeth a most large reward. C. For hee calleth those children of the light, who béeing the heires of God in deede doe enioye the lyght to the end. When hee sayth,

{Beleue in the light}

No man must thereby gather that the workes of light are not required of the children of light, for by the workes of light we are declared to be the children of the light.

Bv. To the which effect pertaineth this saying of Paul, ye were sometime darknesse, but nowe are ye light in the Lorde walke as childeren of the light for the fruite of the spirite consisteth in al goodnes righteousenesse, and trueth aprouing what is acceptable vnto the Lorde, and haue no fellowship with the vnfruitefull wordes of darcknes. Eph.5.8.

These things spake Iesus.

C. It maye seme straunge why he withdrue him self from them who so ernestly desyered to se him. But by the other Euaungelists we maye easily gather, that the Euaungelist here speaketh of the enemies of Christ, whome the Godly loue and desyer of good and simple men, did vexe and offend.

For the straungers that went to mete with Christ, followed him till he came into the temple where he chaunced to come among the Scribes and his auncient enemies.

37. But though he hadde done so manie miracls before them yet beleeued not they on him.

M. This ought not to be vnderstood only of that multitude which had moued the question vnto the Lord concerning the exaltation of Christ but also of al the vnbeleuing and blinded Iewes before whom ỳ Lord had done many miracles.

C. Therefore let this hinder or trouble no man, that Christ was despised of the Iewes this offence the Euangelist putteth awaye shewing that he had many euident testimonies, whiche brought authoritie and credit to him and to his doctrine: but yet that the glory and power of God which euidently shined in the miracles was not seene and perceiued of the blind. M. Moreouer the Euaungelist doth not without consideration make mention in this place of the vnbeleefe of the Iewes. For he hath so ordered his history that nowe consequently he commeth to the declaration of the death and passion of Christe. Before therefore he beginneth with the same he thought it necessary to admonish the reader before hande why it came to passe, that the same nation and people remained styll so obstinate and vnbeleeuing that they were not afraide to crucefy the sonne of God: to take awaye the offence which might here come he layeth the blame of this matter vpon the obstinacy of the Iewes which coulde be reclaimed by no miracles: and yet beesustenyeth Christ who by many miracls called them vnto the faith. *B.* Moreouer when the Euangelist sayth according to his manner as it were speaking generally, They beleeued not on him: beement that very fewe beleeued on him. *K.* For he affirmed before that certaine beleeued on him. John.8.30.

38. That the saying of Esayas the Prophete mighte bee fulfilled which he spake, Lorde who shall beleeue our saying, and to whom is the arme of the Lord declared:

C. Because that thing might trouble the mindes of many men, howe the Iewes could be so senceleese and blinde that the visible power of God could not binge moue them, John of him selfe goeth forward to shewe that faith commeth not by the common sence and vnderstanding of men, but by the singuler and rare gift of God, and that it was foresheewed long ago concerning Christ that fewe or none should beleeue the Gospel. *B.* This Esayas prophesyed it was mete therfore it should so come to passe, and ỳ the prophesy of the prophet should bee fulfilled. For he would not haue prophesied of the same except it had bene so appoynted of my father.

Bv. But

B v. But the Iewes were not ſuch obſtinate perſonnes, becauſe the Prophete dyd foretell that they ſhould be ſo: but he therefore foreſhewed the ſame, becauſe they ſhould bée ſuche.

{Lord who ſhall beleeue.}

C. This ſentence conſiſteth of two partes. In the firſt part Eſaias ſpeaking of Chriſt, and foreſéing that whatſoeuer hée had ſpoken of Chriſt, and alſo whatſoeuer ſhould bée ſpoken by the Apoſtles, ſhould bée reiected of the Iewes, as one amazed at ſuch as bée in obſtinacye, hée cryeth out, Lorde, who ſhall beleeue our Preachinges. And in the ſeconde parte hée ſheweth the cauſe why the nomber of the beléeuing is ſo ſmall, namelye, becauſe God doeth not commonlye illuminate all menne, but beſtoweth the grace of his ſpirite onelye vppon a fewe.

Wherefore, if ſo bée the obſtinate infidelitye of a great number among the Iewes ought not to hynder the faithfull, although they be fewe in number, no more ought wée to bée aſhamed at this daye of the Goſpell, although the ſame hath fewe Diſciples.

By this word arme it is euident inough that hée vnderſtandeth the power of God. The Prophete teacheth that the arme of God whiche is included in the doctrine of the Goſpell is hydde, vntyll the ſame bée reuealed: and withall hée teſtifyeth that all are not partakers of this reuelation: whereuppon it followeth that many are left to their blindneſſe, being voyde of inwarde lyght, who hearing, heare not.

M. Therefore wee haue néede of the Reuelation of the power of God to beléeue the worde of Chriſt.

The high Prieſtes alſo, Scribes, and Phariſées ſawe the power of God ſhyning in the workes of Chriſt, and ſo dyd the reaſt of the wicked Iewes: but they beléeued not: becauſe they ſawe the ſame, not as the power of GOD, but as the power of Sathan: therefore alſo they ſayde, Hee caſteth out Deuelles in Belzebub the chiefe of the Deuelles. Luke.xi.xv.

To caſt out Deuelles was a worke of the finger of God, but the wicked attributed the ſame vnto Sathan. Wherefore? Becauſe they were deſtitute of the reuelation of the arme of God: their eyes were blinded, and their heartes were hardened. The arme of God in Chriſt, during the tyme of the Croſſe ſéemed to be ſhortened: but in his reſurrection againe it declared it ſelfe to bée a mightye and outſtretched arme.

Therefore we muſt praye vnto God, that hée wyll reueale his arme vnto vs in Chriſt. *R*. The Apoſtle Paule cyteth this teſtimony to exhorte the faithfull not to be diſcouraged becauſe of the multitude of the vnbeléeuing, and the ſmall number of the faithfull, neyther yet for the ſame to forſake the doctrine of the Goſpell. All (ſayeth he) obeye not the Goſpell. For Eſaias ſayeth, Lord who hath beleeued our wordes. Rom.x.xvi

39. Therfore could they
not beleeue, becauſe
that Eſaias ſayeth a-
gaine, He hath blin-
40. ded their eyes, and
hardened their heart,
that they ſhould not
ſee with theyr eyes,
and leaſt they ſhould
vnderſtād with their
heart, and ſhoulde
be conuerted, and I
ſhould heale them.

C. This ſpeache is ſomewhat more harde: becauſe, as the wordes importe, the waye and power of beléeuing was quyte ſtopte vp and taken awaye from the Iewes, becauſe the Propheſye of the Prophete had appointed them to blindneſſe, before they had eyther choſen blindneſſe or fayth.

I aunswere, that it is no absurditye, if it coulde not happen otherwyse than God had forseene & appointed. But we must noate that the simple and bare foreknowledge of God was not the cause of these thinges: howbeit here we must not haue so much consideracion of the foreknowledge of God, as of iudgement and vengeaunce. Neyther dyd God looke downe & cõsider from heauen, what men woulde doe, but he pronounceth what he him selfe woulde doe: namelye, that he woulde stryke the wicked with blindnesse & giddines, that he might take vengeance vpon their wickednesse. For here the inferiour cause is noated why God woulde haue his word, which by nature is wholsome, to bee perillous and deadlye to the Iewes: namelye, for that they had so deserued by their wickednesse.

It was impossible for them to shonne this punishment, when God had once determined to caste them into a reprobate sence, and to turne the light of his worde into darknesse.

For this latter Prophesye is vnlyke to the first in this, because there the Prophete affirmeth that no other do beleeue than those whome God doeth illuminate according to his good pleasure, the cause whereof doeth not appeare.

For seeing of right and equity all men are lost and dampned, God maye according to his goodnesse saue whome he wyll from among the rest.

But here he maketh mencion of the obduration, by whiche GOD taketh vengeaunce vppon the wickednesse of an vnthankfull people.

Who so doe not obserue and consider these degrees, doe confounde amisse diuers places of the Scripture. But we haue expounded this place of Esaias in our exposition vppon the thirteene Chapter of Mathewe, beginning at the fowrteene verse.

41. Suche thinges sayde Esaias, when hee sawe his glory, and spake of him.

M. This the Euangelist addeth least any man shoulde saye. To what purpose doest thou alleadge this place.

The Prophete spake of the men in his time, and therefore they serue nothing to this purpose.

C. This cogitacion John preuenteth plainly, shewing that the Prophet was sent to bee a teacher, not for one age, but rather that the glorye of Christe was shewed vnto him, that he might bee a witnesse of those thinges which shoulde come to passe vnder his raigne and kingdome.

For to what ende dyd the Prophetical Reuelations serue, but onelye to deliuer as it were from hande to hand to others, that which they had receyued from God? And the Euangelist taketh this as graunted vnto him, that Esaias sawe the glorye of Christ. Whereupon hee gathereth that hee applyed his Doctrine to the state of his kingdome, whiche was to come. A. As touching the time in the which the Prophete sawe the glorye of Christ, some referre it to that tyme in the which Vzias the King dyed. Clay.6.1 For then the Prophete sawe the Lorde sitting vppon a high throane, and the skyrtes of his cloathing filling the Temple, the Seraphins standing vpon it: euerye one hauing sire winges: with twayne hee couered his face, and with twaine he couered his feete, and with twaine he dyd flee: And one cryed to another, and sayde, Holy, Holy, Holy is the Lorde of Hoastes: the whoale worlde is full of his glorye.

By this vision the purpose of the Prophete was to shewe a vewe of the kingdome of Christ. M. But this also maye be referred to that which is contained in the three and fiftye Chapter of Esai. For then the Prophete sawe the glorye of Christ in the spirite, when hee spake of the arme of the Lorde.

42. Neuertheles among the chiefe Rulers also, many beleued on him:

but

but becauſe of the Phariſees they did not confeſſe him, leaſte they ſhoulde be excomunicate.

B. Becauſe the Euangeliſt had ſpoken of the obſtinacy of the Iewes, becauſe they could not beléeue on the Lorde hée doth very well ad this, by which he doth ſhewe that all were not ſo reiected, but that many of the Rulers alſo beléeued one the Lorde: how be it they were but weake as yet, and louers of the glory of this worlde.

C. A worthie example verely of the grace of God: for impietie hauing once gotten the vpper hand, is a certaine generall plague which by the contagion therof infecteth al the partes of the body. Therefore it is the ſinguler gyfte of God when ſome remaine ſyncere, amonge a corrupt people. Howbeit the ſame grace of God is to be ſéene at this daye in the world. For although impietie and the contempte of God doe abounde, and although a great nomber goe about to baniſhe awaye quite the doctrine of the Goſpell, notwithſtanding, it ſhall finde ſome ſanctuaries and receiuers. And ſo it cometh to paſſe that Faith hath certaine reſting places, leſte it ſhould be quite driuen out of the worlde.

Faith cannot be banished oute of the worlde.

M. So in the time of Elias there ſemed to be almoſt none which worſhipped the true God, ſo that Elias was thoughte to remaine aloane, when as notwithſtanding there were ſeuen thouſand men in Iſraell which had not bowed theire knee before Baall. C. This word (Alſo) betokeneth an Emphaſys and vehemencye. For Princes and Rulers for the moſte part weare ſuch deadly enemies and haters of the Goſpel, that it was incredible that ſome one among them ſhould haue bene found faithfull. The more wonderfull therefore is the power of the ſpirite of God who pearced in thether whether nothing elſe coulde come.

1. King. 19.

Howbeit this was not the wickednesse of one age, onelye, that the rulars were obſtinate and rebellious againſt Chriſt: For honour, Ritches, and dignitye, haue alwayes Pride theyr handmayde. Wherefore it is a harde matter to bring them to bee humble and lowlye in theyr owne eyes, who being puffed vp with Pride and arrogancye, ſcarcelye knowe them ſelues to bée men. Whatſoeuer he bée that excelleth others in this worlde, wyll not if he bée wyſe, truſt vnto his mightineſſe, leaſt the ſame be a let vnto him. A. Let him that is Ritche (ſayth Saynt Iames) reioyce that he is brought lowe, for hee ſhall paſſe awaye as a flowre of the fielde. Iam. 1. 10

When he ſayeth that there were many, we muſt not ſo vnderſtand the ſame, as though the one halfe, or the greater part of the Rulers beléeued: for they being compared to others, of whome there was a great multitude, they were but a fewe: but thoſe ſame were a great many if they were conſidered in them ſelues.

But becauſe of the Phariſeis.

This the Euangeliſt miſliketh in them for that they did not bouldly cõfeſſe their faith: C. And therewithall noateth howe greate the imbecilitie of faith was in them, who were luke warme, or rather key cold. For a true and liuelye Faith cannot bee deuided from Confeſſion.

Faith and Confeſſion linked together. Rom. 10. 10

For with the harte wee beléeue to righteouſeneſſe, and with the mouth we confeſſe to ſaluation. And it cannot bee that faith being once kindled in the hart ſhoulde not burne & caſt forth his flame. Therefore the Euangeliſt geueth vs to vnderſtand that theſe Princes imbraced the doctrine of Chriſt becauſe they knew the ſame to be come from God: but yet that this faith was not liuely in them, and not ſo vertuouſe as it beecame the ſame: becauſe Chriſt geueth not vnto his Diſciples the ſpirite of feare, but the ſpirite of conſtancye, inſomuche that they dare bouldlye confeſſe that whiche they haue learned of him.

And although it is not likely that these men were quight dumbe, yet notwithstanding because they made no true confession, the Euangelist simply denieth that they professed they faith. For this had bene true and lawfull confession, to haue openlye geuen their name and professed Christ. Wherefore let no man flatter himselfe which in anye parte byeth and dissembleth his faithe, leste he should incurre the displeasure and hatered of men. For although the name of Christ be odiouse, that feare is not excusable which maketh vs slide from the confession of his name, though but the breadth of a heare. By. A great number at this daye haue the very same disease that these Rulers had. For they vnderstand the doctrine of trueth, they know the lawful vse of the sacramentes, that papistry is contrary to the doctrine of the Gospell, and that in the papacy the Sacramentes are not ministred accordinge to the institution of the Lorde, all these thinges they see and knowe: but yet neuertheles for feare and the loue of temporall thinges, they communicate with the very same, they haulte on both syoes and do not bouldly confesse the trueth: All these men verely do greatly offende, and ought not to be confyrmed in their errour, to beleue that it is sufficient, if so be they retayne that which is true in their harte, and do thinke well in their minde of the Gospell, and in the meane time haue a lyking of these abominations instituted against the word of God: that is to says, they come vnto the masse, not as to the masse, but as vnto the Lordes Supper.

God hateth that hipocriticall dissimulation, and loueth trueth and sinceritie.

Concerninge excommunication reade the ninth Chapter going before beginning at the.22. verse.

43. For they loued the prayse of men more then the praise of God.

R. Thou mayest see in this place, the cause why fewe of the Rulers, mighty men and wise men, doe not sincerely confesse the Gospell. Because the Gospell bringeth with it the Crosse, and the forsaking of earthlye goodes.

Nowe seing the Rulers coulde not abide to forsake their tyranny, and seing it seemed foolishe to the wise men, to resigne the wisdome of reasone to the bare and weake worde of the gospell, it hath euer to come to passe that very fewe mightie and wise men, truely confessed Christ. Accoding to the saying of Sainte Paule, Behould your calling bretheren, how that not many wise men after the flesh, not many mightie, not many of high degre are called, but God hath chosen the foolishe thinges of this world to confounde the wise.

C. The Euangelist laieth no superstitiō to these menes charge, but onely sayth that they sought to auoyde the reproche and displayse of men. For yf so be ambition prenayled more with them than the feare of God, it followeth that they were delyuered by a certayne light feare of concience.

Nowe let the readers noate, how greatly God misliketh and condemneth theire feare, who dissemble their faithe before men for feare of displeasure.

What worse thing can there be, yea what can be more beastly, than to preferre the vaine liking and commendation of men before the Judgement of God And he pronounceth all those to be suche, who forsake the displeasure of men, when they should confesse a pure & true faith: and that iustely: For the Apostell commending the inuinsyble constancie of Moyses, saith that he endured euen as though he hadde seene him which is inuisible. By which wordes he geueth vs to vnderstande, that when a man fasteneth his eyes vppon God, his harte will be inuincible & more fast than an Adamant stoan. Herupon therfore commeth that cowardlines which maketh vs to fal to false dissimulation, because wee haue wholy respect vnto this world. For the sincere aspect and beholding of God doth driue away all smoake and vanitie of ritches and honours. Heb.c.11.

It is not therefore a small and veniall offence as some imagine to deny Christ, seing the holy Ghost in this place sayth that those Rulers which confessed not Christe, loued the prayse of men, more than the glory of God. B. And Christe himselfe sayth, He which denieth mee before men shall be denied of mee before my Father which is in heauen. C. To loue the prayse of men in this place, signifieth, to desire to be in estimation and fauours among men.

Mat. 10.33

Therefore the Euaungelist meaneth that these Rulers were so addicted vnto the worlde, that they rather desired to please men than God. R. The prayse of men is to be counted honest, good, and wise: the glory and prayse of God, is to be obiected, contemned, scorned, crucified, and to be cruelly slaine. For by these meanes Christ entered into the kingdome of his Father, and the Father by them was glorified in the worlde.

Hee therefore which preferreth the prayse of men before the glory of God is vaine, and miserable: seing the prayse of men tendeth to reproache and shame, but the glory of God bringeth to euerlasting lyfe.

44. Iesus cryed and sayd Hee that beleeueth on me, beleeueth not on mee, but on him that sent mee.

M. All this place containeth a serious and summarie declaration, by which the Lorde maketh plaine protestation concerning himselfe, and his dispensation, as, that hee doth not defende his owne cause, that hee came not at his owne pleasure, but that hee was sent of the Father, that hee is the light of the worlde sent to doe good and not harme: that hee spake nothing of himselfe: and therefore that they which beleeue in him, beleeue not in him, but in the father which sent him: and that hee iudgeth not the vnbeleeuing, but that they must be iudged by the word which he hath preached. And by this his serious contestation his purpose was in plaine wordes to giue his last farwell to this blinde and obstinate people, to lay the blame of vnbeleefe vppon their owne heades, and manifestlye to testifie of his righteousnesse and innocencie. And this hee did not symply and in the eares of one or two, but freely and with a lowde voyce, which the Euaungelist noateth by these wordes, Iesus cryed and sayde. So did the saintes of God in olde time, protest before the people, shewing that they had omitted nothing, which pertayned to the office committed vnto them: as Moyses, Iosua Samuell, and Paule, B. Also the purpose of our sauiour Christ was by his example, speaking of him selfe with so loude a voyce (than the which nothing greeued more the Pharises) to incourage those fearfull Rulers which beleeued on him, that with him they might dispise the Pharises in respect of God.

Deut 22 1. Iosua 23 4 King 12 3. Act. 20 33

And that they might do this, he bringeth a moste vrgent and stronge reasone, affirminge that they do beleeue in God which beleeue on him, and that they which knowe him knowe God also: the which is eternall life. C. The summe is this, that fayth in Christ resteth not vpon any mortall man, but vppon God, because hee findeth nothing in Christ but that which is deuine, yea in his face hee beholdeth God. For how shall we vnderstande those thinges which hee here speaketh, but onelye because a man appeared vnto men when God was hydde and not seene. Also leaste they should thinke that hee was the same onelye whome they sawe, hee requireth to bee beleeued to be such a one, and of so great maiestie as is the Father, for sayth hee whosoeuer beleeueth in mee, hee beleeueth not in me (that is to saye, in that which he seeth) but in the Father: and he which beleeueth the father must of necessitye beleeue that he hath a sonne: and so consequentlye, hee that beleeueth in the father must also beleeue in the sonne.

Iohn. 17. 3

Therefore hee doth truelye profite in the Goſpell, who ſtaying himſelfe vpon this Fayth doth beleeue GOD and not men, and doth ſtande ſtrong and ſtedfaſt againſt all the aſſaultes of Sathan.

The faythfull are ſayde not to beleeue in Chriſt, when they do not perſiſte in the humaine behouldynge of hym. For hee here comparing hym ſelfe with the Father, commaundeth vs to haue reſpect vnto the power of God, becauſe the infirmitye of the fleſhe, of it ſelfe hath no ſtrength. Here after when hee ſhall exhorte his Diſciples to beleeue in him, the ſcence ſhall be otherwiſe. For there God is not compared with man, but Chriſt is reuealed with all his giftes which ought to be ſufficient to retaine our faith.

45. And hee that ſeeth me, ſeeth him that ſent mee.

Queſtion. *M.* Seing that God is a Spirite, and a Spirite cannot be ſeene, how doth hee ſee God which ſeeth Chriſte? Moreouer no man hath ſeene God at any time: for he dwelleth in the light that no man can attaine vnto.

John 4.24
John 1.18
1.Tim 6.16

Anſwere. I anſwer, C. Seeing in this place is taken for knowledge. For to the ende he might well and throughlye pacefye thoſe conſciences, which otherwiſe ſhould be muche diſquieted and troubled, hee calleth vs to the Father. For therefore the ſtabilitie of fayth is ſure and firme, becauſe it is aboue the worlde.

And in that man, who truelye knoweth Chriſt, the glory of God doth ſhyne: that we might be aſſured that the Fayth which we haue in hym doth not depende vpon man, but vppon the eternall God: becauſe it ariſeth from ỹ fleſhe of Chriſt vnto the diuinitie.

The which if it be ſo, it ought not onely to be fired continually in our hearte, but alſo it ought boldelye and boyde of all feare to ſhewe it ſelfe in our tongue, ſo often as neede requireth: A accoʳding to this ſaying, I beleeued and therfore I ſpake.

Pſal.116.10

46. I am come a light into the world, that whoſoeuer beleueth on me ſhoulde not abyde in darkneſſe.

C. To the ende he might make his diſciples more ſtrong and valiant, he goeth forward ſtill in preachyng the aſſurance of Faith.

And firſt of all he teſtifieth that he came into the worlde to be a light, wherby men might forſake darkneſſe and error, ſinne and death, & condemnation, to the which all men are ſubiect: and he ſheweth alſo the meane how to attayne ſo notable a benefite ſaying.

{That whoſoeuer beleeueth on me ſhould not.}

By. For to the ende he might cõmunicat vnto men al thoſe things which he hath, he came downe from Heauen, and was incarnate: but he geueth them vnto vs by faith. Wherfore by faith Chriſt with al that he hath is ours.

Whereupon the ſeconde time he repeated faith, requiering his Diſciples to beeleeue in hym. C. Alſo he accuſeth all thoſe of ingratitude, who being inſtructed and taught by his Goſpel, do not deuide themſelues from the vnbeleeuing.

For the more notable a benifyte that this is, to be called from darckeneſſe into light, the leſſe excuſe haue they, who eyther by their ſlouth or negligence choake and put out the light which is kindeled in them.

Therefore that we might haue ſeuerall degrees, firſt of all Chriſt teacheth that hee is a lyght more for others ſakes, than for his owne: ſecondelye that hee is a light not onely to Aungelles but alſo to men: thirdely that he was manifeſted in the fleſhe, to giue forth a bright ſhine.

A. But how Chriſt is called a lyght we haue ſhewed before in the firſt Chapter the fowrth verſe, in the eyght Chapter

the

the twelfe verse, and in the ninth Chapter the fyfte verse.

47. And if anye man heare my wordes, and beleue not I iudge him not: for I came not to iudge the worlde, but to saue the VVorlde.

C. After that the Lorde had spoken of his grace, and exhorted his Disciples to the constancy of faith, he nowe begineth to touch the Rebels, earnestly reprehending them.

C. How be it here also he dealeth not so severely with them as their wickednesse deserued, who wilfully reiected God.

For he omitteth to iudge of these men: because he came rather to saue all. In the first place we must noat that he speaketh not here of euery vnbeleuer, but of those which willingly and wylfully reiect the doctryne of the Gospell preached vnto them. M. For properly he cannot be sayde to be vnbeleauinge whiche hath not heard, that is to say, to whom the Gospell hath not bene preached.

He speaketh therefore of those which doo willingly dispise the light of the Gospell offred vnto them.

C. Wherfore then wyll not Christ condeme them: because he beare laying aside for a time ꝑ parson of a iudge, to the ende al I might be the more encouraged to repentance, offereth saluation generally to al and spreadeth forth his Armes to imbrace euery one.

Notwhetstanding he amplyfieth the crime by no smale circumstance, if so be they refuse so gentile and swéet a callyng.

For it is as much as if he had sayd: Behoulde I stande present to call men, and forgetting the parsone of a Iudge I séeke to draw all men vnto mée, and to deliuer them from destruction, whiche haue bin twise lost.

No man therefore is damned for the contempte of the Gospell. but he whiche dispising the amiable message of saluation, would willingly bringe destruction to hymselfe.

This worde (Iudge) in this place signifieth to condemne, as in diuers other places also. And to saue, ought to be referred only to the proper office of Christ. For in that ꝑ vnbeléeuers are more greuously and deply condemned for the gospels sake, it is accentall, & of his nature.

A. The lyke sentence we reade when Christ saide God sent not his sonne into the worlde, to condemne the worlde, but that the world might be saued thorow hym. John.3.17

48. He that refuseth me and receiueth not my wordes, hath one that iudgeth him: the word that I haue spoken the same shal iudge him in the laste daye.

C. Least the wicked might perswade them selues and think that they shall escape vnpunished for abusing Christe, he addeth heare a horrible threatening, that although he rest and suffer, yet his only doctrine shall suffice to condemn them: euen as in an other place he sayde, that there shoulde nede no other iudge but Moises, in whom they dyd glory.

Therfore the fence is this, I earnestlye desiring your saluation, doo not vse my auctority in condemninge you, but doo wholely séeke to saue that whiche was losse, yet thinke not ye that you are therfore escaped the hand of God. John.5.45

Bv. For they shall not escape vnpunished, and go away without iudgement which contemne and reiecte the sonne of God.

C. For to speake of the least the onely worde which ye haue despised, shall be a sufficient and méete Iudge.

And receyueth not my wordes.

C. This latter part is an exposition of that which wente before. M. For in these wordes it is declared what it is to obiect the Sonne of God, and what they are which reiected him.

C. For because men haue hypocrisy ingrafted in them by nature there is nothing more easy for them than in wordes to boste that they are ready to receiue Christe: and we see how common this vaine boasting is, euen amonge the most wicked.

Wherefore we muste remember this definition, namelye that Christe is reiected, when we imbrace not the pure doctrine of the Gospell. M. euen as to receiue Christe is nothing else, but to receyue his worde by a lively faithe.

C. The Papistes bragge with openne mouthe of the worde of God, but so soone as the same is preached, ther is nothing more hatfull vnto them. These kisse Christ as Iudas did. Therefore let vs learne to include him in his worde, and geue vnto him that worshipe of obedience onely which he requireth.

The worde that I haue spoken. C.

He could not by a more glorioulle tytle extoll the authority of the Gospell, than when he geueth the power of Iudgeing vnto the same. For accordinge to these wordes the laste Iudgement shalbe nothing else than an approuinge of the doctrine of the Gospell.

For Christ shall site vpon his tribunall seate, but he affirmeth that he will pronounce that sentence out of his worde which he nowe preacheth.

This threatninge ought to make the wicked much afearde when they cannot escape the Iudgement of his doctrine which they nowe so prowdly contemne. Againe hereby commeth a wonderfull consolation to the godly, that howsoeuer they are now condemned of the worlde, they are notwithstandinge already Instelled in heauen: because wheresoeuer the faith of the Gospell hath this seate the tribunall seate of God is erected to saue.

We bearing our selues bould vpon this authoritye, there is no cause why wee should care for the Papistes with theire preposterous Iudgementes, because our faith reacheth aboue the Angels.

Bv. Therefore let vs well remember this, and let vs take hede that we despise not the Lorde speaking to vs in his Gospell.

49 For I haue not spoken of my selfe: but the father which sente me, he gaue mee commaundement what I should saye, and what I shoulde speake.

C. Leste the eternall glorye of man should deminish any thinge of the maiesty of God, Christ calleth vs from the same vnto his Father.

And for this cause he moketh mention so often times of his Father. And verely seing it is greate wickednes to transfer vnto any other, any parte of the deuine glory, it is necessary that the same worde come from God to which Iudgment is geuen.

Bv. Christ therefore in these wordes doth very strongly maintaine the whole doctrine of his Gospell, and proueth the same not to be humane, but deuine, vndoubted and authenticall.

C. Also here he putteth a difference betweene him and his Father, not according to the deuine person simplye, but rather according to the flesh: least the Doctrine being iudged to be of man, shoulde haue the lesse waight and auctoritye. Moreouer if so be the conciences of men, should be subiect vnto inmaine lawes, this reason of Christ should not

serue,

ſerue, that his woꝛd ſhall be a Judge becauſe the ſame hath not come from man accoꝛding to the ſaying of Sainct Iames, There is one Lawe geuer which is able to ſaue, and to deſtroye.

Moꝛeouer hereby we maye gather what wicked and cruel ſacriledge that is that the Pope dare pꝛeſume to binde mens conſciences vnto his immaginations: foꝛ by this meanes he arrogateth moꝛe vnto him ſelfe then doth the ſonne of God, who denyeth that he ſpeaketh any thing, but accoꝛding to the commaundement and pꝛeſcript of hys Father.

A. The which he doth not only here affirme but very often alſo foꝛ the commendation of his doctrine: as in the ſeuenth and eyghte Chapters goinge befoꝛe.

50 And I knowe that his commaundemente is lyfe euerlaſtinge: whatſoeuer I ſpeake therefore, euen as the father badde mee, ſo I ſpeake.

C. Againe he commendeth the fruicte of his doctrine, to the ende al men might the moꝛe willingly ſubmit them ſelues vnto the ſame. M. Foꝛ hee ſayeth not ſimply And his commaundement is euerlaſting life, but he ſayeth I knowe that hys commaundemente is euerlaſtinge lyfe.

This is the teſtimony of the trueth, and of the will of God towardes mankind. He knewe what to teache and wheꝛefoꝛe he was ſent, namely to pꝛeach the doctrine of eternall lyfe, and foꝛ this cauſe was he ſent of the Father that hee might be to the faithfull the authoꝛ of euerlaſting life. This certainly alſo bꝛeommeth the Miniſters of Chꝛiſt, who ought to teach no other thing then that which they haue receiued in commaundement.

The which if they doo, they alſo maye ſaye, We ſpeake not of our ſelues, but hee which hath ſent vs, hath giuen vs a commaundement what wee shoulde teache, and we know that his commaundement is eternall lyfe. An excellent tytle verylye of the doctrine of Chꝛiſt. Foꝛ the Goſpell of Chꝛiſte is the commaundement of God to euerlaſting life: that is to ſaye, it is the doctrine oꝛ pꝛeaching of grace, committed by the Father to Chꝛiſt the ſonne of God, to eternall lyfe, which he pꝛomiſeth to them that beleeue in him. R. Foꝛ this commaundement the Father hath giuen to the ſonne, that hee ſhoulde deſcende into this woꝛlde, and ſaue all thoſe that beleeue. Foꝛ ſo God loued the wꝛlde that hee gaue his onely begotten Sonne, that euery one which beleeueth in him ſhould not periſhe, but haue lyfe euerlaſting. M. The Lawe alſo was commaunded to Moyſes, but it was giuen vppon Mount Sina, with feare, trembling, and leading to death: but the Goſpell is the commaundement of God, giuen to Chꝛiſt the ſonne of God, pꝛeached in Sion, and ſpꝛeade from thence thꝛoughout the whoale woꝛlde, being peaceable and ſweete, and wꝛighten by the ſpirite of God, in the tables of their heartes which beleeue, offering remiſſion of ſinnes and euerlaſting lyfe to all that beleeue.

C. It is meete theꝛefoꝛe that they feele the vengeaunce of God which are ſo wickedly bent, that they now refuſe him to be the Authoꝛ of lyfe.

Euen as the father bad me, ſo I ſpeake. R.

As if hee ſhoulde ſaye, when I call my ſelfe the Well of lyfe, the quickening bꝛeade, the light of the woꝛlde, the reſurrection and the life, I ſpeake theſe things becauſe my Father ſo commaunded me to the ende, that he which would dꝛincke which woulde be filled, which would, ſee, riſe againe, and liue euerlaſtinglye, might come vnto me, and beleeue in mee A. Foꝛ theſe things I ſpeake, that ye might attaine to euerlaſting ſaluation thꝛough mee.

The

The .xiij. Chapter.

1 Before the feaſte of Paſſouer, when Ieſus knewe that hys houvre was come, that hee ſhould depart out of this worlde vnto the Father, when hee loued his which were in the worlde, vnto the ende hee loued them.

{Before the feaſt of Paſſouer.} B.

THE other Euangelyſtes in this place bring in the Hiſtorie of the holy Supper. And the whole miſterye hereof was ordayned to thys ende, that by the breade which wee breake, and by the Cuppe which wee bleſſe, we are made pertakers of the bodye and bloude of the Lorde, and whereby alſo the Lorde doth more and more liue in vs, and wee in him.

Therefore ſeing Saint Iohn hath alreadie ſpoken of the Lordes wordes concerning the true participation of his bodye and bloude, in his firſt Chapter, hee omitteth here the narration of the Supper: for the right of the Euchariſt beganne long before to bee familier and well knowne to all Chriſtians. Pretermitting therefore thoſe thinges which pertaine to the Euchariſt, C. and manye other thinges alſo which hee knewe were put downe by Mathew and the reſt, hee taketh in hande to intreate of that thing, which they had omitted, as of this ſoarie concerning the waſhing of the Diſciples.

{When Ieſus knewe that his houre was come.}

M. The Euangeliſt writeth this to forewarne the Reader, that hee thinke not that any of thoſe thinges, which hee ſhall reade in the Chapter following, happened without the foreſight and knowledge of Chriſt. For he was ignorant of none of thoſe thinges which he ſuffered.

A. Iudas verelye the Diſciples, not knowing of the ſame conſpired with the Rulers and high Prieſtes to betray Ieſus: but the ſame was not vnknowen vnto Chriſt.

Wherevpon it is ſayd hereafter, And Ieſus knowing all thinges that ſhoulde come on him went forth. Therefore ſo often as the enemies of the truth ſhall practiſe any thing againſt vs, lette vs

committe

committe all thinges vnto him, who can prouide for vs and our matters well ynough.

That I shoulde departe out of this world.

C. This is a speach worthy to be noated for it is referred to the knowledge of Christ, that he knewe his death to bee a passage vnto the heauenlye kingdome of God.

Wherefore, yf hee making hast thyther did not let to loue hys Disciples as he was wont, there is no cause now why wee should think that his affection is altered.

And nowe seeing hee is the firste begotten among the dead: this difinition of death pertayneth to the whoale body of the Church because it is a passage vnto God, from the which the faythfull are as yet pilgrimes. M. Therefore let vs so think and speak of our death, that we maye also call the same a passage out of this worlde vnto the Father. Let vs consider who and what this worlde is and wee shall deuyer the death of the body because by the same wee go oute of this worlde into a moste happy estate voyde of all trouble, sorrowe, affliction, and payne. 1.Cor.5.4.

It maketh very much to the purpose that he vseth this word father. To goe out of this worlde, which is a vale of miseries, and full of wickednesse: and to passe not to the worse, but vnto the better and not simply to the better but to the father also, is suche a notable benefite that the sonne of God being afflicted and oppressed in this worlde, could wishe for nothing better.

Vnto the ende he loued them.

C. Although the Euangelist doeth hereafter more plainly declare to what ende Christ washed his Disciples feete, yet notwithstanding heare hee beginneth to shewe afore hande in one worde that by this signe, he would haue his constant and euerlasting loue declared, with the which hee once loued them, that when they had lost his presence and company, yet they might be certainly sure that hee was not ouerwhelmed in death: the which persuacion also ought nowe to cleaue in oure hartes.

The wordes are that Christ had loued hys Disciples, whiche weare in the worlde.

Wherefore although we seeme to bee farre of from Christe, yet notwithstanding let vs knowe that hee behouldeth vs: because hee loueth his that are in the worlde.

For there is no doubte but that hee nowe beareth the same affection toward vs which he retained euen at this verye poynt of death.

M. But the Originall roote and cause, is in Christe him selfe and not in his Disciples. If so be the cause of this loue had bene in the Disciples, it had not continued to the ende. It is necessary therefore that the same rest in Christ, who loueth those that are his. with vnspeable loue vnto the ende.

CYR. And verilye when hee might haue escaped the crueltie of the Iewes and the paine of the Crosse, hee so loued his, that he refused not to dye for the life of all men.

And that this is the most perfecte loue our Sauiour Christ him selfe testifyeth. This is my commaundement, that ye loue one another, euen as I haue loued you. Greater loue can no man haue than this, that a man should geue his lyfe for his friendes. Ioh.15.13.

2. And when Supper was done (and that the Deuell had now put into the heart of Iudas Iscariot, Simons Sonne, to be-

traye

traye him.

M. There are some which thinke that it ought to be thus red, And supper beeing prepared.
For it maye be doubted whether these thinges were done after Supper or in Supper time. AVG. It is very likely that Supper was not fully ended, that is to saye, that the Table was not yet taken awaye seing it followeth by and by that the Lord tooke a morsell of bread and offered the same to Iudas.

And that the Deuell had now put into the heart of Iudas.

C. This the Euangelist hath added, not only to shew the wonderful patience of Christ, who voutsaked to washe suche a wicked and false Traytors feete, but also that he sought occasion to vse that tyme in the which he shoulde finishe the laste acte of his lyfe beinge nere vnto death.

And whereas he sayeth, that Iudas went about to betraye Christ by the impulsion of the Deuell, he doth it to expresse the crueltie and hainousenes of the fault.

For this was more then a horrible and tragicall facte in the which the efficacie of Sathan declared it selfe.

B. Insomuch that it maye same not to come from mans minde. C. It is very true that man committeth no manner of euell whereunto the Deuell doth not stirre him: but as the offence is more detestable and haynouse, so the furye of the Deuell in the same, must the more be considered: who carryeth those men which are forsaken of God vp and down at his pleasure. Moreouer, although mans concupiscence is set on fyre by the Bellowes of Sathan: yet notwithstanding the same ceasseth not now to bee a fornace: for it hath fyer conceiued within: it receiueth willingly the blowing of the bellowes, that all excuse might be taken from the wicked.

B. Therefore Sathan the author and suggestor of all synne, put into the harte of Iudas to betraye Christe, M. And then he putte it into his harte, when hee was angery in his minde for the oyntement which was powred vpon the Lord, and when he began to cast how to recouer that gaine which he sawe he hadde loste.

So Sathan allayeth mens mindes when they are musing and carefull.

Question. R. But seing the Scripture plainlye sheweth that Christ was betraied by the definite counsaile and foreknowleage of God, howe did Sathan put into the hart of Iudas to betraye him: I aunswere.

Aunswere. God decreed that his Sonne should suffer but so that by his passion he might be glorified with the resurrection, and by his crosse might deliuer the faithfull from all curses. But Sathan by hys wicked Instrumentes (as by Iudas, the Phariseis, Pilatte, and Herod) deliuered Christ to the Crosse to destroye him, and to blotte out his name quite, from among the liuing. Therefore the heauenly Father executeth his most excelent purpose by moste wicked Instrumentes, that the Faithfull might not be destitute of their saluation purchased by the Crosse of Christ, and that the vnbeleeuing by the selfe same worke through their owne wicked practises, might bee destroyed for euer. A. Concerning the which, reade the fourth Chapter of the Actes, beginning at the twentie seuene verse.

3. Iesus knowing that the father had geuen all thinges into his handes and that hee was come from God and went to God.

C. This is therefore added that we might knowe whereof it came that Christ was so quyet in mind, namelye,

for

for that he being nowe the conquerour of death: hoped for the triumphe whiche shortlye after followed.

Men whiche are amazed and stricken with feare, are commonlye muche disquieted: but the Euangelist geueth vs to vnderstande that there was no suche motion in Christ: because although he shoulde shortlye after be betrayed of Judas, nytwithstanding he knew that all thinges were deliuered vnto him of the Father. Bv. For so Iohn Baptist saythe, The Father loueth the Sonne, and hath put all thinges into his hande.

John.3.

Question.

Lu.22.44

aunswere.

C. If any man demaund and saye, How then came it to passe, that he was afterward brought to such sorrow and grefe, that he swett blood. I aunswere that both these were necessarye, namelye, that he shoulde both feare and abhorre death, and also neuertheles goe forewarde without feare in discharging the office of a Mediatour. M. In this place also is commended vnto vs the modestye of Christ.

We se oftentymes that the Children of Princes doe humbly and friendly playe with men of inferiour sorte: but it is before they knowe that they haue receyued full power of all thinges.

But this King of Kinges, and Lord of Lordes, although he knewe that all thinges were deliuered into his handes, yet notwithstanding, he was neuer a whitte the more insolent and proude, naye, he continued his humble, and modest conuersation with his Disciples, vntyll the ende. Let them noate this which are of high calling.

4. He rose from Supper, and layde aside his vpper Garmentes: and when hee had taken a Towell, hee guirded him selfe.

B. The Euangelist according to his accustomed manner prosecuteth moste diligently euery part of that, whiche is worthye to be remembred and noated: to the ende we might the more depelye consider of the same. M. Christ aroase from Supper, his Apostles sitting styll at the Table. He was not staied with deliciousnesse of meate and drinke, from the performaunce of that whiche hee had purposed towarde his Disciples.

{*And layd aside his vpper Garmentes.*}

C. That is to saye, his Gowne, and whatsoeuer hee wore aboue his Coate, but not his Coate also. For we knowe that those of the East part vsed to weare long garmentes.

{*And when he had taken a Towell he gyrded.*}

M. This was the maner and forme of a seruaunt. For he meant to minister vnto others: the whiche no doubte made the Disciples greatly to wonder.

5. After that hee powred water into a Basen and beganne to vvashe the Disciples feete, and to wype them vvith the Towell, vvherewith he vvas gyrded.

A. That which he might haue done by the seruice of another, he dyd him selfe with great humilitye.

{*And began to washe.*}

C. These wordes do rather expresse the purpose of Christ than the external acte. For the Euangelist addeth that he beganne with Peter CHR. Howbeit ther are some whiche affirme that he began with Iudas, but what moueth them

so to coniecture. I knowe not.

6. Then came he to Simon Peter: and Peter sayde vnto him, Lord, doest thou washe my feete?

M. Hee might haue called them all vnto him: but hee came vnto them himselfe, that he might omitte nothing that appertained to seruile dutye, and humilitye. In that Christ came first to Simon Peeter to washe his feete, the Papistes thereby gather an argument for their supremacye. Beholde (saye they) hee commeth first to the Apostle Peeter, as to the chiefe of the Apostles. But the purpose of Christ was farre otherwise.

For the Lorde dyd not this to appoint among his Apostles any superiority, but rather to drawe away their mindes from ambition, and the desyre of Lordshyp. This cannot bee denyed. What wickednes then is this, to inuert the deede of Christ, which hee dyd against superioritye, to the defending of the same? But rather let vs saye, that the Lord for this cause came first vnto Peter, that he might exhort him first of all to humilytye, against the desyre of supremacye.

Lorde doest thou washe my feete.

C. This is a phrase of speache, abhorring an absurde thing vnmete to bee done. For in asking Christ what hee doeth, he doeth as it were withstande him.

This modestye were to be commended, if so be obedience were not more acceptable vnto God than any seruice or sacrifice beside: yea, if so be this were not the true and onelye rule of humilytye, to submit our selues vnto the obedience of God, and to haue all our sences tyed vnto his wyll: that we might allowe lyke without controuersy, whatsoeuer he affirmeth to be pleasant vnto him. Therefore the true waye to worshippe God is, to subscribe and agree to all that God commaundeth.

R. Wee haue in Peter described the nature of superstitious flesh: for Peter rather of a superstitious than of a Godlye reuerence towarde Christ, suffereth him not to discharge his seruile and base office, fearing least that Christ shoulde be dishonoured: But, yet afterwarde without any consideration at all of reuerence, he was moued not to deny. Euenso hipocrisy or superstition, honoureth Christe with that parte with the whiche wee are to be honoured of him, and dishonoureth him with that with the which he is to be honoured.

For the Religion of superstition is commonlye preposterous: In sinning it is moued with no reuerence towards GOD: but in praying for remission of sinnes, wee wyll seeme to shewe reuerence towardes God, confessing, but yet superstitiouslye, (I wyll not saye wickedlye) that wee are so vnworthye that we shoulde not presume to come into the presence of God, to craue helpe at his handes.

And, as it is true, that we are vnworthy to come into the presence of GOD, so it is Godlye to confesse our vnworthinesse. But that pietye turneth to superstition and impiety, if for our vnworthinesse wee exclude the ministerye of Christ.

7. Iesus aunswered and sayde vnto him, What I doe thou wottest not nowe: but thou shalt knowe hereafter.

M. The Lorde declareth that hee doeth another thing beside the washing of theyr feete. For otherwyse Peter had not erred, when hee sayde, Doest thou washe my feete?

For

For this thing the Lorde did and yet he sayde not, I wash not thy feete, but what I doe thou wottest not nowe: but thou shalt knowe hereafter. *B.* For hee did not washe the Desciples feete to make them cleane but to the ende they might learne mutual loue. This, Peeter knewe not of, then: but afterwarde hee heard the same of the Lorde: but truly he vnderstoode the same when he receiued the holy Ghost, and called to mynd all the wordes and deedes of Christ. C. Furthermore by these wordes of the Lorde we are taught to obaye Christ although there appeare no reason why he woulde haue this or that to bee done. In a house well ordered the counsail resteth onlye in the maister of the house: to whome the seruauntes ought to submitte themselues.

Therefore he is to presumptuouse which eschueth the power and neglecteth the commaundement of God, because hee knoweth no reason of of the same.

Also this admonition doth farther extend it selfe as that we should not think much to be ignorannt of those thinges which God would haue hidden from vs for a time. For this kind of ygnorannce is better learned than any knowledge when wee geue place vnto the Lorde, to excell vs in wisdome.

8. Peeter sayeth vnto him, Thou shalte neuer washe my feete. Iesus aunswered hym, if I wash thee not, thou haste no parte with mee.

R This wylfulnesse of Peter proceedeo of the zeale of God, but not according to knowledge: wherefore it is carnall affection and not spirituall worshippe.

C. Thus farre forth his modestye was to be excused: howbeit the same wanted not faulte: but nowe it offended more, for that it being reproued gaue not place.

And this is commonlye seene, that errour and obstinate wyll, are ioyned together. It is a notable collour, that disobedience should spring of reuerence: but because he doth not simply obeye the commandement, he doth lose his labour in seeking to honour Christ. This therefore is the true wisedome of faith, to allowe and reuerently to imbrace as well and orderlye done whatsoeuer commeth from the Lorde. For verilye otherwise we cannot sanctifye his name: because except we iudge the same to be excellentlye well done which he doeth, our flesshe wyll neuer obeye, and geue that honour which is due vnto him, but by constraint.

To bee short, except man doe forsake him selfe in iudging of the workes of God, although he haue a desyre to honour God, pride wyll alwaye lurke vnder the shewe of humilitye.

C. Peter had hearde the Lord saye that there was somewhat in this washing, whiche he shoulde knowe afterwarde: whereby he shoulde haue beene bridled from resisting the Lorde any further.

But he was to shamefast. It is not good shamefastnesse whiche exceedeth so muche, that it resisteth the grace and loue of God towardes vs.

Some are oftentimes so affected with this ouermuch shame, that they dare not call vppon God in the time of neede, but make intercessours of the Saintes. Of the which we haue spoken a litle before.

{If I washe thee not.}

By. The Lorde Iesus vehementlye reprehending the refusall of Peter, sheweth and openeth the misterye of this washing, which is the fruite of his Passion, & of his comming into this worlde.

C. Yet notwithstanding he doeth not plainelye expresse, for what cause he determined to washe his Disciples feete: onelye by a similitude taken from the soule to the body, he teacheth that he doeth no newe thing, or vnbeseeming his person, in washing his Disciples feete.

Notwithstanding, the Lorde sheweth what fowlishe circumspection Peter vsed. The lyke shall happen vnto vs, so sone as the Lord beginneth to contend with vs. Because Christ was there Lord and Maister, Peter thinketh it verye absurde, that he shoulde washe his feete.

But in repelling this office, he refuseth the principall part of his saluacion. For this sentence contayneth a generall doctrine, namelye, that all of vs are filthye and defiled before God, vntyll Christ wype awaye our spottes.

Nowe, seing that he challengeth to him selfe aloane this office of cleansing, let euerye one offer vnto him his vncleannesse to bee purged, that he maye haue place among the sonnes of God.

M. Herevppon the Apostle sayeth, Knowe yee not that the vniust shall haue no enheritaunce in the Kingdome of God? Bee not deceyned, and so forth.

1 Cor 6, 9. Ephe.5.5.

C. Moreouer, there are some whiche referre this worde (VVashe) vnto the free remission of sinnes, and there are other some also, which referre the same to newnes of lyfe: and a thirde sort vpon good consideration referre it to both. For Christ washeth vs when he wipeth awaye our sinnes by the offering vp of him selfe, least they shoulde come into iudgement.

Moreouer, he washeth vs, when by his holye spirite, he aboliſheth the wicked, and sinfull desires of the flesshe.

9. Simon Peter sayeth vnto him, Lorde, not my feete onelye, but also the handes and the head.

M. Peter hearing such a graue and intollerable threatening, submitteth himselfe wholly vnto the wyl of Christ, being nowe readye to suffer not onelye his feete to bee washed, but his handes and his head, that is to saye, his whoale body. As if he shoulde saye, Before I suffer my selfe to be seperated from thee, I wyll suffer whatsoeuer thou wylt.

Bv. I doe geue not onelye my feete to be washed, but also I offer my selfe with all that I haue vnto thee. C. This necessitye was a meete Pistres to tame him.

Therefore laying aside contencion, he geueth place. But he wyll nowe bee washed euerye whitte. And he truelye confesseth that he is wholye in euerye part defiled, and that therefore he is nothing profited, if so be one part onely bee washed.

10. Iesus sayeth to him: Hee that is washed needeth not saue to washe his feete, but is cleane euerye whitte: And ye are cleane, but not all.

A. As by a certaine obstinate wyll, Peter at the first resisted Christ, going about to washe his feete, C. euenso here againe through rashnesse he erreth, in that hee maketh small account of the benefite already receiued. For he speaketh as though he had receiued no remission of sinne, and no sanctification of the spirite. Therefore here also he is iustlye reprehended of Christ. For he putteth him in minde of that which he had bestowed vpon him before: howbeit vnder the person of one man, hee also admoniſheth all his Disciples, that being mindfull of the grace receyued, they doe consider what is needefull for them as yet in time to come. Fyrst of all he sayeth that the faithfull are wholye cleane: not that they are cleane through euery part, so that they shoulde no more haue any spotte in them: but because they were cleansed in the speciall part, the kingdome being taken from sinne, that the kingdome of God might haue the right preheminence: euen as if a man shoulde saye that the whole bodye is sounde, because it is infected with no generall disease.

Ephe.3 Col.3

1. Joh.1.7.

There-

Therefore we must declare our selues to be the Disciples of Christ, by newnes of lyfe, seing he preacheth him selfe to bee the aucthour of puritye in the Disciples of Christ.

Moreouer this other similitude also is brought to the present matter, least the washing of feete should be reiected of Peter, as vaine and absurd. For as Christ washed from the head to the feete, those whome he made his Disciples, euenso in those whome he hath cleansed, the lower part must be daylye purged.

For the children of God are not wholye regenerated the first daye, that they should desyre nothing but heauenly life: But haue rather the reliques of flesshe abyding in them, with the which al their life tyme they haue a contynuall battel. Therefore all the affections and cares of this lyfe, are Metophorically called feete. For if so be the spirite possessed all the partes of man, we should haue nothing to do any more with the spottes of this worlde.

A. But Christ shall alway finde matter in vs to purge. For the which cause we are commaunded to mortifye oure members which are vpon the earth, and to put of the olde man, vntyll such time as we be throughly cleansed.

Leuit. 3 5. Epist. 3. 22

C. Here therefore Christ speaketh not of remission of sinnes, but of renouation, the which Christ by lytle and litle, and by continuall degrees, deliuereth those that are his, quite and cleane from the desires of the flesshe.

{And ye are cleane, but not all.}

C. This proposition is as it were the Minor in the Silogisme: Wherevppon it followeth that the washing of feete properlye becommeth them.

R. But howe are they cleane, which a lytle after denyed Christ? We sayde euen nowe that this must be referred to the sanctification of the spirite.

Verilye those that beleeue and are elected in the blood of Christ, are alwayes cleane: (for the blood of Jesus Christe the Sonne of GOD doeth make vs cleane from all sinne,) but in them selues they are sinners, ronneawayes, and Apostatas.

1. Joh. 1. 7.

A v. For the verye humane affections, without the whiche we lyue not in this mortall lyfe, are as it were feete, when wee are affected with humayne thinges, and we are so affected, that if so bee we saye we haue no synne, wee deceiue our selues, and the trueth is not in vs.

Therefore he doeth dayly washe our feete, who maketh intercession for vs, and wee dayly confesse in the Lordes Prayer, when we saye, Forgeue vs our dettes, as wee forgeue our detters, that we haue nede to washe our feete, that is to saye, to dyrect the wayes of our spirituall treadinges.

{But not all.} C.

This exception is added, to the ende euerye man might examine him selfe, if peraduenture Judas might bee touched with affection to repent: Howbeit his purpose was to confirme and stay the rest of his Disciples aforehand, least the cruell facte which should afterward appeare, shoulde trouble them, as if it had bene conceyued in a heauenlye heart indued with grace.

Notwithstanding vppon wyse consideration hee nameth no man, least he should take awaye all occasion of repentaunce from him. But seing in dede he was past all hope of recouerye, this admonicion serued onelye to encrease his faulte: but it profited the Disciples verye muche, because thereby the diuinity of Christ was the better knowne vnto them. Furthermore, they vnderstode that puritye was not a common gyft of the holy ghost.

B v. Wonderfull therefore was the meekenesse and gentlenesse of Christ Jesus, who neyther bewrayed to others the knowne Traytour, nor yet secluded her from the washing af his feete, nor from the holy Supper: nor yet from the Communion of his holye bodye and blood: onelye hee pricked his wicked Conscience, that so hee mighte repent, after hee knewe that the Lord

was not ignorant of his treason.

11. For he knewe who it was that should betray him: therefore sayde hee, Yee are not all cleane.

M. The Euangelist sayeth not, For he knewe who it was which beleeued on him, but who it was that should betraye him. Therefore this treason by which Judas bytrayed his Lord, was so filthy and vncleane, that it cannot be in those, which haue beene once washed.

He which is once washed of Christ, although hee haue neuer so foule feete, yet notwithstanding, he is neuer so impure, as to betraye Christ his purifyer. Therfore so many as for money and filthye gaine sell Christ in the Church, whether they bee Apostles, or Apostolicall, whether they bee Popes, or Pontifical Priestes, they are not of that nomber which hath beene once washed, and are cleansed throughly, but are wholly vncleane, with Judas the Traitour. A. Concerning farther matter which appertaineth to this place, reade the seuentye verse of the first Chapter going before.

12 So after hee had washed their feete, and receiued his cloathes, and was set downe againe, hee sayde vnto them, wote ye what I haue done to you?

M. The Ceremony which Christ vsed before his Disciples, had beene to small purpose, if so be he had ioyned doctrine to the same. C. Wherefore hee nowe declareth to what ende hee washed his Disciples feete. Nowe therefore he sheweth a reason of his doing: and when hee sayeth, VVote yee what I haue done vnto you? M. he asketh not the same as doubtfull, C. but sheweth that he hyd the same from his Disciples for a time, that prouing their obedience, hee might in time reueale that vnto them, which afore was vnmeete to bee knowen. Neyther doth he staye tyll they demaunded the meaning of his deede, but he preuenteth them himselfe. The lyke shall happen vnto vs, if so bee we suffer him to leade vs by the hande throughe vnknowne wayes.

13. Yee call mee Maister and Lorde, and ye saye vvell, for so am I.

M. The Lorde taking an argument of his Disciples wordes, so teacheth them what they ought to doe, that they cannot deny the same, except they would deny that which they had spoken before. They had alwayes in theyr mouthes, Maister, Lorde, Lorde: but they litle considered, howe to behaue themselues in theyr conuersation as his Disciples, according to those names.

Therefore he doth argue verye well of their owne wordes, what they ought to doe. Thus also let vs consider of our selues: Wee cal Christ our Lord, and master, but where is the obedience due to a Lord, and Maister? We cal him our sauiour and redeemer, but where is faith and truste? Where is loue due to a sauiour and redeemer?

Wee call God our Father: but wee lyttle consider what hee speaketh by a Prophete. M. If I be your Father, where is my honour? If I be your Lorde, where is my feare? Wee are muche deceyued in this, that wee doe not sufficiently waye, what those voyces require whiche came out of our mouthes, whether they belong vnto God our Father, or to Christ our Lorde, or to those with whome wee haue to doe in this life, whether they bee superioures, as Magistrates, Ministers of the worde, Parentes, and such Malac.1.6

lyke:

lyke: or wheter they be our equalls, as bretheren, kinsfolkes, and neighbours or our inferioures, as children seruants and subiectes.

And ye saye well? for so am I.

Therefore he sayeth well which calleth Christ our Lord and Maister: for he is our Lord and Maister only, Euenas he him selfe affirmeth in this place, and in the twentie three of mathew. He also which calleth him our only Redeemer Sauiour, Mediatoure, and Shephearde sayeth well: for he is so in deede. But he sayth not wel which calleth wolues, Shepheardes: Antechrist, the vickar of Christ: the most filthy and abhominable, holy and cleane: which calleth a tyrant, a father: Simonicall Princes, and slowe bellies not seking Christ but their owne honoure and bellies Bishoppes: which calleth the most carnall, Cardinalles and spirituall personnes: and the worshippe of the belly, the worshippe of God.

14. If I then your Lorde and Mayster haue washed youre feete yee also ought to wash one anothers feete.

C. He vseth here an argument from the more to the lesse. Pride will not suffer vs to haue that equallity and fellowshippe among vs which we should haue. But Christ which is farre aboue vs all doeth humble him selfe to make the proude ashamed who forgetting their state and degree, do exempt them selus from brotherly fellowshippe. For whome thinketh mortall man him selfe to be, yf he refuse to beare the burthen of his bretheren, to apply him selfe to the manners of others and to doe those duties by which the vnitie of the Church is maintayned? The summe is this that the same man doth arrogate to muche vnto him selfe who considereth not that he doth therefore liue among his weake bretheren willingly to doe those duties which seeme vncomelye. B. For Christe doeth not only require the washing of the feete, but also all the duties of true loue.

For it is a figure called Sinecdoche, by which we must vnderstand by that which is most seruile, all other duties. For he which so humbleth him selfe that he is contented to wash his enemies feete what seruice and duty will he refuse to doe. C. We must also noate that Christe sayeth that he geueth an example. For it is not meete that all his deedes shoulde be drawen into example and immitation. B. The Bishoppe of Rome to apishly followeth Christ in many thinges: and in this he would seeme to followe Christ washing once in a yeare the feete of certaine poore folke which haue bene washed before and not only washed but also perfumed with sweete odours and waters. Popishe imitacion of Christ.

And thus by a bare and naked Ceremony they thinke that they haue done very well and when they haue done it, they can be contented to contemne their brethren, and cruelly to teare the members of Christ and to spitte in his face. Wherefore that commicall Pompe is nothing else but a filthye scorninge of Christ. And verely Christ doth not heare commend vnto vs a yearlye ceremony: but commaundeth vs al our life tyme to be ready to washe our brethrens feete When Abigail sayde vnto the messengers of Dauid, Behould let thy handmayde be a seruaunt to wash the feete of the seruauntes of my Lord: she ment not such a counterfeit seruice, as the Immitating enemies of Christ do vse, but she ment that she would be so obediente loyall, and seruiceable to Dauid that she would not refuse to washe euen the feete of his seruauntes. So Paule vnderstode washing of feete when he requireth the good and vertuouse woydowe, to be a washer of the saintes feete that is to saye, to be seruiceable vnto them in each poynt. M. Finally it is to be noated that Christ sayeth not, ye ought to washe my feete but, 1.Ki.25.41

1.Ti.5.1

To

To washe one anothers feete.

Therefore he doth not so much require that we should doe the lyke vnto him as that we shoulde seeke one anothers profite. And peraduenture euery one of vs would be ready if Christ were presente to washe his feete: yea none of vs would thinke our selues worthy ynough to doe that seruice vnto him: but we shal hardly fynd one which will do the same, naye which will acknoweledge that he oughte to do the same to another, as the brother to washe his brothers feete, the seruant his felowe seruauntes feete, and specially they which excel others to washe their inferiours feete. That Romish Byshoppe which calleth hym selfe the seruaunte of the seruauntes of God, thinketh that Kings and Emperours owe suche reuerence and subiection vnto him that when he sytteth not in the Maiestie of Christ, but of Antichrist they ought to kisse his feete. But when will that seruaunt of the seruauntes of God, submitte him selfe at the feete of subiectes after the example of Christ who rydeth with to muche Pryde vppon the shoulders of those whome Christ hath redeemed with his bloude? This felowe boasteth him selfe to be the vicar of Christ, and the successour of Peter. Concerning the exposition of the fiftene and syxtene verses following reade our commentary vppon the tenth chapter of Mathewe beginning at the twentie fowre verse.

17. If yee knowe these thinges, happye are ye if ye doe them.

B. That is to saye yf ye rightly vnderstand these thinges insomuch that yee performe them, then are ye blessed. For, the more lyke we are vnto God, the more are we blessed.

And we cannot be more lyke to God in any thing then in liberalitie towardes all men.

So we shall be perfect euen as he is perfect, who bestoweth the euell as well as the good. And he is that goodnesse it selfe by whome al thinges liue and haue their being. Math.5.45

A. For this is that, which Luke as it were expounding it, sayeth, Be yee mercifull euen as your father is mercifull. Luk.6.36

C. Therefore nothing deserueth to be called true knoweledge, which leadeth the faithfull so farre that they desyer to be like vnto their head. It is rather a vaine Immagination and fantasye, which beholdeth not Christ and these thinges which belong vnto Christe inwardly.

Hereby thou mayest gather that vntill such time as thou hast learned to submit thy selfe vnto thy brethren thou knowest not whether Christ be a Mayster or no. But seing a great many loue their brethren very coldly, but none so effectually as they ought, we maye thereby perceiue howe farre wee are yet from the perfect light of fayth.

M. Moreouer this place maye specially be obiected vnto them, who when they heare the doctrine of the Gospel, say who knoweth not these thinges? Therefore let it be sayde vnto them, If yee knowe these thinges blessed are yee if yee doe them. A. Contrarywise if ye knowe these thinges, and doe them not, ye are accursed and miserable. For to him that knoweth how to doe good, and doeth it not to him it is synne, And the seruante that knoweth his maisters will, and doth it not shalbe beaten with many stryppes. Jam.4.17 Luk.12.47

18. I speake not of you all, I knowe whome I haue chosen: but that the Scripture might bee fulfilled:

He

Hee that eateth bread with mee, hath lifte vppe his heele againſte mee.

C. Againe he ſheweth that there is one among his Diſciples, whiche is in very dede nothing leſſe than a Diſciple and this he doth partly for Judas ſake to the ende he might make him the more inexcuſable, and partly for the other diſciples ſake, leſt the falſe Judas ſhould make any of them to ſlide backe. And he doth not only animate them to perſiſte in their vocation, notwithſtanding the fall of Judas but alſo becauſe the felicity of the which he ſpake pertained not to all men he teacheth that the ſame ought to be the more earneſtly ſought for of all men, and when they haue founde it with the greater conſtancie to abide in the ſame.

And now this their ſtedfaſt ſtanding he attributeth to their election. For as the ſtrength of man is weake and fraile ſo it ſtaggereth at euery ſmall puffe of winde and falleth with the leſte thruſte yf ſo be the Lord ſtayeth not vp the ſame with his hand: But becauſe he gouerneth thoſe whome he hath choſen, how ſubtilly ſoeuer Sathan ſeketh to worke their deſtruction he ſhall profite nothinge at all but with firme conſtancie they ſhall perſeuere vnto the ende. And not onely perſeueraunce is here attributed to election, but alſo the beginning of pietye Howe commeth it to paſſe, that one loueth the word of God more thã another Surely becauſe he is elected. Again how commeth it to paſſe that the ſame goeth on ſtill in Godlineſſe of life, but only becauſe the purpoſe of God is ſure which perſiſteth that worke which he hath begone? Furthermore this is the principall difference betweene the Children of God, and the vnbeleeuing, that the one are drawen to ſaluation by the ſpirite of Adoption and the other by their vnbrideled and laſciuiouſe fleſhe to damnation.

Election is the cauſe of pietye.

Otherwiſe Chriſt might haue ſayde I know what euery one of you ſhalbe: but leſte they ſhould arrogate any thing vnto themſelues but might knowe rather that they differed from Judas by grace only and not by their owne power, hee ſetteth before them the free election, vppon the which they were builded.

Wherefore let vs hereby learne to way and conſider all the parts of oure ſaluation. Joh.m.6.70

And whereas in another place he reckneth vp Iudas among ẏ elect it is another manner of ſpeaking and not a contrary. For there the Temporall election is noted, by which God doth appoynt vs to ſome certaine and ſpetiall worke: (as Saul who was choſen to bs a King, notwithſtanding that he was a reprobate) but nowe Chriſt ſpeaketh of the eternall election by which we are made the ſonns of God and by which God hath predeſtinated vs to life before the foundation of the worlde was layed. Alſo ſomtime God doth adourne the Reprobates with the giftes of the holy Ghoſte to execute that office which he committeth vnto them.

So there ſhined in King Saule princely vertues for a time: So Iudas alſo had notable giftes beſeeming an Apoſtle of Chriſt.

But the Spirite of ſanctification, which God geueth only to his childeren is another manner of ſpirite. For he reneweth them by the ſame in minde and harte, that they might be in his ſight, holy and irreprehenſible. Alſo they haue in them a liuely roote, which cannot bee plucked vp at any time becauſe the Adoption of God is without repentãce, that is to ſaye God neuer faileth thoſe whom he hath choſen.

Notwithſtanding this abideth firme, that it belõgeth vnto the deuine election that we imbracing the doctrine of Chriſt by faith, do alſo attaine life: and that this is the only cauſe of our bleſſednelſe by which we differ from the Reprobate, that they being deſtitute of the grace of the Spirit come to deſtruction, but we haue Chriſt our watchman who gouerneth vs with his hand, and defendeth vs by his power.

M. We sée also here howe those thinges whiche concerne onelye the god, are commonlye also spoken vnto them amongst whom euell personnes also are mixte. Those thinges whiche the Lorde had spoken vnto his disciples to instruct them he so spake vnto them as if they had pertained vnto all, when as notwithstanding they dyd not appertaine to all, euenas he in this place plainly testifieth.

Therefore let no man in the Church bée offended yf so be he heare Christians, (among whome as yet there are many wicked & prophane persons) to be called godly and holy men: if so be he heare the doctrine of life commonly preached to all men when as faith and pietie belongeth not to all, yf so be he heare all Christians generaly reprehended of sinne when as notwithstanding all are not culpable euenas we sée that the Apostle reprehendeth the Corinthians. Let him alwayes consider and say within hym selfe, these thinges pertaine not to all. Furthermore Christ here geueth euident testimony of his diuinity: firste of all when he affirmeth that he doth not Iudge after the manner of men, secondly when he maketh him selfe the authoure of election. 1. Cor. 11.

For this knowleedge of the whiche bée speaketh in this place is proper only vnto God, but this other is more effectuall when he sayth that they were elected of hym before the creation of the worlde, For this so notable a declaration of hys deuine power, ought to moue vs more, then if the scripture did call him God a hondered times.

That the scripture might be fulfilled.

C. It might séeme very absurd that he which was chosen to so honorable an office was not also endued with true godlinesse for it might easily be obiected. Why did Christ chose one to be an Apostle, which should fall from his Apostelship? And why did he create him an Apostle whome he knewe should be such a wicked and naughtie person? To this therefore Christ aunswereth that necessarily it was so because it was foreshewed, and knowen also aforehand to the Prophet Dauid.

For some thinke that the prophesye is cited which properly belongeth vnto Christ, othersome think it to be a simple comparison that like as Dauid was wickedly betrayed of his domisticall enemie, euenso the like condition abideth for the Childeren of God. After these mens opinions this is the sence. In that one of my disciples is a wicked traytor, it is no newe or vnwonted thing in the worlde but rather that is put in practise at this daye whiche the Scripture testifieth to be done longe agoe.

But séeing the same was shadowed in Dauid, which was more fully afterward to be sene in Christ, their Iudgement séemeth better which affirme the same properly to be fulfilled, whiche Dauid had foreshewed by the spirite of prophesy.

M. Thus therefore he séemeth to shew a reason wherefore he chose Iudas, for that he was not ignorant what he was, least that which shoulde come to passe might séeme to happen vnawares vnto him.

Moreouer to lift vp the héele metaphorically signifieth vnder the coller of frendshippe to set vppon one by deceite that he maye bée oppressed vnawares. Nowe that which Christ suffered béeing our head and example, we must also patiently suffer béeing his members. *M.* In this place also the authority of the Scripture is commended because all thinges in the same are necessarily fulfilled.

Wherefore we must take héede that we do not doubt of the fulfilling of them, because the holy Ghost, whatsoeuer he doth in the Scriptures whether it be by teaching or reprehending by threatning or promising by terrifying or comforting cannot lye.

A. For as Christ sayeth, the scripture cannot but bée fulfilled: because the word of the Lorde abydeth for euer. Ioh. 10. 35. Esay. 40. 8

11. Nowe I tell you beefore it come, that when it is come to paſſe yee might beeleue that I am hee.

C. By this ſentence he admoniſheth his Diſciples that there is ſo litle cauſe why they ſhould ſtomble or fall becauſe a traytor ſhall come out of their company, that they ought rather thereby to be the better confirmed in faith: For ercepte we did behould with our eyes the verye ſame in the Church which was forſhewed concerning the troubles and contentions of the ſame we might haue Juſte occaſion to doubt of propheſyes. But ſeing the trueth of the Scripture doth agree with our experience, then we haue better intelligence that God hath a care for vs and that we are gouerned by hys prouidence.

M. Therefore let vs neat to what ende Chriſt went aboute to confirme the mindes of his Apoſtles in the fayth towardes hym. They had ſeene manye of his miracles, and of late when he rayſed vp Lazarus oute of the graue (when he had beene dead fowre dayes) they ſtode by and yet notwithſtanding it was ſo great a matter to beleue in him, that they had alſo neede to be comforted and confirmed in that faith by the Scriptures of the Prophetes. C. Moreouer by theſe wordes.

That yee might beleeue that I am hee.

He geueth vs to vnderſtand that he is the ſame meſſias which was promiſed. Not that the treaſon of Judas, beganne to bring the Diſciples vnto the Fayth (for they knewe him already, and had confeſſed who he was) but becauſe their faith profited more, when they came vnto the experience of thoſe thinges, which they had heard before out of the mouth of Chriſt. And nowe we maye two wayes vnderſtand the ſame as, that he layeth that the Diſciples ſhall beleaue when they ſee the matter come to paſſe becauſe nothing was hidden from him or elſe that none of thoſe thinges ſhould faile him which the Scripture teſtifieth concerning Chriſt. Both theſe ſentences maye ſerue well.

B, Therefore when they ſawe that he knewe all thinges before they came to paſſe and yet notwithſtanding wouldе willingly ſuffer the ſame they mighte eaſily know that he was very Chriſte and God.

Howbeit they did better way and vnderſtand theſe thinges, when they were more amply endued with the Holy Ghoſt. Concerning the expoſition of the twenty verſe, reade in our commentary vppon the tenth Chapter of Mathewe beginning at the forty verſe.

21. When Ieſus thus ſayde, hee was troubled in ſpirite, and teſtifyed and ſayde verilye verily I ſaye vnto you, that one of you ſhall betraye mee.

C. The more holy that the Apoſtolicall office is, and the greater the excelency of the ſame the more filthy and deteſtable was the treaſon of Judas. Therefore ſuch and ſo great wickedneſſe brought horror of mind into Chriſt him ſelfe when he ſeeth that holy office to be defiled by ỹ vnſpeakeable witnes of one man in whom the Maieſty of God ſhould haue ſhined. B. And this perturbation conſtrayned him to ſpeake more plainly of the traitor and according to his wonted manner to teſtify with an oath that it was one of his choſen Diſciples & Apoſtles which ſhould betray him. As if he ſhould ſaye: Beholde to what great dignitie I haue aduaunced you: For I haue made you ſo great that whoſoeuer receiueth you, receiueth my father alſo: but Oh, wickedneſſe, Oh, ſtraunge cruelty: one of you (I ſaye) of you twelue, of

John.6.69

you Apostis (whom, whosoeuer heareth, heareth me and my father, to whome whosoeuer doth good, doth it to me and to my Father) shal betray me to death. C. And this was not a fained passion in Christ but he was in deede throughly so affected and troubled This is necessary to be knowen of vs because his zeale is sett before for immitation, that we might seriously abhorre these monstrouse synnes which do ouerthrowe the holy order of God and of hys Church. AVG. Awaye then with the Arguments of the Philosophers which say that these perturbations come not into the minde of a wise man. God hath made the wisedome of this world folishnesse. We maye reade the like wordes in the one and twenty verse of the twentye fire Chapter of Mathewe.

1.Cor.1,20.

22. Then the Disciples looked one on another doubting of whome hee spake.

C. They whose consciences accused them not, were much agreaue at the saying of Christ: only Judas was so obstinate and hardned in his wickednesse that he was not touched at al. So great was the authority of Christ with the Disciples that they were certainly perswaded that he did or spake nothing rashly.

B. Therefore they looked one vpon another, eyther because they were amased, or else because thereby they would see if they could fynd out the traytour by his countenaunce. But Sathan hadde banished out of the heart of Judas al reuerence that he might be more hard then the flint stoan to repell all admonitions

Bv. For al the rest being wonderfully troubled and greaued, he (notwithstanding hee knewe in his owne conscience him selfe to be guilte) was neither afeard neyther ashamed, nor abashed to come to the holy Surper: and coulde also abide without blushing that the Lorde should loke vppon him, whom he knew not to be ignorãt of any of his thoughts. So great was the plague of couetousenesse and such liberty he had to abuse the knowen libertie of the Lorde. And although Christ might seme to deale scarse frendly in suffering his guiltlesse Disciples to be troubled for a time: yet notwithstanding because such trouble was for their profite, Christ did them no iniurie at all for it is good for the childeren of God to be troubled by hearing the Judgement of the wicked, to the ende they might try and examine them selues and beware of hipocrisie: for ther by they haue occasion geuen them to examine them selues and their life. Also this place teacheth that the wicked ought to be so handeled that they be not at the firste poynted out with the finger, vntill such time as God doth manifest them with his hand. For there are often times in the Church secret diseases which maye not be hyd.

23. There was one of Iesus Disciples leaning on Iesus Bosome euen he whom Iesus loued.

M. This Disciple was euen the very same Euangelist which wroat these thinges as we shall see in the one and twentie Chapter following. C. And the speciall loue with the which Christ loued him, doth euidently testifie that it is not alwayes contrary to charity, yf so be we love some, more than other some: but; oure loue specially to consiste in this, that howesoeuer we loue, we haue respecte vnto God. From this scope Christ went not the breadth of a heare. But we are farre wyde, for such is our vaine disposition, that there are fewe which in louing men come anye whit the nerer vnto God. Verely, our loue shal neuer be rightly framed except the same be referred vnto God. A. Of the which matter we haue spoken more largely before in the fifte verse of the seuenth Chapter.

{Leaning on Iesus bosome}

C. This leaning at this daye might

seme

ſæme ſcarſe mannerlye: but ſuche was theyr manner of ſitting at the Table at that time: For they ſate at meate as we do, but when they had put of their ſhoes, they went vp vppon certaine lytle beds made for the purpoſe, vppon the which they being boulſtered vp, laye halfe vpwarde. Chriſt therefore dyd aſſociate and ioyne, For humanity ſake, the ſame Diſciple, with him, whome he ſpecially loued, and made him leane after the ſame manner, vpon his breaſt.

24. To him beckened Simō Peter therfore, that he ſhoulde aſke who it was, of vvhom he ſpake.

M. We may ſtyll behould a certaine continuall zeale in this Apoſtle, toward the Lorde. But in that he himſelfe doth not demaunde the queſtion, we muſt attribute the ſame vnto modeſtye. Some thinke that he was ſtayed by feare, leaſt the Lord ſhoulde reprehende him againe before others. Whatſoeuer the let was, that which hee durſt not him ſelfe, he ſeketh to demaund by another, namelye, by him whome he ſawe to leane familiarlye vppon the Lordes boſome. Therfore modeſtly he required this diſciple, priuilye to demaunde of the Lorde who this Traitour ſhould bee.

25. He thē, whē he leaned on Ieſus breaſt ſaid vnto him: Lord who is it?

M. This Diſciple which was in the Lords fauour, when hee leaned vpon the Lordes boſome, fulfilled the requeſt of Peter, and ſoftlye aſked Chriſt, ſaying, Lord who is it which dare committe ſuch wickedneſſe?

26. Ieſus anſwered, he it is to whom I geue a Sop when I haue dipped it. And he wet the Sop, & gaue it to Iudas Iſcariot the ſonne of Simon.

M. Mathew ſheweth, that when euerye one of the Diſciples ſayde, Lorde, is it I? The Lord anſwered: He which putteth his hande with mee in the diſhe, the ſame ſhall betraye mee. And Luke ſayth, And behold, the hand of him that betrayeth me, is with me on the Table. Mat.26,23 Luk.22.21

Alſo, this our Euangeliſt reporteth a litle before, that the Lorde ſayde, Hee which eateth bread with me, hath lyfted vp his heele againſt mee. But, by theſe words the Traytor could not be eaſily known, becauſe hee aloane dyd not eate with Chriſt. Yet this noate, of the which mencion is made here, was ſo ſpecially geuen, that Iohn might eaſilye perceyue that the ſame appertayned to Iudas. C. Chriſt, if he woulde haue had him openlye knowne, might haue pointed him forth with the finger, but his purpoſe was ta geue onelye ſuche a ſigne, as Iudas might bee knowne to one and no moe. Moreouer it was very profitable and neceſſarye that Iohn was a witneſſe of this mater, for that he ſhould afterward in due tyme reueale the ſame to others. And Chriſt vpon wyſe conſideration differred the manifeſtation of Iudas, to the ende we might bee the better content that Hipocrites ſhoulde lye hyd, vntyl ſuch tyme as they bee brought forth into the open light. *M.* Alſo, the manner of Chriſt was to reache vnto euerye one breade, and ſuch like meate as was before him on the Table.

27. And after the ſop: Sathā entred into him: Thē ſayd Ieſus vnto him, that thou doeſt doe quickly.

R. Had not Iudas Sathan before? By Sathan hee murmured againſt Marye which anointed Chriſt: By Sathan hee conſpired with the Phariſees to betraye Chriſt? Bv. And in the ſecond verſe of this Chapter wee reade, that Sathan put into the heart of Iudas to betraye Ieſus? Howe then after the receyuing of the Sop, dyd Sathan inuade Iudas, and enter into him. Luk.22. Aunſwere.

Aunswere.

I aunswere. M. This must bee vnderstoode of the more full and vehement impulsion of Sathan. C. For as they are oftentimes sayde to beleeue, which are confirmed in that faith, whiche they had before, and so the increase of faith, is called faith: euen so now when Iudas was wholye geuen to Sathan, that he might with violent impulsion be caryed to all kinde of wickednesse, the Deuell is sayde to enter into him. For as the Saintes of God profite by degrees, and in that they are increased with new giftes, they are sayde to be filled with the holy ghost: euenso when the wicked by their ingratitude doe prouoke the wrath of God against them, the Lord depriuing them of his spirite, of the light of reason, and of all humane sence, maketh them mansions, of Sathan. This is the horrible vengeaunce of God, that when men are geuen ouer into a reprobate sence, they might differ nothing from brute Beastes: and that they might fall into suche wickednesse as euen Beasts do abhorre.

Av. The Deuell therefore by the Sop entered into the Traitour, that he nowe being geuen vnto him might more fully possesse him, into whome at the first he entred to deceiue. C. Wherefore we must walke circumspectly in the feare of the Lorde, least if we abuse his goodnesse by our wickednesse, he doe at the last deliuer vs to the wyll and pleasure of Sathan. Moreouer the Sop which Christ reached vnto Iudas, gaue not to Sathan place and entrye: but rather Iudas receyuing the same, deliuered himselfe wholye to Sathan. This Sop verily was the occasion, but not the cause.

And this so greate forbearaunce and long suffering of Christ ought euen to haue mollefyed a heart of flint: but his incurable obstinacy deserued this, that God by his iust iudgement, shoulde by Sathan more harden the same.

Euen so we by doing good to our enemies, doe heape coales of fyre vpon their head. Some haue falsely iudged this sop to bee the signe of the body of Christ: for that it was reached vnto him without the action of the Supper.

But they doe grosly erre, which imagine that the Deuell entered essentially into Iudas: for the Euangelist speaketh onelye concerning force and efficacye. And we are taught by this fearefull example, what grieuous punishment abydeth al those, which prophane the benefites of the Lorde by their abuse.

That which thou doest, doe quicklye.

R. Christ commaundeth not Iudas to playe the Traitour: for howe can righteousnesse commaunde iniquitye? but it is rather a voyce of detesting. Hytherto the Lorde had sought to reuoake him by diuers meanes, but, hee preuayled not: and therefore nowe he speaketh vnto him as to one past care: as if he shoulde saye, Seeing thou art become so impudent, and bearest such a Traiterous hart against mee, I geue the leaue to goe, and that whiche thou doest, and seekest to bring to passe, do and accomplishe quicklye. C. Thou shalt perishe, when the apointed time of thy destruction is come. And in this thing hee playeth the part of a Iudge, who iudgeth not to death those whose destruction hee desyreth, but those who by their owne faulte haue brought themselues to destruction already.

R. For Christ speaketh here as Parents commonly do to desperate & vngratious children. For commonlye they saye to suche, My sonne for so much as I can not wynne thee by any gentle admonition, or bring thee to a better lyfe by any benefites (for the more I do thee good, the worse thou art) therefore goe whether thou wylt: goe thou ronnagate: for thou shalt not escape vnpunished, because thou abusest the goodnesse of thy Father, to thy iniquitye.

Are not these Prophetical wordes of callamitye to come, rather than of commaunding? Euen so sayeth the Prophete, Drinke and be dronken, spewe and fall, and ryse no more.

M. Most true therefore is the saying of the Apostle, Despisest thou the Ritches of his goodnesse, and patience, and long sufferaunce, not knowing that the kindnesse of God leadeth thee to repentance. Jere.25.27

But

Rom.2. 4. But thou after thy ſtubbornes and heart that can not repent, heapeſt vnto thy ſelfe wrath, againſt the daye of wrath.

28. That wyſt no man at the Table for what intēt, he ſpake vnto him.

M. The Lorde ſo ſpake to the conſcience of the Traitour, that the reſt knewe not what he meant. C. For eyther Iohn as yet had not told vnto others what he had heard of Chriſt, or elſe they were ſo amazed that they vnderſtoode not: yea it is lykelye that Iohn himſelfe was aſtoniſhed at the hearing of ẏ ſame. But that whiche happened then to the Diſciples, we may ſee oftentimes in the Church, namely, that very fewe of the faithfull can diſcerne Hipocrits, whome the Lord in plaine wordes condemneth.

M. Furthermore a good man maye ſo pricke the conſcience of him that hath done euyll, in the preſence of others, to whome his wickednesſe is not yet knowne, that he alone maye vnderſtand what is ſpoken.

29. Some of thē thought, becauſe Iudas had the bagge, that Ieſus had ſayde vnto him: Bye thoſe thinges that wee haue neede of againſt the Feaſt: or that hee ſhould geue ſomthing to the poore.

C. It doeth euidently inough apeare vnto all men, howe great the pouerty of our Sauiour Chriſt was: yet notwithſtanding he gaue ſomewhat of that lytle which he had vnto the poore, to teache vs to doe the lyke. For the Apoſtle would not haue surmiſed that hee had ſpoken of the poore, but becauſe he was accuſtomed to helpe them. *M.* We ſee therefore howe Chriſt and his Apoſtles vſed money. One parte they imployed to bye neceſſarye thinges: and the other part they beſtowed vpon the poore. Cōpare herewith the treaſures of the Churche of Rome, of the Byſhops, and of the Monaſteries. and ſee howe they are beſtowed.

howe Chriſt and his Apoſtles vſed money.

Bv. This place alſo maketh againſt begging Monkes, who counterfaiting beggerye, wyll ſeeme to haue nothing of theyr owne, and yet gather togeather great heapes of Ritches. In lyke manner alſo againſt the Anabaptiſtes, who trouble the conſciences of ſimple men, and doe exclude them out of the fellowſhippe of the godlye, except they make theyr goodes common to theyr brethren, that is to ſay, to erronyous Anabaptiſts.

Anabaptiſts would haue theyr neighbors goodes common.

30. Aſſone then as he had receiued the Sop, hee went immediatly out: and it was night.

B. This ſeemeth to bee added by the Euangeliſt, both to declare the wicked crueltye of this miſerable man, and alſo that Iudas by receyuing the Sop, and by the wordes of the Lorde, was as it were by a certaine force of his wodneſſe caſt forth, inſomuch that he coulde neyther chaunge his wicked purpoſe, nor yet abyde the vnſpeakeable ienity of Chriſt. After the ſame manner the Reprobate, the more the godneſſe of God is ſhewed towardes them, the more wicked and outragious they are.

{*And it was night.*}

Bv. That is to ſaye, it was nowe Euentide. The circumſtaunce of time in this place, noateth the earneſt deſyre of the Traitour to atchieue his purpoſe, who coulde not be ſtayed by the vnſeaſonable time of the night. But the Prince of darkeneſſe, delighteth in darkneſſe, and they which do euyll hate the lyght. John.3.20.

M. Wherevpon Chriſt when hee was taken, ſayde to his enemies, This is your heure, and the power of darknes. Luk.22.53.

Bv. Iudas therefore chooſe the night and darkneſſe, as a conuenient tyme for his purpoſe. And thus are all Reprobates

caried with whome no admonitions can prevaile.

And this ende hath the contempte of Gods worde, and an impenitent life.

31. Therefore when he was gone oute, Iesus sayde, now is the sonne of man glorified: and God is glorified in him.

M. Nowe the Euangelist consequentlye sheweth what the Lorde spake after the departure and defection of Judas the Traytor, vnto the Disciples to the confirmation of their fayth.

C. The last howre was at hande, he knewe howe weake the mindes of hys Disciples were therfore he sought by al meanes he could to staye them vppe, leste they should quaile. The onelye remembraunce of the Crosse doeth make vs afeard, except we also remember this consolation, that Christ triumphed as conqueror of Sathan and death vpon the Crosse.

What therefore might happen vnto the Disciples, when they should shortlye after see Christ caryed vnto Death, and reprochfully entreated: might not such a heauy and sorrowefull sight haue a hondered tymes ouerthrowen them? Wherfore Christ prouideth for this perill, and bringeth them from the beholding of the externall aspecte of death, to the spirituall fruite. Therefore howe shameful soeuer the Death of the Crosse semeth to be, which being considered aloane, maye confounde the faithfull, Christ notwithstanding testifieth that the same to him is gloryouse, saying.

Nowe is the sonne of man glorified.

M. He speaketh in the preter tence, whenas notwithstanding he mente the glorifycation which was to come shortly after, the which he semeth to doe because the traytor was already gone forth to finishe his Traiterouse acte, whereupon came shortely after the beginning of his glorification. B. As yf he should saye, the time will come anon, to finishe by my death, my base estate, and to beginne the time of my glory. This is so nere, that me thinkes I am alredy glorifyed, me thinkes I am Christ alredy worshypped throughout the whoale worlde.

And God is glorified in him

C. This is added in stede of confirmation. Therefore he nowe sheweth how he should bring glory vnto him selfe by such a death: namely because he should glorifye God his father, For in the crosse of Christ, the vnspeable goodnesse of God appered vnto the whole world: for by the same sinne was abolished, Death destroied, the power of hel vanquished, & euerlasting saluation geuen to men.

32. If God bee glorifyed in him, God shall also glorifye him in him, selfe, and shall straight waye glorify him.

The glory of Christ is the glory of God.

He meaneth that the glory of the Sonne is the glory of God the Father. And the Father was glorifyed by the son, first of al by the obedience of the crosse & death. So Peter also glorified God by his deth. Secondly because he was made knowen to the world to be the son of God. So also God is glorifyed by vs when by oure good workes, occasion to glorify him as our father, is geuen to mortall men. Thirdly God is glorifyed by Christ, because he brought this worlde to the knoledge of him, both by his heauenly doctrine, and also by his miracles. So all they glorify God, which sette forth the knowledg of him in this world. C. Christ therefore gathereth that he shall haue a glorious triumph by death: in the which he sought only to glorify his father. For the Father did not so seke hys glorye by the Death of his sonne, but that he made him partaker of the same with him also.

By

should suffer for a short time, great glory should apeare in his death: ẏ which was fulfilled. For the death of the Crosse dyd so lytle obscure the glorye of Christ, that thereby the same dyd more brightlye shine: for thereby apeared his vnspeakeable loue towardes mankinde, his exceeding righteousnesse in making satisfaction for sinne. and in pacifying the wrath of God, and his wonderfull power in subduing death, and destroying Sathan. This doctrine is also to be applied vnto vs: because although the whole world do conspire our infamye, yet notwithstanding, if we seeke sincerelye and with our whole heart, to glorifye God, there is no doubte, but that he also wyll glorifye
1.Kin.2.30. vs. For he sayeth, Him, which glorifyeth mee, wyll I glorifye.

{And shall strayte waye glorifye him.}

C. Christ encreaseth the consolacion by the shortnesse of the tyme, least that delay should cause the disciples to doubt. And although this glorye beganne at the daye of his resurrection, yet notwithstanding that propagation is noted whiche followed straite after, when by the power of the Gospell, and of the holye Ghost, he rayling vp the dead, created vnto him selfe a newe people.

33. Litle children, yet a litle vvhile am I vvith you. Ye shal seeke me: and as I sayde vnto the Iewes, vvhether I goe, thyther can yee not come: also to you saie I nowe:

R. Some writers affirme that Swannes a lytle before their death sing verye swetelye: euenso Christ hauing at all tymes most gentlye dealt and spoken to his Disciples, yet notwithstanding being neare vnto death, he handeleth them more friendlye, calling them lytle children: than the which name, what can be more acceptable and swete to a Godlye man? C. By this gentle speache he declareth that he doeth not therefore goe awaye from them, because he had lesse care for their saluation; seing he loued them tenderlye. He toke vpon him our flesshe to this ende, that he might bee our brother: but in that other name there is greater vehemency of loue expressed. And because it could not bee, but that ẏ departure of Christ would be a great grefe vnto the Disciples, therefore he tolde them before hande that he should not bee long with them: and therewithall exhorteth them to patience. As if he shoulde saye, Bv. Verye shortly, lytle children, the wicked shall laye handes on mee, and carry me vnto death. *R.* For the Crosse wayteth mee at the doores, and by the Crosse I wyll goe out of this world vnto the Father, and obtaine, righteousnesse saluation, and euerlasting lyfe, for al that beleeue.

{Ye shall seeke me.}

M. That is to say, It wyl shortly come to passe, that ye shal desire my presence, and haue a wonderful longing after me,

{And as I sayde vnto the Iewes.}

C. He repeateth vnto them the verye same wordes which he had spoken vnto the Iewes, but in another sence. For he sayeth that they cannot followe, patientlye to suffer his temporall absence and he doeth as it were bridle them, that they might keepe themselues, within their compasse, vntill they had finished their battaile in this earth. He doth not therefore seclude them for euer from the Kingdome of God, as he had done the Iewes: but only commandeth them patientlye to abide his leysure, vntyll such time as he might bring them vnto him, into his heauenly kingdome. Reade the seuenth and eight chapters going before, beginning at the 34. and. 21. verses.

34. A newe commaundement geue I vnto

you, That ye loue togeather, as I haue loued you, that eneu so ye loue one another.

M. After hæ had foretolde them certaine thinges concerning his departure, C. he addeth to the consolation an exhortacion to loue one another.

As if he shoulde saye, When I am absent from you in bodye, shewe by your mutuall loue, that ye haue not bæne taught by me in vaine: let this be your continuall studye, let it be your speciall meditacion, that ye be farre from all disdaine, loftinesse of minde, Jelousye, Enuye, vaineglorye, and from strifes, and contencious.

C. Why he calleth this a newe commaundement, there are diuers opinions. Some thinke this to bæ the reason, that forsomuch as all that was prescribed in the Law concerning loue, was lyteral and externall, Christ writ the same in the heartes of the faythfull by his holye spirite. And so in their opinion the Lawe is newe, which he setteth forth after a newe fashion: that it might haue his full strength.

But this semeth to be far fetchte, and contrarye to the purpose of Christ. Other some expounde it to be called a new commaundement, because although the Lawe doeth commaunde loue, yet notwithstanding, because it is mixed with many Ceremonies, and circumstaunces, depending vppon the same, the doctrine of loue, doeth not there so euidently appeare: and contrarywise, in the Gospell, the perfection of loue is appointed without any shaddowes.

This interpretacion is not to be despysed. Howbeit Christ semed to speake now simply. For we know that Lawes in the beginning are kept diligently, but are by lytle and lytle forgotten againe, tyl at the leangth they growe out of vse. Therefore Christ, the better to imprint the doctrine of loue in the mindes of his disciples, commendeth the same of newnesse. As if he should say, I would haue you alwayes to remember this commaundement, euen as if it were a Law newlye made. To bæ short, we sæ that the purpose of Christ in this place was to exhort his Disciples vnto loue, least at any time they should suffer themselues to be drawen from the loue of the same, or suffer the doctrine thereof to go out of their mindes. And howe necessarye this admonicion was, daylye experience teacheth. Therefore Christ geueth vnto loue this tytle of newnesse, to stirre vs vp alway to imbrace the same. A. And for this cause Saint John in another place calleth the same newe.

Loue commaunded to the Disciples.

1. Joh. 2. 7.

{*That ye loue togeather.*}

C. Loue is extended, euen to straungers and forreiners: because all are of one flesshe, & all are created after the Jmage of God. But because the Jmage of God doeth more euidently shine in those that are regenerated, it is mæte that the bond of loue be much more straite among the Disciples of Christ: euen as the Apostle Paul exhorteth. Loue hath his originall from GOD, and is referred vnto him. There can bæ no mutuall affection of loue, but onely in those that are gouerned by one spirite. Christ therfore noteth here to ỹ first degrẽ of loue: But we note also, that as the goodnesse of God doeth extend it selfe to the whole worlde, euen so we must loue all men, yea, euen those which do hate vs, that we may be the children of our heauenly Father, which suffereth his sonne to shine vppon the good, and on the euyll.

Gala. 6. 10. 1. Pet. 1. 22. 1. Joh. 3. 14.

Loue extendeth it selfe to all men.

35. In this shall all men knowe that yee are my Disciples, if ye haue loue one to another.

C. Christ confirmeth againe that which hee had spoken before, that they were taught in vaine in his schole, which loue not mutually among them selues. As if hæ should say, Not only your selues shal knowe that you are my Disciples, but your profession also shalbe proued true before others.

By. The Disciples of other maisters, are knowen by their titelles by their Apparell, and by diuers other noates.

R. The Disciples of Antichriste are knowen by their rounding and shauing, by their disguised apparell, and by their externall Ceremonies: The Disciples, of Moyses are known by Circumcision by their holy and Sabboth dayes, and by their sacrifices: but all men in the whoale worlde shall knowe by one noat and badge that ye are my very and true Disciples, yf so be ye retaine suche loue among you as I shewe vnto you. Therefore seing Christ hath prescribed this to be the only and certaine noate to knowe his disciples by, are they not fooles and mad men, who forsaking so playne and absolute a commaundement seke other noates? For there are some that think they shall be true Christians, yf so be they can crepe into a Monkes Coole, if so be they builde Temples, and erect alters, come to Masses, and do obserue such like traditions of men. Therfore seing Christ discerneth his Disciples by loue from other Disciples they weary them selues in vaine who forsaking loue forge vnto them selues newe worshippes: the which vanitie is to bee seene at this daye in the Papacy. And it is not superfluouse that Christ standeth so much vppon this poynt. For selfloue doth so rule vs for the most parte, that true loue is cleane banished away.

Loue is the badge of Christes Disciples.

Wherefore whosoeuer desireth to bee a true Disciple of Christ, let him frame and direct his whoale lyfe to loue his bretheren and dayly practise the same.

Neyther is there any cause why the enemies of Gods truth should by this place extenuate the free iustification which commeth by faith.

For we our selues doe acknoweledge and confesse that there is no fayth without loue: but we knowe that loue springeth from faith: For the whiche cause the Apostle Paule commendeth to the Churches of Galatia faith which worketh thorowe loue.

Gala.5.6

36. Simon Peeter sayd vnto hym, Lorde whether goeste thou? Iesus aunswered hym, whether I goe, thou canst not followe mee nowe, but thou shalte follow mee afterwards.

M. Againe the loue of Simon towardes the Lord bewrayed it selfe. Hee was very loth to be seperated from him whom he so entierly loued being redy to follow him whether soeuer he went. Therefore when he heard the Lord saye whether I goe, thether yee cannot come, with a troubled mind he demaunded saying.

{Lord whether goest thou}

C. Whereby it appeareth how great the rudenesse of Peter was who being so oftentimes admonished of the death and departure of Christ, was now troubled as if he had neuer heard any whit of the same.

Howebeit in this we are to like vnto him. For we beare dayelye out of the mouth of Christ, all thinges apte and mete for this life, and necessary to be knowen but when wee come vnto the matter we are no lesse astonished than nouices which neuer heard of the same.

M. Peter maketh no aunswere to those thinges concerning mutuall loue which the Lord had commaunded: But leauing that, demandeth whether Christ went. C. By which wordes he declareth that he had to great a desyer of the carnall presence of Christ. For he thought this very vnmete that Christ should goe to another place and he beleft behinde.

{Whether I goe thou canst not followe me.}

Now he more plainly vttereth ỹ which he had spokē before, whether I go thether can ye not come. C. And withall he bridleth the importunate desyre of Peter.

And

And he speaketh precisely as it became a Maister: notwithstanding strayt after he mittigateth the sharpnesse of hys wordes teaching that he shall be seperated from them but for a short time.

M. Heare we must noate that there are certaine times and momentes appointed of God to euery faithfull man in the which they departing out of this life maye followe their Lord, before the which times noane maye followe him. Peter in deede had his time comming to followe the Lord, as here also it is sayd: but he had his moments and appointed time of the which mencion is made in the eyghteenth verse of theone & twenty Chapter following. C. In this place therefore we are taught to submitte our prayers vnto God, lest they passe their boundes: the which if they doe, we must suffer them to be restrayned with thys bridell.

Moreouer lest we should faynt or be discouraged let vs remember the consolation, which strayght after he addeth. promising that we shall one daye come vnto him. For he meaneth that Peter as yet was not meete to beare his crosse but as a greene and vntimely plant: yet notwithstanding, that in continuaunce of time he should bee made apte for the same.

Wherefore wee must pray vnto God thathe will encreace that which he hath begon in vs. And wee must creepe before we haue strength geuen to vs to ronne swiftly. And as Christ doth beare with vs in our imperfection, euenso let vs learne not to cast of our weake Brethren which as yet are far from the marck. It is to be wished that al didde ronne with good courage: but If anye doe ronne slowely, so that he kepe the waye, let vs hope well. CYR. Some think that by these wordes it was ment that Peter after the assention of the Lord should be crucefyed: but it maketh no matter what kind of death the Apostle of Christ suffered.

37. Peeter sayd vnto him Lorde why cannot I follow thee nowe? I will ieoparde my lyfe for thy sake.

C. Peter by these wordes declareth that he was greeued at the answere of Christ. He vnderstode that he was put in mind of his owne infirmitie: whereby he gathred that his owne fault was a let vnto him that he could not presentlye followe Christ. But yet he was not fully perswaded of this. For by nature mankind is puffed vp with trust of his owne strength. *M.* He doth not demaund and saye, when shall I followe thee, if I cannot followe thee nowe, but he sayth, VVhy cannot I follw the nowe? As if he should saye R. Doest thou think that I having receiued so many benifits of the, wil be so vnthankfull, that I will forsake thee? Thou hast chosen me to be an Apostle, I haue tasted of the heauenly Ioye vpon mounte Thabor I haue wrought miracles in thy name, and what benefite is it that I haue not receiued of thee: howe then can I forsake thee being in great peril of thy lyfe? I wil venture my lyfe for thee yea I will dye for thee, so far am I from forsaking thee.

C. These wordes of Peter shew what an opinion we haue conceiued of oure selues, and howe we trust to our owne strength, where vpon it cōmeth that wee dare doe any thing without callinge for the help of God, when as notwithstanding we can do not bing. But concerning this read more in the twentie six chapter of Mathew in the thirty three verse.

38. Iesus aunswered hym wilte thou ieoparde thy lyfe for my sake: verily verily I say vnto thee, the Cocke shall not crowe, till thou haue denied me thrise.

M. Peeter

M. Peeter ſæmed to prowe Chriſt a liar in denying that ſo bouldly which the Lord declared vnto him. Therefore Chriſt ſæketh more and more to beate downe the arrogancy of Peeter leſte hæ bæing puffed vp aboue meaſure, ſhoulde bæ to prowd of his owne ſtrength. And Chriſt would not contend with him, but thought it better to let him haue experience of his owne ſtrength, euenas fooles are ſerued who are neuer wiſe but when they are puniſhed. Peter promiſeth inuincible conſtancie, and he ſpeaketh according to the ſincere affection of hys mind: but it is blind and preſumptuouſe bouldneſſe becauſe he conſidereth not what was geuen vnto him. Therefore the Lord correcteth that raſhneſſe. As if he ſhould ſaye, R. What is that I heare? Wilt thou Peeter dye for mæ, who came to dye for thæ? M. But I ſaye vnto thæ that thou ſhalt be ſo afeard and diſcouraged that thou ſhalt not only forſake mæ with the reſt, but ſhalt alſo deny mee. euen as if thou haddeſt neuer knowen mæ: and that, not once, but twiſe, yea thriſe, and with ſuche ſpæde, that thou ſhalt deny mæ before the Cock crowe.

But becauſe this example pertaineth vnto vs, let all men learne to waye and conſider their owne infirmities and imperfections leſte they be to prowd vppon vaine confidence. Wæ cannot preſume to muche vpon the grace of God: but here the ſecure preſumption of the fleſhe is reprehended, ſæing that faith bringeth forth rather feare and carefulneſſe. Hæ ſuffereth the due and condinge puniſhement of his arroganey: wherefore that God may ſtay vs vp by his power let vs learne to forſake oure owne ſtrength and to flæ to him in time.

The .Xiiij. Chapter.

1. And he ſaide vnto his Diſciples, let not your hartes be troubled: ye beleeue in God beleeue alſo in me,

Let not your hearts be troubled.

THIS whoale Chapeter is mired with conſolations, with doctrines witht exhortacions and with promiſes. The Lorde comforteth his ſorrowefull and troubled Diſciples, inſtructeth them concerninge the father: exhorteth them to beleeue in him to loue him, to keepe his ſayings promiſeth them place in heauen, the gift of the holy Ghoſt, the hearing of their praiers, his retourne vnto them againe, the loue and grace of his Father, and laſte of al his peace. And he doeth not without cauſe vſe ſo many wordes to confirme his Diſciples who had ſo daungerouſe and fearfull a battaile preparcd for them.

For this was no ſmal temptation, that which in a litle while after they ſhoulde ſæ him hanging vppon the Croſſe: in the which ſight there was nothing to bee ſeene but matter of vtter deſperation.

Seeing

seing the power of so greate trouble was at hand, he sheweth them a remedy lest they being overcome should quaile
Heb.4.15 M. In him we see the Image of that Priest, who being him selfe tempted in all thinges can haue compassion vppon all those that are tempted, euenas the Apostle describeth him vnto vs. He knoweth that his disciples are men, and ar easily troubled with sorrowful things I would to God that they which are of some estimation in the Churche, were thus affected toward the weake, euen as Christ was affected toward his, whome he willeth not to be troubled. C. We must alwayes consider the circumstance of time, in that Christ would haue his Disciples to stand strong and without feare, when all thinges might seeme to bring present death and desperation.

M. For he knewe that none of those things should hurt him, how dangerouse and mortall soeuer they seemed to be. Therefore we must alwayes vse this Buckler to withstand such conflictes. It cannot be but that we shall feele diuers motions: but we must be so affeard and troubled that we do not fall. The faithful therefore are sayd not to be troubled, because they leaning vnto the word of God, although they bee oppressed with great troubles, yet notwithstandinge they constantly go forward.

Ye beleue in God beleue also in me.

C. Christ doth not only encourage his Disciples by exhorting them vnto constancy, but doth also teach from whence they must seeke for their strength, namly from Faith by which he is acknowledged to be the Sonne of God, who is able ynough of him selfe to defend those that are his.

This is the true waye to stande, yf so be our sayth be reposed in Christ, and yf so be it doth behould him when he helpeth vs, euenas yf he were present. For this is the meaning of that whiche he sayth, There is no cause why yee should be troubled for my departure.

Bv. For yf so bee ye haue grounded youre sayth vppon God, he shal saue you and I also will saue you euenas I haue promised oftenne times heretofore. For he which beleueth in God beleueth also in me, which am the true God, of one essence, power and glory, with the Father.

C. But it is marueile why he placeth here sayth in the Father, in the firste place. For he shoulde rather haue sayde vnto his Disciples, that they must beleeue in god, so sone as they had beleeued in Christ.

Because as Christe is the expresse Image of the Father, euenso firste of all they should haue beheld and considered him: and for this cause also he descended vnto vs, that our sayth beginning at him might reach vnto the Father. But Christ had a farther meaning. For there is no man but he will confesse that we must beleeue in God: and this is a generall Rule, to the which all men without controuersie will subscribe: and yet notwithstanding there is scarse one among a hondered which in verye deede doth beleue in him: both because the bare maiestie of God is to farre from vs, and also because Sathan doth set betweene vs and it all the darcke clowdes he can to keepe vs from the syghte of the same. And so it commeth to passe that our faith seking God in his heauenly lighte and glory, vanisheth away.

Also the flesshe of her owne accorde bringeth a thousand Immaginations, to drawe vs alwaye from the right beholding of God.

Therefore Christ setteth forth him selfe as the scope and marck, whereunto if we direct our sayth, it shall finde by and by where to rest.

For this is that true Immanuel, who so sone as he is sought by faith, answereth within vs.

This is one of the Principall poynts of our faith that the same oughte to be directed only vnto Christe, and to bee reposed in him, least it shake in temptations.

And this isa true triall of faith when

we wil not suffer our selues at any time to be drawen awaye from Christe and the promises mad in him.

2. In my fathers house are manye mansions: If it were not so, I woulde haue toulde you, I goe to prepare a place for you.

By. He addeth nowe another place, of consolation moste euident taken of that blessed kingdome, and of the ende or fruite, of the Lordes death. C. Because the absence of Christ might be the cause of sorowe, he testifieth that hee doeth not therefore go from them to the ende he might abide from them still: because there was place prouided for them in the kingdome of heauen. For this suspition was to be taken awaye, that Christ ascended to the father to leaue his Disciples in the earth carlesly behynde hym.

This place hath bene drawen amysse into another sence as though Christ had taught that there had bene seuerall degrees of honoure in his heauenly kingdome.

For he sayth there are many mansions not differing or one vnlike another, but such as were, (and are) sufficient for many: euenas yf he should haue sayde: There is place there, not only for mee but for all you also. R. There is noe cause then why ye shoulde be greeued for my corporall departure: for the kingdom of my Father is prepared for you from the beginning of the world, and ye were chosen therevnto before the foundation of the worlde was layde.

Wherefore there is nothing that canne hurt you, whether it be synne, the world Death, Hell, or Sathan. For no man can take the elect out of my Fathers hand. Joh. 10. 29.

Objection. But some will saye, if so be we weare elected and had mansions prepared for vs from the beginning of the worlde what nede haue we then of Christ: Or wherefore came he into this worlde. I aunswere, we were elected before the foundation of the worlde, but yet in Christ and by Christ. For none is Adopted of the Lord to be his sonne, but by Jesus Christ. Aunswete.

And thus dwelling places were prepared, before the foundation of the worlde but by Christ the Mediatoure, and Intercessoure. Wherefore Christe came into this world, to reueale those dwelling places vnto vs before prepared, to open the gate of election, and also to make vs ready and apt by his holy spirite, to receiue these mansions. For what shall it profite to be elected, and yet eyther to be Ignorannt of the gate of election, or else not to enter into the same: But whereas there are sayde to be many mansyons whenas fewe are chosen (as sayeth our sauieure in another place, many are called but fewe are chosen.) Mat 20. 16

We must not lightly ouerpasse it. For there are sayd to be many in respect of Christ: that this might be the sence: Heauen is not prepared for me aloane, I aloane am not elected from everlasting of my father but many others hath my father elected by me, the kingdome of heauen is prepared for many others by mee, through the fayth which they haue in mee.

I aloane am the true and only sonne of God, and only naturally elected of my Father, from whome aloane the kingdome of heauen is prepared naturally: but there also many others, whom the Father hath chosen in mee, and which shall possesse by me the kingdome of heauen prepared from the beginning insomuch that by me they are made the children of God by adoption, and heyres of all his blessinges, graces, and benefites. For I haue geuen al these power to be the sonnes of God, which beleeue in my name.

If it were not so, I would haue tould you.

As if he should say: C. If so be ỳ kingdom of heauen were prepared for me aloane, I would disapoynte you of youre hope.

I would therefore haue tould you, that there is no place in heauen with my father, but for me alone. Notwithstanding heare a question maye be demanded, what was ỳ conditiõ of the fathers before Christ ascended into heauen. Objection.

For many Immagine that the soules of the righteouse were in Limbo, because Christ sayeth that he will prepare a place by his ascension into heauen. But aunswere is easily made here, that a place is sayd to be prepared against the daye of resurrection. For mankinde is by nature banished out of the kingdome of God, But the Sonne which is the only heire of heauen, is gone to take possession for vs, that by him we might haue accesse thether. For in his person we possesse heauen already by hope: as the Apostle Paule teacheth. Here therefore he putteth not a difference betwen our state, and the state of the Fathers after death, because Christ prepared a place for both together, into the which he shall receiue all in the latter day. Before the Reconciliation was finished the soules of the righteouse, were as it were in a watch Towre waiting for the promised redemption, and doe enioye blessed rest, vntil the redemtion be fulfilled. Aunswere. Ephe.2.3

3. And if I go to prepare a place for you I will come again & receiue you euen vnto my selfe that vvhere I am there may ye be also.

C. This conditionall sentence ought to be resolued into an Aduerbe of tyme: as if he had sayde, after I am gone I will retourne to you againe. R. For I will not so goe away that I will be quite separated from you: I will not so goe awaye, that I will not retourne againe I will not so enter into the kingdome of my Father, that I will retayne the same to my selfe aloane, but for youre cause I goe, and I so goe, that I will come againe & receiue you vnto me. C. Moreouer this comming againe heare ought not to be vnderstoode of the holy ghoste as though Christ would geue vnto his Disciples a newe presence of him selfe in the spirite. It is very true that Christ dwelleth in vs, and in vs by his holye spirite, but he speaketh here of the laste daye of Judgement, in the whiche he shall come at the length to gather those that be his together. And verily he doth dayly prepare a place for vs, yf so be we haue respecte vnto the whoale body of the Church. Whereupon it followeth that the full time of our enteraunce into heauen is not yet come, This the Apostle doth notably expresse in the fourth Chapter of his firste Epistle to the Thessalonians. M. Lette vs remember therefore that Christ is come againe into this world. The worlde beleueth not this. The cause of his firste comming was, that all they which were elected vnto lyfe from the beginning, might be called vnto the grace of the kingdome of God. The seconde cause of his comming shalbe that the foresayde elected maye be taken vp into Euerlasting mansions. This shalbe brought to passe by the ministery of Aungels. And this second comming of Christ is desired so long vntyll a place is prouided in heauen for euery one. And this caling of the electe shalbe fulfilled here in earth the which being once ended and fulfilled this moste corrupt and wicked worlde shall haue an ende. A. Reade the twentyth fiue verse of the twelfth chapter going before. Matth.13 This wicked worlde shall haue an ende, when the nomber of Gods elect is full. Ephe 3.9

4. And whether I go yee know, and the vvay ye knowe:

B. Because he would comfort his disciples concerning his departure, it is necessary that we vnderstand this of that waye by which his disciples should followe hym vnto the Father. C. Howebeit withall Christ teacheth that his death is not destruction but a passag to ỳ father

Therefore we haue here to noate two thinges: The fyrst is, that we beholde Christ in his heauenlye glorye and blessed immortallity with the eyes of faith: Secondlye, that we knowe him to be the first fruites of our lyfe, and the waye which was shut vp against vs, is nowe opened vnto vs by him. This he vttereth more plainlye in another place, saying: M. Hee which wyll followe me, let him deny himselfe, and take vp his crosse, and followe mee. Christ him selfe is the waye to heauen, that by him and after him, we may come to heauenly thinges.

Mat.16,24

5. Thomas sayde vnto him, Lorde, we knowe not whether thou goest: and howe is it possible for vs to know the waye.

Bv. The Disciples being much greeued, marked not what the Lorde sayde vnto them, and iudging to grosly of the wordes of the Lorde, vnderstande not his minde and purpose. C. And although at the first sight, the aunswere of Thomas seemeth to disagree with the saying of Christ, yet notwithstanding his purpose was not to discredite his Maister. Notwithstanding it may be demaunded howe he denied that which the Lord had affirmed. We aunswere, that there are oftentimes in the Saintes confused vnderstandinges: because they doe not way and consider the manner and reason of that which is plainlye set before them. So the calling of the Gentiles was prophesied by the Prophetes to come of the true scence of Faith: the which notwithstanding the Apostle Paule affirmeth to be a misterye hydden from them.

Ephe 3,9

Therefore when the Apostles shoulde beleeue that Christ went vnto the Father, and yet notwithstanding knew not howe he should get that kingdome, Thomas iustly affirmeth that they knew not whether hee went: Thereuppon he gathereth the waye is more obscure. For before we enter into the race, we must knowe whether it tendeth. M. By this place we gather that no man knoweth the waye to heauenlye thinges, except he fyrst knowe that Christ our sauiour and Mediatour is gone thyther.

6. Iesus sayth vnto them, I am the waye, the trueth, and the lyfe: no man commeth vnto the Father but by me.

R. This is the principall poynt and sum of the whole Gospell, that Christ is the waye, the trueth, and the lyfe. C. Christ doeth not directlye aunswere vnto the question: yet notwithstanding he omitteth nothing which is neccarye to be knowne. The curiositye of Thomas was to be bridled: therefore Christ doth not shewe what his condicion shalbe with the Father: but standeth vppon a more neccessery point. Thomas would wyllinglye haue hearde what Christe should doe in heauen: euen as we oftentimes doe to muche wearye our selues with such subtile and curious poyntes.

But wee ought rather to applye our mindes, how we shalbe partakers of the blessed resurrection to come. Wherfore the sum of this sentence is, that whosoeuer getteth Christ, shall want nothing, and that therefore he goeth beyonde all perfection, which is not contented with him alone. And he speaketh of their degrees, as if he should saye, that he is the beginning, the middest, and the ende. Whereuppon it followeth that we must begin with him, goe forewarde in him, and ende at him. We must not seeke for higher wisdome than that which leadeth vs to euerlastiug lyfe. This he affirmeth shalbe founde in him. And he also pronounceth that the same must bee sought for in no other. He teacheth moreouer that he is in the waye, by whiche onelye we must come thyther. Therefore, least he shoulde fayle vs in any part, he

reacheth out his hande to those that goe astray, and doeth humble himselfe so far, that he directeth sucking Children: ba having professed him selfe to bee a Captaine forsoke not his seruauntes in the midst of their race, but made them partakers of the trueth. At the last he made them partakers of that trueth, than the which nothing more excellent can be deuised. *Bv.* Therefore in these wordes all the Misteries of the Gospell are comprehended, and from hence the ryuers of lyfe doe spring. C. Seeing therefore that Christ is the waye, there is no cause why the weake and ignoraunte shoulde complaine that they are forsaken of him: seeing he is the truth and the lyfe, he containeth in him selfe where withall to satisfye euen the most perfect. Trueth in this place is taken of some to bee the wholsome lyght of heauenly wisedome. And of othersome, to be the substaunce of lyfe, and of all spirituall graces, which is compared with figures and shadowes. Euen as when it is sayde, Grace and trueth came by Christ Iesus. But more rightlye it is taken for the perfection of Faith, euen as the waye is taken for the beginning and first rudiments. This is the sum, That if any decline from Christ, he can doe nothing but erre: if so bee any rest not in him, he shal finde nothing but wynde and vanitye: if so be any goe beyonde him, he shall finde death in stede of lyfe. B. Therefore Christ in this place preacheth him selfe to bee God and the onelye sauiour: euen as he hath done in other places when he called him selfe, the bread of lyfe, the lyght of the worlde, the dore, and the sharpfould of God, the good Shepheard, the resurrection and the lyfe, and suche lyke.

No man commeth vnto the Father.

This is an exposition of that whiche went before: For, he is therefore the waye, because he leadeth vs vnto the Father, and the trueth and the lyfe, because in him we beholde the Father.

R. All other thinges do discourage vs that we dare not appeare vnto ꝑ father. As, first of all humaine reason: for the same knoweth not God, and by howe many benefites soeuer the same is constrayned to knowe that there is a God, yet notwithstanding, it knoweth not howe to come vnto him, nor howe to worshippe him.

Secondly Sinne and the Law, by which is declared that God is angery with vs wherefore by them we are driuen from comming vn to him. Lastely, the Maiestie of God, which is higher than by humaine strength we can reache vnto the same.

Sinne and the Lawe driue vs from God.

Only Christ, only the word, is the onlye waye to reach vnto the father. *Bv.* By this sentence also all Iewes and Turks are excluded from the company and presence of the father, because they come not vnto the father by Christ. For in Christ only consisteth righteousenesse, reconciliation, and our life. Let vs therefore goe forward in the righte way Christ, and lette vs not suffer our selues to be drawen from the same, because it leadeth to euerlasting life. C. Finally Concerning inuocation this truely may be sayde, that God heareth no prayers but these which are made in Christe.

John.1.7

7. If ye had knowen me, ye had knowen my father also: and nowe ye knowe him, and haue seene him.

C. Hee confyrmeth that whiche wee sayde before, that it is hurtfull and foolishe curiositye, when men being not contented with Christ, do seeke by ouerthwart wayes to come vnto God. They confesse that there is nothing better thā the knowledge of God: but when he commeth nere vnto them, and doeth familiarlye insinuate him selfe, than they begine curiously to searche, and seeke for him aboue the clowdes, whome they wyl not beholde being present. Christ therefore reprehendeth his Disciples, for that the doe not acknowledge the fulnesse of the Deitie to be exhibited in him.

I ſæ (ſaith he) that ye haue neither rightly nor truly hitherto known me, becauſe as yet ye knownot the liuely Image of my father which is expreſſed in me.

R. For no man hath ſæne God at any tyme, the only begotten ſonne which is in the boſome of the father hath declared hym.

{And now ye knowe him.}

C. He addeth this, not onely to mytygate the ſharpneſſe of the reprehention but alſo to accuſe them of vnthankfulneſſe and ſlouth except they way and conſider what is geuen vnto them.

For he rather ſpake this to the cõmendation of his owne doctrine, then to extoll the faith of his diſciples.

His meaning therefore is, that God is now to be ſæne, if ſo be they woulde open their eyes.

In this word (Sene) the certainty of faith is expreſſed. How be it ſome referret he ſame to the certainty of myracles.

For loke howe manye myracles Chriſt wrought in his Fathers name, ſo many teſtomnies he had of hys deuine power.

8. Phillip ſaith vnto him Lorde ſhew vs the Father, and it ſuffiſeth vs.

M. The Apoſtles as yet were not ſufficiently exerciſed in ſpirituall matters, and therfore becauſe thei had hard Chriſt ſpeake very much of his father, they ſemed to deſire to ſe him ſo, as thei had ſæn the ſonne with their corporall eyes face to face, as though God might be ſene as a man is ſæne.

B. Thus therfore Phillip as one more deſierous to learne than the other Diſciples, interrupteth the Lord deſiring to haue ſome corporall and viſible ſight of God, the which being ſene they woulde deſire nothing more. C. But it ſemeth very abſurde that the Apoſtles ſhoulde thus diſturbe the Lorde.

For to what end had he ſpoken, but only to teache the verye ſame thinge of the which Phillip demaundeth?

Notwithſtanding there is here no fault deſcribed to be in them, which is not to be found in our ſelues,

We profeſſe that we ſeke after God erneſtly: but when he commeth into our ſight we are ſtarke blinde. *R.* For humane reaſon is not contented with the word, by which the Father and his wyll is learned, but wil be ſatiſfied by ſignes and by palpable feling,

The Apoſtles had before their eyes Chriſt the Image of the Father: and yet notwithſtandinge they deſire to ſæ the Father: Wherefore their vnbeleefe is reprehended as followeth.

9. Ieſus ſaith vnto him, Haue I bene ſo longe time with you and yet haſt thou not knowne mee? Phillip, he that hath ſene me, hath ſene the Father: and how ſayeſt thou then, ſhew vs the Father.

C. Juſtly Chriſt reprehendeth Phillip becauſe he had not the puricies of faith.

He had God preſent before hym in Chriſt: and yet notwithſtanding he dyd not behould hym.

What dyd hinder hym but his owne ingratitude. The which Chriſt caſteth in his teeth, as if he ſhoulde ſaye, haue I ſo loſte my labour in teachinge you and in worcking Myracles before you? I haue bene now a long tyme with you, I haue wrought many Myracles, many wayes I haue taught my ſelfe to be the ſonne of God, I haue taught that no man hath ſene God at any tyme, that I am he alone which hath expreſſed God: I haue taught that the wyll of God is good and ſweete towardes them that beleeue in hym. That is to ſaye.

I haue playnlye taught that God is the

Father of the faithfull through me: and do not ye yet know the father.

Euen ſo at this daye, they profite little or nothing in the Goſpel, who being not content with Chriſte onely, curiouſlye ſeke after God, whereby at the lengthe they are brought into erroꝛ.

This fooliſhe deſire ſpringeth of the humilytie and baſeneſſe of Chriſte: the which is far amiſſe, ſeing in the ſame he ſetteth forth the vnſpeakable goodneſſe of his Father. M. But because Philip might ſaye in his harte, I ſaye not ſhew vnto vs who thou thy ſelfe art, but ſhew vnto vs the father: and thou obiecteſt vnto me that I know not thee: whereas I ſpeak not of the knowledge or ſight of thee, but of the father: To this cogitation which Chriſt was not ignorant of, he anſwereth ſaying

{*Phillip he that hath ſene me.*} By

As if he ſhould ſay, Phillip thou doeſt deſire to ſe my father, as though I did differ from my father in eſſence & nature, and were not all one with him: know thou therfore that I and he are all one in diuinitie, and deuine maieſtye which cannot be ſeene with corporall eyes.

10. Beleeueſt thou not that I am in the father, and the Father in me? the words that I ſpeak vnto you, I ſpeake not of my ſelfe: but the father that dwelleth in mee, is he that doth the workes.

C. Some refer this to the deuine eſſence of Chriſt. C. But they do better which refer it to the maner of reuelation.

For Chriſt in reſpect of his ſecret dietie, is neuer a whit more knowne vnto vs than the father.

But he is ſayd to be the expreſſe Image of God: becauſe God hath wholy reueled himſelfe in him, by his exceeding goodneſſe, wiſedome, and power.

Neither haue the ancient Fathers done amiſſe, which bringe teſtimonye from hence to defende the Diuinitie of Chriſt: but becauſe Chriſte doth not ſimplye diſpute who he is in him ſelfe, but whom we ought to acknowledge him to be, it is rather a tyteil of his power, than of his eſſence.

The father therefore is ſayde to be in Chriſt, becauſe the ful diuinitie dwelleth in him, and agayne Chriſt is ſayd to be in the father, becauſe by his diuine power, he declareth him ſelfe to be all one with him.

{*The wordes that I ſpeak Vnto you.*} B.

He proueth of the effecte that God ought to be ſought for in no other than in him. M. As if he ſhould ſaye, My very doctrine proueth me to be in the father, and the father in me. For it is not humane but deuine, and ſuch that it playnly ſetteth forth the ſone of God.

Alſo you your ſelues haue confeſſed before, that I haue in me the wordes of eternall lyfe, and that ye knewe and beleeued that I am the ſonne of God.

R. Yf therfore my word be the worde of my father, and my works, the works of the Father, he whiche wyll know the Father, muſte of neceſſitie beleeue my word, and behould my works in faith.

For no man knoweth the father but by the ſon, and no man knoweth God but by his word.

C. Yf any man obiect againſt this, that all the Prophetes are to be counted the ſonnes of God, becauſe they ſpake by the inſpiration of the ſpirit, and had God the author of their doctrine: we may eaſly anſwer, ỹ we muſt conſider what the doctrine containeth. For the Prophetes ſende their Diſciples to an other: but Chriſt retaineth them in hym ſelfe.

We muſt alſo remember what the Apoſtle wryghteth, namely, how that God ſpeaketh nowe from Heauen, by the mouth of his ſon, who ſpeake as it were out of the earth by Moyſes.

By

By woꝛkes he vnderſtandeth not onely myꝛacles, but alſo the declaration of his diuine power.

11. Beleeue mee that I am in the Father, and the Father in mee: or els beleeue mee for the workes ſake.

C. Fyꝛſt of all he requireth his Diſciples to beléue his teſtimony, when he affirmeth himſelfe to be the ſon of God. Notwithſtanding becauſe they had bin hitherto to ſlow, he doth pꝛicke them in their negligence. Yf ſo be (ſaith he) my affirmation be not of credit inough with you and yf ye make ſo ſmall account of mee, that ye thinke my woꝛdes are not to be beléued, at the leſt conſider my power, whiche is the viſible Image of the pꝛeſence of God. It was very ſtrange that they ſhould not depend vpon the mouth of Chꝛiſt, ſéeing that euery woꝛd which he ſpake ought to haue binne beléued without doubtyng.

But Chꝛiſt here repꝛehendeth his Diſciples, foꝛ that they being ſo often toulde of one thing pꝛofited ſo litle.

He doth not teach what is the nature of Faith, but teſtifieth that he hath that which may ſuffice to repꝛoue the vnbeléuers. In that he ſayeth agayne, I am in the father, and the father in me. It is not ſuperfluous, foꝛ we ſée by dayly experiéce how nature pꝛicketh vs foꝛward to vaine curioſitie.

12. Verely, verely, I ſay vnto you, he that beleueth on me, the works that I do, the ſame ſhal he do alſo, and greater workes than theſe ſhal hee doe: becauſe I goe vnto the father.

B. The purpoſe of Chꝛiſte in theſe woꝛdes is that he might perſwade his Diſciples not to be ſoꝛye foꝛ his departure from them which ſhould hapen vnto them foꝛ the beſt, but rather to pꝛepare themſelues, ſtoutly and dilygently to diſcharge the office of the Goſpell.

C. Foꝛ what ſo euer Chꝛiſte had ſpoke of him ſelfe hitherto, vnto his diſciples, it was tẽpoꝛal in reſpect of them.

Thereforꝛe without the adding of this part the conſolation had not bin full and perfect, ſpecially ſéeing in remembꝛing the benefites, our memoꝛy is fraile.

In the which matter we néede no other examples. Foꝛ when God hath heaped vpon vs all manner of benefites, yf he ceaſe but halfe a month, we wyll thinke that he is dead.

In conſideration of this, Chꝛiſt doth not only ſpeake of his pꝛeſent power, which his Apoſtles at that time beheld with their eyes, but alſo pꝛomiſeth that they ſhall haue a perpetuall féelinge of the ſame euer after.

And verely, he dyd not onely while he was on the earth declare his diuinitie: but alſo after he was gone vnto the Father, the faithfull had experience of the ſame. But we are either dull oꝛ ſo wycked, that we nether conſider God in his woꝛks, noꝛ Chꝛiſt in the woꝛkes of God.

And greater works then theſe ſhal he do. A

Theſe woꝛds are diuerſly expounded by Interpꝛeters.

Some reſtrayne theſe woꝛkes vnto the myꝛacles whiche the Apoſtles woꝛought after the reſurrection of Chꝛiſte: the which, that they might pꝛoue to be greater then thoſe that Chꝛiſt woꝛought, they alledge that which Luke woꝛiteth of the ſhaddow of Peter. But the riſing of Lazarus, was a moꝛe wonderful woꝛke, than the ſimple helyng of ſicke perſons.

Other ſome referre it to the number of myꝛacles ſayinge, that the Apoſtles woꝛought greater miracles, becauſe they woꝛought moꝛe in nomber, both in Hieruſalem & in other parts of the woꝛlde: & they affirme this place to agrée with that in Marke. Act.15.16

Mar.16.17 And theſe ſignes ſhall follow them that beleeue: In my name they ſhall caſte out Deuills. &c.

C. But this is the ſimple meanyng of Chriſt, that his power was ſo little tyed to that preſence of his bodye, by whiche he proued him ſelfe to be the ſon of God, that the ſame ſhould be ſet forth by more and greater experimentes, he being abſent. For ſtraight after the aſcention of Chriſt, followed the wonderfull conuerſion of the worlde, in whiche the diuinitie of Chriſt more mightely declared it ſelfe than whan he liued among men. Thus we ſee that the approbation of the diuinitye of Chriſte was not ſhutte vp in his perſon, but ſpread throughoute the whole body of the Churche. But to doe this of the which he ſpeketh here, is neither proper to the Apoſtells aloane, nor common to all the Godly, but belongeth to the whole body of the Church.

{Becauſe I go to the father.} C.

The reaſon why the Apoſtles ſhould do greater Myracles than Chriſt him ſelfe is, becauſe he going to take poſſeſſion of his kingdome, would more fully ſhewe forth his power from heauen.

Whereby it appeareth that nothyng of his glory was deminiſhed, in that his Apoſtles wrought more excelentlye after his departure who were onely his Inſtrumentes Philip. 2. Yea, hereby it appeareth that he ſitteth at the right hand of his Father, that euery knee might bowe before hym. R. For to go vnto the father in this place, is for Chriſt being now not only God, but alſo man, by his death and reſurrection to enter into the kingdome of his father, to ſit at his right hand, and to take vppō him the rule of all cretures. The which appeared then to the worlde, when the Apoſtles and their true ſucceſſors, preached the Goſpell in diuers partes.

13. And what ſo euer ye aſke in my name, that wyll I doe: that the father may be gloryfied in the Sonne.

By. Now he vttereth an other Argument of his deuinitie, the whiche being rightly waied, wonderfully comforteth. I wyll do (ſaith he) for you what ſo euer you aſke in my name. For I am God.

And it belongeth vnto God alone to heare the prayers of al men, & to graunt and fulfill all mens deſyres.

B. Therfore he geueth a reaſon of that which he had ſayde, that the beleeuing in hym ſhould worke greater workes than he wrought, which he ſpecially promiſed to his Diſciples at that time preſent. His meaning therfore is this, think not that incredible whiche I haue promiſed vnto you: Wherefore what ſoeuer ye ſhall aſke in my name I wyll geue vnto you. But he ſpake of thoſe workes and Myracles, by whiche the Father ſhould be glorifyed in the Sonne.

That is to ſay, by whiche he was acknowleged to be the ſauiour of the worlde leſt any man ſhould drawe this promiſe to euery thing.

The glorye of God is the health of his Saintes, and therefore before all other thinges they pray that his name may be ſanctified, and that his kingdome might come: neither do they pray for any thing vnto the whiche they are not moued by the ſpirit of God. Prayer according to Gods glori

M. To aſke in the name of Chriſt, is to pray for ſomwhat, which either pertayneth to his name or kingdome, or els by the prerogatiue of his name may be hoped to be obtayned. After the firſte manner the Apoſtles prayed to God the father, as we may reade in the actes of the Apoſtles. After the other manner al the faithfull pray. Act.4.

{I wyll doo it.}

By theſe wordes he declareth that he is not onely a mediatour, but alſo the Lord of all thinges, who can graunt al things that we aſke: yea, and as he can, ſo alſo he will.

He teacheth also what the end is, wherunto all our prayers must be directed, namely, that the Father may be glorified by the Sonne.
Therfore those thinges which are such, that they cannot be done to the glorye of the Father by the Son, are neither rightly asked of vs, nor yet can be obtayned.

So that this place agreeth with this saying of Paule. That euery tongue
Phil. 2. 11. should confes that the Lord Iesus Christ, is to the glory of God the father.
The end of all prayers is, the hallowyng of Gods name. But the lawfull way to sanctifie is here expressed, namelye in the son and by the sonne. For when the maiestie of God is hidden from vs, in it selfe, it shineth in Christ: when his hand is hidden, we haue the same visible in Christ.

Therefore in those benefits which the father bestoweth vpon vs, we must not seperate hym from the sonne: according to this saying. He which honoreth not
Joh. 5. 23. the sonne honoreth not the father.

14. If ye shall aske any thinge in my name I will doe it.

R. Christ repeateth one thing twise, that those thinges might be more assured whiche he promiseth. For we obtayne nothing at the handes of the father but by the son. C. The repetition thereof is not superfluous.

All men see and feele that they are vnworthye to approche vnto God: yet notwithstanding the greater part rush forth like madd men, and bouldly, yea rather proudly talketh with God.

Afterward when that vnworthynesse, of the which we speake euen now, cōmeth in their mindes, euery man deuiseth for him selfe new meanes. But God calling vs vnto hym, setteth before vs one Mediatour, by whom he wil be intreated and also fauorable vnto vs. But here agayne the corruption of humaine wisdome triumpheth, because the greater part forsakyng the true way, wearieth it selfe in crooked and by wayes.

This therefore commeth to passe, because the power and goodnesse of God is not apprehended as it should in Christ.

There is also a second error, namely, the not remembring that we are al iustly driuen from the accesse and comming vnto God, vntill we ar called of him: and that we are not called but by his Sonne. Wherefore yf we think one testimony insufficient, yet not withstanding let vs knowe that for as muche as Christ doth the seconde time intreat that the Father must be praied vnto in his name, he doth as it were lay his hand vpon vs, lest we should trauaile in vayne in seeking after ther patrones and helps.
1. Tim. 2. 5 A. For there is one onely Mediatour of God and men, the man Christ Iesus.
Therfore if any man sin we haue an aduocate with the Father the righteous,
1. Joh. 2. 1. and he is a propitiation for our sinnes, & not for our sins only, but also for the sins of the whole worlde. Concerning the which matter reade more in the .vii. of Mathew, begining at the seuenth verse.

15. Yf ye loue me kepe my cōmaundements.

M. This verse containeth an exhortation, ioyned with comfortable promises. Bv. The spirit of the Lorde throughout the whole scripture doth not only shew and teach playnly the trueth, but also most vehementlye vrgeth, that we shoulde receiue and retayne the same when we know it: wherevpon our Lord also in this present place, ioyneth an exhortation to the consolation and deuine doctrine, by all meanes vrging his Disciples, & in them the whole Churche, to receyue and retayne these thyngs and to exercise them selues in them.

C. It was true and sincere loue with the which the Disciples loued Christ, the which notwithstanding was somwhat mired with superstition. the which also happeneth oftentimes vnto vs.

For they were out of the way in desiring to retayne Christ styll in the worlde.

That he might correct this vice, he commaundeth them to bend their loue another way, namely, to the obseruing of those commaundementes which he had geuen them.

As if he should say, I haue taught you by this my worde, that I go to my father: I haue taught you why I goe, and what fruit commeth vnto you thereby and to the whole Church. But because ye here that I shall goe, ye are greatly troubled, euen as men are wont to be for the departure of their frendes: and ye declare (I confesse, by that your great sorrowe, how familyerly ye loue me: but I will that ye shewe your loue by another Argument.

For yf ye loue me indede, shewe that your loue towards me, by the obseruation of my commaundements.

B. Therfore he willeth them diligently to obserue those thinges which he had commaunded them: that is to saye, constantly to beleeue in him, to contemne the world, boldly to confesse Christ before the world, to haue mutuall loue one towards another, & ỹ rest which are contained in these things. C. This is profitable doctrine, because amonge those which seeme vnto them selues, to loue Christ, there are very fewe which truly serue him.

But here contrary wise the true loue of Christ is required to the obseruation of his doctrine, as the onely rule.

M. He saith not, if ye loue me, dispute of my commaundements, or se that others obserue and kepe my commaundements. For the declaration of loue consisteth not in disputations, nor in the urging of others to obserue and kepe them: for this may be done euen of those which seke not Christe, but them selues, but it consisteth in this, yf thou thy selfe be an obseruer of them.

A. Furthermore Christ sendeth not his Disciples vnto the cõmandements, or vaine constitutions of men, but to his owne commaundements. For he hath not appointed them to be Seruauntes of men, but to be faithfull Ministers vnto hym.

C Moreouer also we are put in mind, how vitious al other affection are, when as not so muche as our loue towarde Christ is without fault, except it be framed to pure obedience.

16. And I will praye the father, and he shall geue you another cõforter, that he maye bide with you for euer.

CThis remedy he addeth to mitigate sorrow which the Disciples might conceiue by the absence of Christ: notwithstanding therewithal Christ promiseth that he will geue strength and abilitie that his commaundements may be kept.

For otherwise his exhortation had bene to small purpose.

Therefore he prouideth for the same in time, and teacheth that how far soeuer he was distant from them in bodye, yet notwithstanding he would not suffer them to be quite destitude of helpe: because he would be present with them by his holy spirite.

He calleth here the gift of the father, the spirit, which he himselfe wil obtayne by his prayers.

In an other place he promiseth that he will geue the same. Both are truly and aptly sayde. Ioh.16 7

For in that Christ is our Mediatour and aduocate, he obtaineth at his handes the spirite of grace: In that he is God, he geueth the same of him selfe vnto vs.

The meaning of this place is this, I was geuen of the Father, to be a comforter vnto you, not for a time, but to abide with you for euer.

R. For Christ by his death and passion purchased to the faithfull the holy ghost, which is nothing els but the inspiration of God, by which he inspireth our hartes and moueth the same to holy, godly, iust right, and deuine thinges, that we might thinke, speake and doe nothing day and night, but that which is holy and deuine.

C. This

C. This name of comforter, is as well geuen vnto Christ as to the holy Ghost, and that by right, for it appertaineth vnto them both to comfort and exhorte vs, and also to defend vs.

Christ was the patrone and defender of his Disciples so longe as he was in this worlde: afterwarde he then committed them to the tuition & garde of his spirit.

If any man demaunde whether we at this day are not vnder the protection of Christ we may answer, that Christe is our euerlasting defender, but not after a visible maner.

So long as he was in the worlde he openly shewed himselfe vnto them to be a defender, but now he defendeth vs by his spirite.

A. For he saith, I wyl be with you vnto the end of the world.

C. He calleth the same an other comforter, by reason of the difference of benefits which we haue from them both.

It was proper vnto Christe to make satisfaction for the sinnes of the worlde, to pacefie the wrathe of God, to redeme men from death, to bringe vnto them righteousnesse and lyfe: but it belongeth vnto the spirit to make vs partakers as well of Christe him selfe, as of all his his owne benefits.

How be it the distinction of the parsons is not hereby gathered amisse. For it is necessary that the holy Ghost do differ from the sonne.

R. But had not the Apostles the holy Ghost, before the death of Christ? yes verely had they: for they could not haue beleeued in Christe but by the worckyng of the holy Ghost: but they had the same more aboûdantly and plentifully, when Christe was glorified, euen as we haue shewed in the seuenth chapter goyng before: in the xxxix verse.

17, Euen the Spirite of truthe whome the world cannot receiue, because the worlde seeth hym not, neither knoweth hym: but ye knowe him, for he dwelleth with you, & shalbe in you.

C. Christ now geueth a new tytel vnto the spirit, calling the same the master of truth. B. Wherby he meaneth that the holy Ghost is by his owne nature, truthe: because he is God.

The same spirite is true, and the reuealer of truth: it is pure, sound, sincer, constant, fyrme, and faithfull, without all deceite, tyll such time as we ar taught of hym, all our myndes are full of vanitie and lies.

Whom the worlde cannot receiue. C.

To the end he might the more comforte his Disciples, he sheweth the excelency of this spirit, & withall the vnspeakable loue of the father towardes them, in geuing to them his holy spirite, which the whole worlde could not receiue.

C. For by this Antithesis, or comparison, he amplyfieth the excelencye of his grace, the whiche God geueth onely to his elect.

For his meanynge is that it is no common gift, of the which the whole worlde is depriued.

In the whiche sence also the Prophet saith, Behould darknesse shal couer the earth, and a thick miste the people: but the Lorde shall aryse vpon thee, and his glory shal be seene in thee.

For the mercy of God deserueth the more prayse toward the Churche, when by a singular priuiledge he extolleth the same aboue the whole worlde.

Bv. For as the Deuyll dwelleth in the worlde, and by his vncleanesse casteth the wicked into distruction: euen so the holy Ghoste dwelleth and worketh with the Saintes, that by his pur tyant holynesse, he may bringe the faithfull to eternall and blessed lyfe.

Neue-

Neuertheles withal christ exhorteth his Disciples, that they take hede lest they put from them that grace of the spirite, being puffed vp with vnderstandyng of the flesh. Worldly wise men count all that the Scripture speaketh concerning Christ to be as a dreame: because they presuming vpon their owne reason, do dispise heauenly illumination.

Neuertheles the wordes of Christ do declare, that no man can haue any vnderstandyng of the Spirit by humane sence and reason, but by the onley experience of Faith.

The worlde (saith he) cannot receiue the Spirite, because it knoweth not the same: but ye know it because it abideth with you. Therefore it is the Spirit only, which dwelling in vs offereth it selfe to be knowne, whereas to other it is vnknowne, and incomprehensible.

R. And by the name of worlde, all the most wyse, holy, mighty and rych of the same are vnderstood: for these are called the pillers of the world whom the world only receiueth and hath in admiration.

Wherfore the spirit is neuerles found than amonge the moste mightye of this worlde. For they loue lying, and hipocrisie, they are blinded with their giftes. They cánot therfore abide ẏ spirit reprouing them of lyes, and drawynge them from their giftes vnto the geuer. M. By this place we are also taught that the world is altogether wicked & an enemy vnto God & subiect to the spirit of lyes. And this is the fountayne, from whence so many heresies, errors, false worshippynges, & such lyke do come into ẏ world. It is much that he saith that the spirit of truth cannot be receiued of this worlde, as yf a man should say, that the spirit of sobriety, cannot be receiued of dronkards: the spirit of humilytie of prowde men: nor the Spirite of shamfastnesse of impudent persons.

The world is the welspringe of Heresy.

For this worlde is so blinded with the spirit of lying, that it can neither see nor vnderstand the truth of God.

Fynally we muste noate that the faithfull are therefore called the temples of the holy Ghost, because in them the holy Ghost doth truly dwell and abyde.

18. I will not leaue you comfortlesse, but will come vnto you.

M. Some vnderstande this of the retourne of Christ vnto his Disciples after his resurrection.

A. But other somea great deale better refer the same vnto the comming of the holy Ghost.

By, As if Christ shoulde haue sayde, ye shall thinke when I am gone from you in my bodely presence, that you are Orphans without a father: but yf you consider the matter well, I wyl neuer leaue you: R. For I wyll come vnto you with the Spirite of consolation, which shall help you with fatherly affection in all aduersitie.

So beneficiall shall my departure be vnto you, so great profite shall my death bring vnto you.

C. This place teacheth what men are, and what they can doe, being withoute the Spirit of consolation: they are Orphants which are redy to suffer all deceits and iniures, vnmete to gouerne them selues, and apte of them selues to do nothing.

The only remedy hereof is, for Christ to gouerne vs by his spirite: the whiche he promiseth he wyll do.

Fyrste of all therfore the Disciples are put in minde of their owne imbecillity, to the end they distrusting them selues, may depend vpon the defence of Christe alone. Secondly he promising vnto them a remedy putteth them in good comforte because he promiseth that he wyll not leaue them.

19. Yet a litle while, and the world shall see me no more: but ye shal se me, because I liue, and ye shall liue also.

M. By this threatning Christ declareth that the vnbeleuing ar vnworthy to enioy his sight any more, C. & withal pro-

secuteth the

the commendation of his spetiall grace, which ought to suffice the Disciples to ease them, and to take awaye their sorrowe.

When (sayeth he) I shall goe out of the sight of the worlde, I will neuertheleſſe be with you. R. For shortly after my death, I will go out of the sighte of the worlde, that it shall see me no more: but I will be alwayes presente with you. Bv. By the world he meaneth carnall men, and such as are not regenerate, which are vnbeleeuing, and liue in the world, after the maner of the world. Also this word (shall see) is by a Metaphor transferred from the body to the mynd. Therefore carnall men and vnbeleeuers do not see, do not vnderstand, nor beleeue Jesus to be the Sonne of God, and yet neuertheleſſe very man, who by his death bringeth to life, and redeemeth all mankind from damnation. C. Therefore to the ende we maye enioye the secret beholding of Christ, we must not Judge of his presence and absence according to the reason of the flesshe: but we must behould his power with the eyes of our faith. And thus it commeth to passe that the Faithfull doe alwayes behould and haue present with them, Christ in spirite, though he bee farre from them in body.

{Because I liue and yee}

C. These wordes maye be construed, two wayes, eyther that this sentence is a confirmation of that which went before: or else that it ought to be red seuerally: as, that therefore the faithfull shall liue, because Christ loueth. But the former sence semeth beste to agree: out of the which we maye gather thys Doctryne, that Christ is the cause of our lyfe. M. For we are dead and oure Coloſ.3,3. lyfe is hidde with Christ in God. In the beginning he noteth the cause why hee would be seene of his disciples, and not of the world: because Christ cannot bee seene, but according to the spiritual life, of the which the worlde is quite voyde. The worlde seeth not Christ, and no meruaile: for death is the cause of blindneſſe. But so sone as it beginneth to liue in Spirite, it hath eyes to see Christ.

20. That daye shall yee knowe that I am in my Father, and you in me and I in you.

R. Many by this, Daye, of the which Christ speaketh heare, vnderstande the feast of Penticoste. C. But he rather vnderstandeth all that time, from the first declaration of the power of his spirite, vnto the laste resurrection. For then they beganne to knowe: but it was a certaine sciender instruction: because as yet the holy Ghost had not so effectually wrought in them. For to this effecte his wordes tende, that it cannot be knowen by a certaine trifeling speculation and vaine curiositie, what the sacred and misticall vnion betwixte him and vs is, and againe, what manner of vnion is betwixt him and his father: but rather that this is the only way to know him, when he powreth into vs, his lyfe, by the secret efficacy of his spirite. And that is the experiment of faith, of the which we spake a litle before. Bv. But the Sonne after one manner is in the father, and after another manner in vs. For by nature he is in the Father, and in vs, by participation, by grace, or by the fellowe shyp of the spirite. Concerning death we haue spoken before in the first and tenth Chapters.

And Sainte Iohn in the Epistle sayeth, Hereby wee knowe that we abyde in him, and he in vs, because he hath geuen to vs of his spirite. C. Therefore we are sayde to be in him, because we beeing graffed into his body, ar made partakers of righteousneſſe and of all goodneſſe he is sayde to be in vs, because he declareth by the efficacye of his spirite, that hee is the cause and authoure of oure lyfe. 1. Iohn. 4. 13

But whereas the Arians haue in time past abused this testimonye, to proue

Christ

Christe to be God, by participation only and grace, their cauill may easily be confuted.

For Christ doth not simply defend his eternall essence, but commendeth that deuine power, which was reuealed in him. For as the Father left all fulnesse of godnesse in his sonne, so in like manner his sonne hath powred hym selfe wholy into vs.

21. He that hath my commandementes and keepeth them, the same is hee that loueth mee, and hee that loueth me shall bee loued of my Father: and I will loue him, and wil shew my owne selfe vnto hym.

By. Heare the Lord repeateth that againe which he had otherwise propounded before saying, If ye loue me keepe my commaundementes: C, And againe, he exhorteth the Faithfull, and teacheth that the true proofe of their loue toward him, consisteth in this, that they obserue and kepe his commaundementes of the which matter, he so often times admonisheth his Disciples, lest they shoulde swarue from the same: because we are more proane to nothing, than to carnall affection, insomuch that vnder the name of Christe, we loue somewhat besyde Christe.

To the which effecte pertaineth this saying of saincte Paule, Although wee haue knowen Christ after the fleshe, now yet henceforth knowe wee him so noe more. 2. Cor. 5, 16

Therefore if any man be in Christe he is a newe creature. *M*. He sayeth not simply, If any man kepe my commaundementes, but he sayeth, Hee that hath my commaundementes and kepeth them

C. And to haue the commaundementes, signifieth to be rightly instructed in the, to frame him selfe & his life vnto them.

By. And by the commaundementes he vnderstandeth faith and loue.

A. For this is his commaundemente that wee beleeue his name, and loue one another. And then he addeth the reward or fruite of faith and of perseueraunce in the loue of God, by which he encourageth those that ronne well to goe forwarde. 1. Joh, 3. 23.

And hee that loueth mee shalbee loued.

By. To be loued of the Father is, to be receiued into the frendshippe of the most high God, and to be preserued and defended by God. *M*. But heare it may be demaunded howe Christ sayeth that he is loued of the Father whiche loued him, as though wee must fyrste loue him, before we can be loued of the father. C. For Christ speketh as though men might preuent him with their loue the which notwithstanding is verye absurde: for at such tyme as we were his enemies he reconciled vs to himselfe. Also S. Iohn, saith, In this is loue, not that wee loued God, but in that he loued vs. Obiection. Rom, 5, 10, 1 Joh, 4, 10

But heare is no controuercy concerning the cause or the effecte. Therefore it is gathered amis that the loue wherewith we loue Christe, must nedes goe before that loue, which God beareth vnto vs. Answere,

For this only is the purpose of Christe to shew that al they shalbe blessed which loue hym because they shalbe loued of the father in like manner againe: not that God beginneth then to loue them but because they haue the testimony of his fatherly loue writen in their hartes To the same effecte pertaineth also that which followeth in the nexte member where he sayeth,

And wil shewe my owne selfe vnto him.

C. knoweledge verelye goeth before loue: but this is the purpose of

Christ,

Chriſt, that he wyll geue vnto the true imbracers of his Doctrine, ſtrength to profite daylye in the faith: that is to ſaye, I wyl bring to paſſe that they ſhall come nerer, and more familliarlye vnto me:

By, I wyl increaſe in them my gifts, that from thence forth they knowing more rightlye and fullye the miſteryes of Gods kingdome, maye bee ioyned at the laſt by the ſame perfect faith vnto me, and maye alſo enioye mee, to theyr ſoules health. For faith and the knowledge of Chriſt haue theyr degrees, whiche encreaſe more and more, tyll they growe vnto the full meaſure. C. Hereby wee maye perceyue that the fruite of Godlyneſſe is the going forewarde in the knowledge of Chriſt. For he which promiſed to geue vnto him that hath, reiecting Hipocrites, maketh all to profite in the faith, who vnfainedlye imbracing the doctrine of the Goſpell, frame themſelues wholly vnto the obedience thereof. And herevpon it commeth that many going backward, we doe ſee ſcarce the tenthman to goe forewarde in his right courſe: becauſe the greater part is vnworthy to behold Chriſt. Alſo we muſt noate that more ample knowledge of Chriſt is here ſet forth as a ſingular rewarde of our loue to Chriſt: wherevpon it followeth that it is an vnſpeakeable treaſure.

22. Iudas ſayeth vnto him, not Iudas Iſcariot, Lord, vvhat is done that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the world.

B. Becauſe the Diſciples had not receyued as yet the ſpirite of trueth, they vnderſtode lyttle or nothing of all thoſe thinges which the Lorde ſpake: Wherevpon Iudas here demaunded a queſtion no more to the purpoſe, thau Thomas and Philip had done before.

The Lorde had ſhewed vnto them that his departure ſhould profite them more than his carnal preſence: and ỹ therefore there was no cauſe of ſorrowe, but rather occaſion offered them diligently to obſerue and kepe his commandements. Nowe Iudas (but not Iudas Iſcariot the Traytour, but Iudas whoſe ſyr name was Thaddeus, whoſe Epiſtle alſo is called the Epiſtle of Saint Iude) as knowing none of theſe thinges, ſayde:

Lorde what is done.

C. It ſeemed vnto him verye vnmete that Chriſt which was and is the ſonne of righteouſneſſe, by whome all the worlde ought to be illumined, ſhoulde lyghten onelye a fewe, and not ſpreade forth his beames vppon all.

By. As if he had ſayde, Howe maye it bee, ſeeing thou art nowe knowne vnto all menne, that thou ſhouldeſt manifeſt thy ſelfe onelye vnto vs, and not to the worlde? R. Are not we alſo in the worlde? are not we a parte of the worlde? Wherefore if thou manifeſt thy ſelfe vnto vs, arte thou not alſo manifeſt to the worlde?

23. Ieſus aunſwered and ſayde vnto him. Yf a man loue mee, hee vvill keepe my ſayinges: and my Father vvill loue him, and vvee vvill come vnto him, and dvvel vvith him.

C. The aunſwere of Chriſt doth not explicate the whoale queſtion: for that there is no mencion in the ſame of the firſt cauſe, why Chriſt ſhewing him ſelfe to a fewe, dyd hyde him ſelfe from the greater number of men. For at the firſt, he founde all alyke, that is to ſaye, quite gone aſtraye from him. Wherefore he can chooſe none which loue him:

but he chooseth some out from among his enemies, whose hartes he maye bende to loue him: but he thought it not good at this tyme, to touch that difference which was farre from the purpose. His purpose was to exhorte his Disciples to the earnest desyre of Godlynesse, that they might profit more and more in the faith. Therefore he thought it sufficient, to put a difference betweene his Disciples and the world, by this noate, that they should obserue and keepe the doctrine of the gospel. And that this noate belongeth vnto the beginning of faith, because it is the effect of calling. And Christ sheweth by these wordes how we shall rightly obaye the Gospell, namelye, for when our dutyes, and externall actions, doe spring from the loue of the same. For our armes, and force, and our whole body also laboureth in vaine, except the loue of God doe raigne in our heart, which gouerneth the externall members.

Nowe seeing it is certayne that we kepe ỹ sayings of Christ, yf so be we loue him, and contrarywise we loue him, yf wee keepe his commaundementes, it followeth, that we cānot finde in the whoale world the true and perfect loue of hym because there is no man which perfectly kepeth hys commaundementes. Notwithstanding their obedience is acceptable vnto God, who do all that they can to reach vnto this perfection

And my father wil loue him.

R. In this place we haue the greate and wonderfull benfits of God, whiche procede from the fruites of the Gospell. The fyrste is, that God the Father loueth the faithfull, Nowe if God be with vs, who can be against vs? If the Lorde loue me I will not care what man, or Sathan can do vnto me. The second is that boath the Sonne and the Father, will dwell with him that beleeueth the word of God.

Rom.8.31.

Than the which benifits what greater can be deuised. For the Father & the sonne are very bountifull and benificial ghuestes: they, came not empty handed neyther doe they go awaye without saluting their hoast: but as they bringe with them the treasure of all goodnesse, euenso they leaue behynde them the blessing of all goodnesse.

C. And he speaketh not heare of that eternall loue with the which God loued vs before the foundation of the worlde was layd: but of the same with the which he sealeth our harts, when he maketh vs partakers of his adoption. And he meaneth not that firste illumination, but those degrees of faith, by whiche the faithfull must goe forward dayly, according to this saying, to him that hath shalbe geuen.

Therefore the Papistes doe drawe amis from this place two sortes of loue, with the which we loue God. They immagine that we loue God naturally, before he doeth regenerate vs with his spirite, by whiche aptnesse and readinesse (saye they) we deserue the grace of regeneration. As though the Scriptures dyd not teache, and experience plainlye proue, that we are quite tourned awaye from God, and are haters of him, vntyll suche tyme as he chaunge our hearts. Wee must remember the purpose of Christ, that he and his Father wyl come to confirme the faythfull in the euerlasting assuraunce of grace, in such wyse that they maye fele the grace of God to rest vpon them, and maye be dayly increased more and more with the gyftes of God.

A. Therefore we ought to desyre this spirituall presence of Christ in our prayers, and not that carnall & corporall presence of the which the Papistes dreame. The Lord dwelleth in the hartes of his saintes by faith: whome the heauens must receiue vntill the time come that all thinges be restoared, which God hath spoken by the mouth of all his holy prophets, synce the worlde beganne.

24. Hee that loueth mee not, keepeth not my sayings: and the vvord vvhich ye heare, is not

mine,

mine, but the Fathers vvhich sent me.

C. Because the faythfull are mixed in this worlde with vnbeleuers, and because of necessitye they must be troubled as it were in the tossing and raginge waues of the sea: Christ againe confirmeth them by this admonition, lest they shoulde be drawen awaye by euell examples. As if he should saye, Haue no regard vnto the worlde, neither depend vpon the same: because their shall be all wayes some, which shall contemne me and my doctrine: but constantly retayne ye to the ende, that grace which ye haue allwaye imbraced. And herewithall he declareth that the worlde doth suffer Iuste punishment for his ingratitude, when it perisheth in his blindenes, when by the contempte of true righteousnes, it bewrayeth his wicked hatred against Christ.

B. To kepe the sayinges of Christ is nothing else, but to beleue that the same is true and wholsome, and also to cleue vnto the same with our whole harte: euen as we may gather by the Scripture. Heare O Israll the ordinaunces and the Lawes which I propose to you this daye, that ye maye learne them, and take hede to obserue them.

Yf by keping the commaundementes of God, ye vnderstand the fulfilling of them, no man shall kepe them: but if ye vnderstand it for seeking to fulfill them, then all the godly kepe them. For he cannot chose but geue him selfe to the keeping of the commaundementes of God, which truely knoweth the same to be of God. A. Contrarywise, not to kepe the Lords sayings, is to reiecte the doctrine of Christ, and to contemne his commaundementes: which all the wycked are wonte to doe.

And the word which ye heare is not mine. C.

Leste the disciples should fall or slide awaye, for the obstinat wickednes of the worlde, Christ seketh againe to confirme his doctrine, when he testifieth the same to be of God, and not deuised in earth by man. And in this consisteth the stedfastnes of our Faith, yf so be we know God to be our guide, and are grounded vppon nothing else but vppon his eternall truth

Therefore howe much soeuer the worlde doth rage in his madnes, let vs followe the doctrine of Christ, which far surmounteth heauen and earth. In deuiding the worlde to be his, he frameth him selfe to his disciples: as if he shoulde saye that the same was not of men, because he faythfully deliuered that which was committed to him of his Father.

Neuertheles let vs knowe, that for so much as he is the euerlasting wisdome of God, he is the onely wellspring of doctrine, and that they haue spoken by his spirite which haue bene Prophetes from the beginning.

A. Diuers like sentences vnto this we haue heard before: as, My doctrine is not mine but my fathers which sent mee. Also, Those thinges which I haue heard of him I speake in the worlde.

25. These thinges haue I spoken vnto you, being yet present with you.

26. But the comforter which is the holyghost whome the Father wil sende in my name, hee will send in my name, he shall teache you all things, and bring all thinges to youre remembrance, what soeuer I haue sayd vnto you.

The Lorde knew well ynough how rude and ignorant his Disciples were, and that they were not capeable of those thinges which he spake: we which they suffi cẽtly declared by questioning with hym, as we haue heard, first in Thomas, secondly in Philip, and thirdly in Iudas. For this cause leste they shoulde be discouraged, he promysed vnto them nowe the second time the holy Ghost, the spirit of truthe, which shoulde be vnto them a continuall teacher, and which shoulde abyde with them in their myndes, and should teach & tel them all those things, which they had so often tymes all ready heard but not playnly inough for them to vnderstand, partly because of their rudenes and partlye by reason of the sorrow of their hartes.

C. The Lorde at that time sowed the sede of doctrine, which for a time laye as it were choaked in his Disciples. Therfore he exhorteth them to hope wel vntill such time as ẏ doctrine brought fruit whiche as yet might seme vnprofitable. In fine he affirmeth vnto thẽ that plentifull matter of consolation was in that doctrine whiche they had heard. The whiche although it dyd not by and by appeare vnto them yet neuertheleſſe he willeth them to be of good cheare, vntill the Spirite the internall Scholemaster, spake the same in their harts. A very profitable admonitiõ for al men. Except we haue by and by all that Christ teacheth, we are weary, and count our labour lost in trauelyng about obscure matters. But we must bring with vs prompt docillytie and aptnesse to be taughte, wee must geue diligent care, & be attentiue, yf so be we desire to profit in the Scole of God: but specially we haue nede of sufferance, vntyl such tyme as the spirit doth reueale that which as we thinke we haue red and hard very often.

This punishment Esay threateneth to the vnbeleeuing, that the worde of God should be vnto them as a shut booke: but the Lorde doth after this manner oftentimes humble his seruaunts. Therefore we must patiently and quietly wayte for the tyme of reuelation, and must not therefore reiect the worde.

R. Fyrst of all we learne by this place, that the holy Ghost is geuen to the Church of God the Father through the Mediatour Christ, who hath purchassed the same of the Father that wee might be the sonnes of God by adoption.

C Secondly we learne that the external preaching of the Gospel shal be to no purpose, excepte the direction of the spirite be Joyned therewith. Therefore God vseth to teach by two maner of wayes, namely by the outward sounde of his worde proceeding out of mens mouthes and by the inwarde operation of his holy spirit: and this he doth at diuers times according to his good wil and pleasure. T. Example here of we haue in the Actes of the Apostells, of whome Saynt Luke writeth thus: VVhose hart the Lorde opened so that he gaue dillygent heede vnto those thinges whiche Paull preached. M. For we shall be alwaye taught in vaine, without the Spirite of God be our teacher: & except he teach inwardly in the hart, al doctrine is ineffectuall, yea although Christ should preache the same with his owne mouth.

Moreouer we are taught that the Doctrine of the Apostles is not of men, but proceeding from the Spirite of GOD. For what otherthing did they teache than that same which they had receyued from the holye Ghost? R. This place is wonderfully construed by the wicked. For they saye, that Christ taught not all thinges, but reserued many thinges for his Apostles to be reuealed by the holye Ghost: of the which number they Iudge those wicked ceremonies of the Masse to bee. But what doth Christ speake here? C. What are all those thinges, the teacher whereof hee promiseth that the Spirite shall be? Hee shall (sayth hee) teach you al things, and bring all thinges into your remembrance what ye shal do.

Whereupon it followeth, that there shall no newe reuelations. In these fewe wordes all those things are confuted which Sathan hath brought into the church, vnder ẏ pretence of ẏ holy ghost. The Mahumetes and the Pope haue all one beginning of religion: they both affirming that the perfection of doctrine is not contained in the scripture but pro-

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cædeth from the reuelation of the ſpirite. With theſe alſo agræ the Anabaptiſts and the Libertines. But they are ledde by a ſeduſing Spirite, and not by the ſpirite of Chriſt, who thruſte in ſtraung Doctrine contrarye to the Goſpell. For Chriſt promiſeth the holye Ghoſt, which ſhoulde as a ſubſcriber confirme the doctrine of the Goſpell. M. For the holye Ghoſt deliuered no other doctrine to the Apoſtles, than the very ſame which they had hearde before, out of the mouthe of Chriſt. Let vs therefore take hæde of thoſe which boaſte of the reuelations of the holy Ghoſt, if ſo be they offer vnto vs ſtraunge Doctrine, contrarye to that which wæ haue receyued of Chriſt.

27. Peace I leaue with you, my peace I giue vnto you: not as the worlde geueth, giue I vnto you: let not your hearts be greeued neither feare.

{Peace I leaue with you.}

Bv. The Lord perſiſteth ſtill in all one argument of conſolation: M. And hæ obſerueth the manner of friendes departing away, who when they take their leaue of their friendes, are wont to leaue ſomewhat with them in ſteade of a bleſſing, and doe wiſhe them peace and health. C. By the name of peace hæ meaneth proſperous ſucceſſe, alluding to the manner of his countrie: as if hæ ſhoulde ſaye, I leaue with you my farewell. M. And very aptly he placed this worde (leaue) to giue his Diſciples to vnderſtande that hæ left his peace with them after his departing.

Peace with-drawen and giuen by Chriſt to his Apoſtles.

C. But ſtraygbt after he addeth, that this peace is far more excelent than that which is commonly among men, who often times for an outwarde ſhewe and faſhion onelye, haue peace in their mouth: or if they doe wiſhe peace from their hearte to any man, yet notwithſtanding are not able in verie dæd to giue the ſame. But Chriſt ſheweth that his peace doth not conſiſte in bare wiſhing, but that it is alſo Joyned with effecte. As if he ſhould ſaye, I haue toulde you allready that I will not leaue you comfortles, and that ye ſhall not dwell in the earth deſtitute of my helpe. For although I be abſente in bodye, yet notwithſtanding I will be preſent with you as God deliuering you from all euells, in ſuche wiſe that your enemies ſhall neuer be able, notwithſtandinge their great maliſſe, to dawnt your courage. Thus ye ſhalbe free from feare, and Godes power ſhall protect you, which ſhall reueale ſuch ſecret miſteries to your quiet mind, as other mens mindes are not able to comprehende. And nowe I giue vnto you peace, not ſimplye, or the common peace, but my peace. And becauſe there is great difference betwæne the peace of the worlde, and the peace of Chriſt, hæ addeth by and by theſe wordes.

{Not as the worlde giueth, giue I vnto you.}

For the worlde calleth that peace, which the truth calleth warre, as the ydle and ſecure lyfe in pleaſures, not troubled with aduerſitie. For many miſfortunes calamities, and the iuſt wrath of GOD alſo followeth this. A. For when the wicked ſhall ſaye Peace, and all thinges are ſafe, then ſhall ſodayne deſtruction come vpon them, euen as vpon a woman trauayling with Childe, and they ſhall not eſcape. Bv. But the peace of Chriſt is benediction, ſaluation, iuſtification, proſperitie, health, peace of conſcience, conſtancie in aduerſitie, and the ſpirite of the Lorde it ſelfe, pacefying and confirming our heartes. M. Herevpon the beſtower of ſo greate a benefite, is called the Prince of peace. And they which enioye this peace, Bv. howſoeuer Sathan doth rage, and the worlde ſturre, yet notwithſtanding they ſhall be in ſaftie in the middeſt of the garboyle.

Peace of this worlde

1. Theſ. 5. 3

Eſay. 9. 6

Rom 5.1 Phil 4.7

M. Of this peace the Apostle speaketh when he sayth, We being iustified by fayth, haue peace with God, thorowe our Lorde Iesus Christ. A. And in another place, The peace of God which passeth all vnderstanding, keepe your hearts and mindes through Iesus Christ oure Lorde. This peace the worlde can neither giue nor take away.

Let not your hartes be greeued. C.

Againe he seketh to take from them that griefe which his Disciples had conceyued of his departure. M. For it is not meete that they shoulde be greeued or feare, which are consecrated to the kingdome of God, and garded and protected by the highest. Againe, the feare of the heart causeth Gods cause often times to be forsaken: whereas a stoute and inuincible minde is apt for the kingdome of god and constantly serueth him.

28. Ye haue hearde how I sayde vnto you, I go away and come againe vnto you. Yf ye loued mee, ye would verely reioyce, because I saide, I goe vnto the Father: for the Father is greater than I.

C. He denyeth that they haue anye cause to feare, because they wanting only his corporall presence, had neuertheless his true presence by the spirite. By. As if Christ shoulde haue sayde, Ye vnderstande that I go awaye, and why I go awaye, (namely for your saluation) and that by my death and departure, I will neither forsake you nor neglect you.

For I will come vnto you by my resurrection, shewing my selfe vnto you a litle againe. And although then I shalbe with you, onely the space of fortye daies and shall straight after ascende into heauen, yet notwithstanding I will sende from thence the holy Ghost, by whome I will abyde euen in the middest of you, so that ye haue no cause to feare that I will leaue you comfortelesse. C. With this kinde of presence let vs learne to houlde our selues contented, and let vs not follow the flesshe, which alwayes tyeth God to his externall imaginations.

If yee loued me, ye woulde verilie reioice.

R. Carnall loue taketh it verye grieuously that a louing friende shoulde bee taken awaye but spiritual loue is otherwise affecte. C. No doubt the Disciples loued Christ, but otherwise than became them. For they were somewhat carnall, insomuch that they coulde not abide that he shoulde be taken from them.

Whereas if they had loued him spiritually, they woulde haue desiered nothing more than his returne to ỳ father.

For the father is greater than I. C.

This place hath bene diuersely wrested. The Arians to proue Christ to be a certaine secondarie God, obiected that he was lesse than the Father. The auncient Fathers to cutte of all occasion of this cauill, sayde that this ought to be referred to the humaine nature. But as the Arians wickedly abused this testimonye, euen so the aunswere and solution of the Fathers was neyther true, nor agreeing to the purpose of Christ. For Christ speaketh here, neyther of his humane nature, nor yet of his eternall deuinytie: but according to our weake capasity, he made him selfe a meane betweene vs and God. And, because we are not able to reache vnto the highte of God, Christ descended vnto vs, that he might lifte vs vp vnto the same.

Ye should reioyce (saith he) for that I retorne to the Father: because this is the laste marke where vnto ye ought to

tende.

tende. He doth not shew in these wordes what he differeth from the Fathere, but wherfore he descended vnto vs namely to vnite vs vnto God vntill we be come vnto this, we stande as it were in a race. We also immagine vnto ahalfe and to me Christ, except he leade vs vnto God.

Like vnto this is that place of Paule where he saith, That Christ hath deliuered vp his kingdome to God the Father that God might be all in all. Christ verily raigneth, not onely in humane nature, but also as he was manifested God in the flesh. How then shall he leaue his kingdome.

Surely thus, because the Diuinitye, which we maye nowe behoulde only in the face of Christ, shall then be openly seene in it selfe. This is onely the difference, for that Paule in that place describeth the laste perfection of the deuine glory and brightnes, whose beames began to shine so soone as Christe ascended into heauen

But to the end this mistrie may more euidently appere, we must speake yet more grossely. Christ compareth not here his Fathers diuinity with his: neyther doth he compare his human nature with the diuine essence of the Father: but rather the present state with the heauenlye glory, into the which he was shortly after to be receyued. As yf he should saye, Ye desire to haue me stil in the worlde: but it is better for me that I ascende into heauen. B. For his purpose was to giue them to vnderstande that GOD the Father was infinitely greater than he: that is, that he should enioye without the most excelent felycity, where as he had lined here in misery and calamitye. R. For by death he entered into the kingdome of the Father.

C. Therefore let vs learne so to behould Christ abased in the flesh that he maye bring vs to the well of blessed immortality. For he is not made our Captayne and guide, to leade vs onely to the speare of the Pope or Sonne, but to make vs one with God the Father.

29. And nowe haue I shewed you before it come: that when it is come to passe, ye might beleeue

M. What saythe he? All those thinges verely which he had spoken concerning the Comforter, of the true felicitie, which they should haue by him, and of the vnspeakeable power, by which they should doe greater workes than the Lorde him selfe had done. C. It was méete that the Disciples shoulde be oftetimes admonished concerning this matter: because it was a misterye farre surmounting the capacitie of men.

And he saith that he foreshewed what shall come to passe, that when it is come to passe, they might beleeue. For this was a profitable confirmation of their Faith, when they should call to minde the prophesies of Christ, and should see that with their eyes fulfilled, which they had harde out of his mouth before. As if he should saye.

R. I knowe that ye do not now enioye these thinges of the which I speake:

B. notwithstanding I thought good to foreshewe you of those thinges which shall happen vnto you after my departure, and which shall profite you muche more than my carnall presence hath done, that when they shall come to passe, ye maye the more firmely beléeue that I am Christ the sauioure of the world.

C. Therefore although he semed to speake vnto deafe men, for a time, yet notwithstanding afterwarde it appered, that he did not spend his winde in vaine, but that he sowed the sede in the grounde, which was afterwarde to bring forthe frute. And as Christ speaketh here of his worde, and of the fulfillinge of thinges, euenso his death, Resurrection, and ascention into heauen, do growe together with doctrine, that they maye bringe forth Faithe in vs.

A. Moreouer he speaketh here almoste the same, which he did when he made mention of the treason of Iudas, Nowe I tell you before it is come, that when it is come to passe ye might beleeue that I am he. And in the sixtene chapter folowing

John 13. 19

ting, But these thinges haue I spoken vnto you, that when the time shall come, ye maye remember that I toulde you.

By which wordes he sheweth a plaine Argument of his dignitye to the confirmation of his disciples Faith.

30 Hereafter will I not taulke manye wordes with you: for the Prince of this worlde cōmeth & hath naught in mee.

By. Nowe in playne wordes he sheweth that he would die for the saluation and Redemption of mankinde For he shewing that death and bondes wayted for him saith: Now shall my first ministerie ceasse, by which I abased my selfe euen to the forme of a seruant. For the power of my passion is at hande. By which saying he minded to make his Disciples more attentiue, and more deepely to printe his doctrine in their mindes. For fulnes often times bringeth loathsomenesse, and that is more earnestly desired which is harde to be gotten, and that which tarieth but a while is moste setby. Therefore he telleth them that he will shortly go from them, to the ende they might be the more desirouse to heare his doctrine. And although Christ should teach vs all our life time without ceasing, yet notwithstanding this sentence might be applied to our vse also: because seing the race of our life is but shorte, we must vse occation, *A.* lest we beinge blynded in our owne wickednes do contemne his voyce which talketh with vs at this daye.

{*For the Prince of this world.*} C.

We might simplely haue saide that he should dy, and that nowe the power of his death was at hande, but he speaketh by circomstance to cōfirme their mindes leste they being terrefied with so horrible and fearefull a kinde of death, should falle awaye. For to beleue in him being crucefied, is nothing else but to seke life amonge the deade.

First of al he saith that this power shall be geuen to Sathan: then he addeth that he suffereth the same, not because he was thereunto constrained, but that he might obay his Father.

A. But why the Deuell is called the prince of this worlde we haue shewed in the twelueth chapter going before.

C. And by the name of worlde he comprehendeth all mankinde, For there is but one redemer which deliuereth vs out of this horrible seruitude.

But seing this punishment came by the sinne of the first man, euen as dayly it encreaseth more and more through new sinnes, let vs learne both to hate our selues and our sinnes also. For we are so captiue vnder the Rule of Sathan, that notwithstanding this seruitude which is voluntarie, shall not excuse vs, and make vs blameleste.

We muste also noate thot the same is attributed here to the deuell, which is done by wicked men. For it is no vnwonted thinge to attribut that to the capitaine, which was done by the whole armie of the Capitaine. Sathan was the Captaine of Judas and of the murdering Jewes, who caused them to commit such horible wickednes.

C Therefore when the wicked are caried by the motion of Sathan, whatsoeuer they do is iustly saide to be his worke.

M. Also this place teacheth what they ought to loke for of this worlde, in the which the Deuell is Prince. Secondely, how he vseth wicked men as his soldiers to persecute Godes electe.

{*And hath naught in me.*}

B. Sathan hath power ouer those that are subiect to sinne: For he worketh in the children of disobedience. Therefore seing the Lorde was pure from all sinne Sathan had no power at all in him.

C. Howbeit these wordes maye haue a farther meaninge. For Christ speaketh not here of his purenes alone, but also of his deuine power whiche was not subiecte vnto death. For it was mete for

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the Disciples to knowe that hee was not obnoxius to infirmytye, leste they should think to basely of his power But in this generall sentence that former sentence is concluded, that in subduing death he was not bounde to Sathan. Wherupon is gathered that he toke vpon him our tourne when he submitted him selfe to death.

By. R. Otherfome also noat here, that Sathan had no power in Christ, because the members and instrumentes of Sathan could not obtayne that whiche they desired. For they purposed to destroye Christ, and to blot out his name for euer but he when he hong vpon the crosse and was euen in death, shoke the earth, and wrought suche wonders as beseemed the Sonne of God, straight after he arose from death to lyfe, and ascended into heauen, where he raigneth ouer the whole world.

Sathan had no power in Christ

Therefore the power of sathan could prenaile nothing againste the Lorde of light and lyfe. This is no small consolation to the faithfull. For the Lorde Jesus hath ouercome for vs, sin, death, and sathan. Wherfore if sathan had no power in the head, neither shall he haue any power in the members. For the victory, life, and innocencye of Christ Jesus is ours by Faith.

Therefore yf at the power of death the Prince of this world come vnto thee, be not afrayde: consider that he hath bente and vsed all his force againste the Sauiour, and prenailed not, but was ouerthrowne him selfe, when he thought to haue gotten the victory.

The Lorde Jesus got the victory for thy sake, and thou shalte ouercome in hym.

R. But if Sathan had no power ouer Christ, why then did he prenail so muche that he brought him to the death of the Crosse? For shortly after Christ died, and that the most shamfull death of al others, euen the death of the Crosse. Heare now the cause hereof in these words of our Sauiour following.

31. But that the worlde may know that I loue the Father: and as the Father gaue me a cõmaundement: euen so doe I: Rise let vs goe hence.

But that the worlde might know. B.

That is to say. Therefore I wyll geue place to the power of Sathan, and deliuer my selfe into the handes of sinners, that the world may know that I loue the Father, C. We here in this to noate that Gods decree here standeth in the best place, lest we should think that christ was so caried to death by the violence of Sathan, that some thing happened to him beside the purpose of God.

For it is God whiche hath ordayned his sonne to be the propitiatory, and which would take away the sins of the worlde by his death. The whiche to bringe to passe he suffered Sathan for a shorte tyme to triumphe ouer them as conquerer. Therefore Christe did not resiste Sathan, that he might obay his fathers will and decree, and might offer his obedience as a price and ransome for our righteousenesse.

M. To this effecte pertaineth that which Paule wrighteth saying, That Christe was obedient to his Father to the death euen to the death of the crosse. *A.* Also Christ a litle before testified, that he receiued this commaundement from the Father, that he should geue his lyfe for his sheepe. John io. 18

M. Therfore in that we are redeemed by the death and blood of of Christe Jesus, it was done at the commandement of the Father. Furthermore seinge the obedience of Christ declared how greatly he loued his Father, let vs also learne after his example, not onely by the obseruation of his commaundementes, but also by the patient bearinge of the Crosse layed vpon vs, to declare howe greatly we loue God the Father.

Obedience in Christe declered his loue towardes his father.

It is a hard matter to loue such a Father as layeth the crosse vpon his Children: but he doeth the same for our health. And although we doe patiently beare the Crosse, yet notwithstanding we cannot reache to that perfection which was in Christes example, who not for his owne but for our benifite, bare the crosse which the Father layde vpon him. Furthermore in these words we are taught that this loue and obedience of Christ declared in the passion of the Crosse, is to be proposed and set before the worlde. He layth not symply, That ye might know, but, That the worlde may knowe that I loue the father. This knowledge serueth greatlye to the learning of saluation, which is purchased for vs by the blessed bloude of Christ.

{*Rise, let vs go hence.*}

B. R. By. Many thinke that Christ when he had spoken these wordes, went to another place, and that he spake those thinges which follow as he walked: C. But seeing saynt Iohn layth hereafter that Christ went forth, it seemeth more lykelye that the purpose of Christe was to exhorte his Disciples to shewe the same obedience towardes GOD, of the which they had so notable an example in him: not that he led them forth at the same moment

The .XV. Chapter.

1 I am the true Vine, my Father is the Husbandeman.

CHRIST our Sauioure in this Chapter exhorteth his Disciples to abyde in him, and to loue him: then he encourageth them against the hatred of the worlde, to the which they shoulde be subiect. R. After therefore he hadde taught who he was, and wherefore he went by the Crosse to the Father, now he teacheth what benifites he possesseth by and in his Father, not to retaine them to himselfe aloane, but to communicate them with the faithfull. And this he teacheth by an excelent similitude and fine allegorye. B. the which he playnelye explicateth.

C. Also the summe of this similitude is, that we are barren and dryе by nature, sauing that we being ingraffed into Christe, doe drawe from him newe strength, and moysture.

But it is needefull to discusse euerye propertie of the Vine, but onely summarily to consider to what ende Christ applieth this similitude.

Therefore there are three speciall partes: The first is, That we haue no strength of our selues to doe good but from him: the seconde, That we hauing rote in him, are purged and garnished by the father: the third is, that he cutteth of the vnfruitfull braunches, that they might be cast into the fyer and burnte. All men almoste are ashamed to deny, that

that whatsoeuer good thing they haue it commeth from God: but afterwarde they fayne that they haue a vniuersall grace geuen vnto them, as though it were naturally ingrafted in them. But Christ specialy standeth vpon this poynt that vitall Moysture doeth spring from him aloane: wherevppon it followeth that mans nature is vnfruitfull and voyde of all goodnesse: because no man knoweth the nature of the vine vntill he be ingrafted in the same. But this is geuen by spetial grace to the elect alone. The firste authoure therefore of all good thinges is the father who planteth vs by his hand: but the beginning of lyfe is in Christ, out of whome we beginne to take rote in him. When he calleth hym selfe the true vine, it is as yf he had sayd I am the vine in deede. Therefore men do weary themselues in vain in seeking for strength from any other: because profitable fruite cõmeth from no other than from the braunches springing from me.

For Christ compareth him selfe to the vine growing in the earth, and vs to the braunches springing out of the same.

By. This allegory is taken out of the writinges of the Prophetes, who in diuers places compare the Church to the vinyarde, and men in the Church, to vines, and the workes of fayth, of loue, and of righteousenesse, to grapes. Therfore when the Lord calleth him selfe the true vine, we must not so vnderstande him as if he were naturally and substantially a vine. For naturallye and substantially he is God and man, and not a vine: but representeth the true, comely, fruitfull, noble, and plentifull vine. AVG. Therefore he is called a vine by a similitude, not by propriety euenas he is called a sheepe, a Lambe, a Lion, a Rock, a corner stone, & such like, frõ which such similitudes are brought.

Psal. 8.9. Esay. 5.7 Ier. 2.21. Ier. 12.10. Dcut. 10.1.

And my father is a husband man.

Cyr. He calleth the Father a husbande man, lest this might seeme to be done of the Sonne aloane, which is the wonderfull worke of the whoale Trinitie. For the father planted Christ the true vine, when he made the word to become flesshe, that the same might be perfecte God. and perfect man. M. Therefore the Mistery of our Mediation and saluation, dependeth vpon the counsayle & prouidence of our heauenly father, who lyke a husband man planted and trimmed this vine for vs, and doth also at this daye plant the same in the hartes of the faithfull. In the which matter hys Apostoles are workers with hym. Most aptly therefore when he called him selfe a vine, he made mention also of the husband man. shewing that by the care, prouidence and gubernation of God, we ar brought to vertue and continued in the same. For as the vine trée nourisheth her braunches, euenso the husband man visiteth, beweth, and proyneth his vine. 1. Cor. 3.9.

2. Euery braunche that beareth not fruite in me, he will take awaye and euery branch that beareth fruite will hee purg that it may bring forth more fruite.

M. By these wordes he expresseth the husbandry of the father, to the whiche the faythfull seruauntes of Christ are subiecte euenas the braunches of thys vine. And he declareth that the ende and drifte of this husbandry is that the braunches might bring forth fruite. C. But because some do corrupt the grace of God, and others by sleuth choake & suppresse the same, and othersom by malice, by these wordes he seeketh to make men carefull, when he pronounceth that all they shalbe cut from the vine which are vnfruitefull braunches.

By. For as the husband man doeth proyne and cut of the vnfruitful braunches, euenso the heauenlye Father doth

doth cut of and caste awaye vnfruteſull men.

And the fruites, or clusters of Grapes hanging vppon the boughes or branches are the workes of faith, of the spirite: and of charitie: euenas the prophet Esay and the Apostle Paul do plainly expound the same.

Esay.5.2. Gala.5.22. Ephe.5.9. C. But it maye be demaunded yf hee can want fruite which is ingrafted in Christe. Wee aunswere, Manye are thought to be in the vine by the Judgment of men, which in very deede haue no rote at all in the same. Euenso in the Prophetes the Lorde calleth his people of Israell his vine, which by externall profession hadde the name of the Church

B. Therefore euen as tares are in the kingdome of God, and corrupt fiſches in the nette of the Gospell, and the man wanting the wedding garmente in the Mariage of Christ: euenso there ar some (but in name only) which are sayd to be in Christ, hauing onelye an out warde shewe, and not a true fayth. Wherefore at the length these are cutte of, and are caste into hell fyre as vnfruiteſull and vnprofitable braunches. R. Moreouer this sentence aunswereth that curiositye of the fleshe which is wonte vnreuerently to reason of predestination, and according to the disposition thereof to gather, that none whome the Lorde hath elected to euerlasting life can bee dampned, although he liue neuer so wickedly: and in like manner that none of them whe in the Lord hath appoynted to eternall fyer can be saued, yea though he liue neuer so well: and that therefore he will liue at his owne pleasure: for, sayeth he, how carefully soeuer I worke the Lordes decree cannot be altered. To this Christ here aunswereth, saying, Euery brauuche that beareth not fruite in mee, hee will take away. As yf he should say, What hast thou to doe with the secreat predestination of God? Sée thou to this, that thou abyde in mée and bryng forth fruite.

The rest are to be committed to the dispensation and wisdome of God. For although thou seme to be predestinate to euerlasting saluation, and yet notwithstanding bringest not forth fruite thou shalt be cast into the fyer as are commonly vnfruitfull braunches. It is writghten of Saule that he was elected to be in the Lordes vinyard, and that hée was a good man, and that a better then he was not found in Israell: yet notwithstanding he was reiected euenas the Lord sayde to Samuell, Howe longe wilt thou mourne for Saule, seing I haue caste him awaye from raigning ouer Israell? In lyke manner the Lord sayeth, If so be Ieconias the sonne of Ioachim were the signit on my right hand I would pul him of.

1.King.16. Jer.22.24 Esay.65.7.

The Tribe of Iuda also was a chosen people, yet notwithstanding it was reiected.

And the Apostle sayeth, thou whiche standest stedfast in faith bee not highe minded but feare for seeing that God spared not the naturall braunches take heede lest it come to passe, that he spare not thee.

Rom.11.21.

A. The which thinges are not therefore spoken that the faithfull might take occasion to doubte of their saluation, but to the ende carnall securitie and slouth might be taken awaye from men. R. For it is moste certaine that Gods decree can not be altered by any man. For the gifts & calling of God are without repentaunce: because hee is not as a man, which repenteth him and calleth back, the sentence whiche he hath once decreed Therefore this standeth as a firme decree, that whomsoeuer God hath chosen before the foundation of the worlde, hée cannot perish (for no man taketh the sheepe out of this shepherds hand): & that whom soeuer he hath reiected he cannot be saued although he do all the workes of sayntes: so irretractable and vnmoueable is the sentence of God. Feare therefore and haue respect to the onelye hād of him that chuseth, that thou mayst enioye saluation through our Lord and sauiour Jesus Christ.

Rom.11.29.

Gods election abides firm. Joh.10.29

And euery branche that beareth fruit,

C. By these wordes hee teacheth that the

the faithfull leaſt they ſhould degenerate, haue nede of dayly purging & proining, & that they can bring forth no good thing, without God ſet to his hand. For it wyl not ſuffice ỹ we were once made ỹ children of adoption, except God doe profite ỹ courſe of grace in vs. He ſpeaketh here of Purgation, becauſe our fleſhe aboundeth with ſuperfluous and hurtful vices, in bringing forth of the whiche it is to fruitefull, increaſing and budding forth without ende, except we be purged and proyned by the hande of God. R. The proyning of the Tree is not to the deſtruction of the ſame, but that it might bring forth more fruite: for otherwyſe, the ſame growing to high, and ſpreading forth his braunches without pruning & cleanſing, would ouergrow, wyther, and beare no fruite.

Purgation of the fleſhe by the heauenly Phiſition.

Enenſo the fleſhe, in the moſt holye, if it might haue libertye to doe what it luſteth, God if it were poſſible, ſhoulde be drawne out of the diuine throane of his Maieſtye. Heare what the King of Babell ſayeth, I wyll aſcende into heauen, I wyll be lyke to the moſt high: The King of Tyre alſo ſpake the lyke, I am God, and I ſyt in Gods ſeate. How greatlye doeth the fleſhe ſwell being ſtuffed with benefites, and neuer proyned with the Croſſe. Therefore the Father whiche is the huſbandman, purgeth the branche, that is to ſaye, beateth downe, and humbleth the faithfull man with the Croſſe, renueth his heart, waſheth the fete of his affections, & mortifyeth the reliques of the fleſhe. Therefore we muſt conſider in this ſimilitude of proyning, the fruite of the Croſſe. For the Lorde afflicteth not to deſtroye, but to ſaue: euen as the huſbandman proyneth the braunche, not to cut of all, but to purge and cleanſe the ſame, that it might bring forth fruite more plentifullye.

Bv. Therefore theſe wordes agree with this ſentence of the Lorde, Hee that is washed needeth not to ſaue to waſhe his feete, but is cleane euery whit. For the Saintes ſo ſone as they are holye, haue nede of farther and more ample ſanctification.

Iſai. 14. 13

Eze. 28. 6

Joh. 13. 2

C. Therefore when he ſayth that the Vines are purged, that they maye bring forth more fruite, he ſheweth how greatlye the godly ought to goe frewarde, and to profite in all Godlyneſſe.

3. Nowe are ye cleane through the worde, whiche I haue ſpoken vnto you.

M. He hauing hitherto ſpoken of him ſelfe, the Vine, and of his Father the huſbandman, and nowe conſequentlye bee expoundeth the allegorye, and ſpeaketh concerning the braunches his Diſciples. C. And telleth them that they haue felt alreadye in them ſelues that whiche he had ſayd, becauſe they were both planted and pourged in him. M. As if he ſhoulde ſaye, You my Diſciples, which are as braunches, are cleane through the word which I haue ſpoken vnto you, B. that is to ſaye, through my doctrine which ye haue receyued. For by the ſame ye are borne againe. C. And there is no doubt but that he ſpake of the externall preaching, when he expreſſye nameth the worde whiche they had heard from his mouth. Not that the voyce vttered by man, hath onelye in it ſelfe ſuch efficacy, but in that Chriſt worketh in the heart by his ſpirite. The voyce it ſelfe is the inſtrument of purging. *B.* Therefore they are cleane which beleeue the Goſpell: and yet notwithſtanding are purged that they maye bring forth more fruite: becauſe by the gyft of the Father they profite in the Faith, by whiche they are made the ſonnes of God: in the which the more they profite, the more they are lyke vnto God, and the more they fructefye aboue others.

Neuertheleſſe Chriſt meaneth not that his Apoſtls are without al fault, but ſetteth before them an experiment, whereby they maye learne howe neceſſary the continuacion of grace is.

R. Therefore they were cleane, not for theyr owne righteouſneſſe ſake, but for the worde, which being reuealed by the ſpirite after the reſurrectiõ, wrought cleanneſſe in the beleeuing Apoſtles.

So all Christians in them selues, and in they: owne righteousnesse are sinners, but in Christ through the wo:de which they haue receyued by faith, are iust and cleane. R. We must also noate how the sanctifycation and purgation of the faithful, as in the Scripture attributed to diuers thinges, in diuers respects. For the Father pourgeth by his spirite as the auethour: the wo:de purgeth, as the hande and power of the auethour: the Sacrament purgeth as the instrument, and appendix of the wo:d: and faith purgeth, as it receyueth purgatirn from the Father, by the wo:de, where vnto the Sacrament is tyed. For thou shalt beleeue in vaine if thou beleeue not the reco:de. A. Because true faith commeth by hearing, and hearing by the wo:de of God. Therefore we must noate all those sayinges which seeme to attribute purgation to diuers thinges: as when it is sayde that God hath purifyed the hearts. Also, Ye haue cleansed your heartes, by obeying the trueth. Againe, Christ hath sanctifyed the Churche, cleansing the same by the fountaine of water, in the worde of lyfe. Also, Hee hath saued vs through the lauer of regeneration, and of the renuing of the holy ghost. All these places spring from one grounde, and tende to this ende, that we might vnderstande the manner of purgation, and the doctrine of of the Gospell: C. the which Christ in this place commendeth vnto his Disciples of the fruite, to the ende they might be the more prouoked to the meditacion thereof, seeing it is as it were the husband mans knife to proyne and cut of rotten and fruiteles twigges.

Purgation attributed to diuers thinges.

Rom.x, 17

Actes.xv.ix

1.Pet.i. xxij

Ephe.5.25

Titus,3.5

4. Bide in mee, and I in you: As the braunche cannot beare fruite of it selfe, except it abyde in the Vine: no more can ye, except ye abide in me.

C. Againe hee erhorteth his Disciples to studdye and care to retaine and keepe that grace with the whiche they are endued. For the securitye of the flesshe can nener sufficiently bee awaked. And verilye Christ sought nothing else, but to gather vs (as a Hen doth her Chickins, vnder her winges) vnder his protection: least by our lightnesse we being crept awaye, might flee from him to our owne destruction. Therefore to proue that hee had not begon the worke of our saluation, to leaue the same vnperfecte, he promiseth that his spirite shalbe alwaies effectuall in vs. Abyde in mee (sayeth hee) because I am readye to abyde in you.
R. We abide in Christ by faith: & Christ abydeth in vs by his wo:de. A. Hereupon Saint Iohn sayeth, Hee which keepeth his commaundementes, abydeth in him, aud he in him. And hereby we know that he abydeth in vs, euen by the spirite which he hath geuen vs. Concerning farther matter, reade the fire and fiftye verse of the first Chapter going before.

1.Joh.3,24

As the braunche cannot beare fruite of it selfe.

By. More largelye and plainlye hee declareth by sentences, what was the coniunction of Christ, and of the Saints in the Churche: and what fruite sprang from the same in the Church. That is to saye, that of that onelye coniunction and knitting tageather good fruites doe spring, and that without him no good fruite doeth come from any man. And the sentences or collations are these, As the braunche of it selfe, that is to saye, of his owne nature and proper strength, being taken awaye from his vine, cannot bring forth any good fruite, euenso except we abyde in Christ, wee cannot bring foorth of our owne strength any good workes.
For it is Christ which watereth and norisheth vs by the grace of his spirite, as it were by water, that we might easilye bring forth the fruites of godlynesse.
And to the ende we might the more trulye vnderstande the collation, he addeth, saying.

I

5. I am the Vine, Ye are the braunches: he that abydeth in mee, and I in him, the ſame bringeth forth much frute: for without me can ye doe nothing.

M. Hæ declareth and ſheweth vnto his Diſciples who they are, and what he him ſelfe is, leſt that ſhould be attributed to the braunches which belongeth vnto the Vine. Bv. As if he ſhould ſay, Leaſt ye ſhoulde bæ ignorannt what I meane by the Vine, and what be the braunches, knowe ye that I aloane am that Godlye Vine, which beare braunches, and by my ſap and moyſture, doe cauſe the ſame to fructefye: but you my Diſciples, and ſo many as beléeue in mæ, are the braunches, who of them ſelues, that is to ſaye, of theyr owne ſtrength, bring forth no good fruite.

For without mee can ye doe nothing.

This is the concluſion and application of the whoale parrable: So long as we are without him, we bring forth no good fruite acceptable vnto God, becauſe we are not apte to doe good. R. What can be ſpoken more plainly againſt frée wyll, and againſt al humane ſtrength be it neuer ſo ſtrong? For as the braunche being cut from the Vine, bringeth forth no fruite, but wythereth awaye: euenſo man can doe nothing at all to attaine to righteouſneſſe and ſaluation, if ſo bæ through vnbeléefe he bæ ſeparated from Chriſt. Bv. This place therefore is verye notable and ſtrong againſt the defendours of frée wyll, affirming that it is in our owne ſtrength and power to worke that which is good.

Frée will of nothyng

C. The Papiſtes notwithſtanding do not onelye extenuate this ſentence, but alſo wreſte, and dallye with the ſame. For although in worde onlye they confeſſe, that we can doe nothing without Chriſt, yet notwithſtanding they fayne a certaine power in vs, which of it ſelfe is not ſufficient to worke, except it bæ holpen with the grace of God. For they wyll not abyde that a man ſhould bæ ſo empty and frée from power and ſtrength to worke that which is good, but that hæ maye doe ſomewhat of him ſelfe.

But the wordes of Chriſt ſo plainlye ſpoken, cannot in ſuch wyſe be coloured. Such therefore is the imagination of the Papiſtes, that they affirme, that without Chriſt we can doe nothing, and yet notwithſtanding being holpen by him, that we can doe ſomewhat of our ſelues without his grace. But Chriſt pronounceth the contrarye, as, that wæ can doe nothing of our ſelues. The braunch (ſayeth hæ) bringeth forth no fruite of it ſelfe. Therefore he doeth not onelye here commende the helpe of his grace which helpeth ioyntlye with him, but alſo depriueth vs wholye of all vertue and ſtrength, ſauing that aloane which he geueth vnto vs. Bv. Wherefore theſe wordes (VVithout mee) maye bæ thus reſolued, Ye can doe nothing that is good, except ye haue ſtrength and power from me? So that a man can doe no good thing by humayne ſtrength: but as for euell he can doe of him ſelfe.

C. They haue yet another cauill: For they pretende that the braunche hath ſomewhat by his owne nature: becauſe if ſo bæ another vnfruitefull braunche be grafted into the Vine, it wyll bring forth nothing. But this is eaſilye refuted: becauſe Chriſt doth not ſhewe here what the braunches haue in them before they bæ in the Vine: but he rather ſheweth that then we beginne to bæ braunches, when we growe together in him. Alſo, the Scripture in another place ſheweth, that before we are in him, we are drye and vnprofitable wood.

M. Therefore wæ muſt noate that he ſayeth not, VVithout you I can doe nothing, but, VVithout me ye can doe nothiug. The Vine although hæ looſe his vnfruitefull braunches, can neuertheleſſe bring forth of him ſelfe other

braunches, by which he maye fructefye. Therefore let no man glorye and beast against Christ, as though we being destroyed which beare his name, hee coulde not haue braunches and Citizens of his kingdome. God can rayse vp of stones Children to Abraham. But rather let vs consider this, that we can doe nothing without Christ, which is profitable for our saluation. B v. These thinges therefore doe agree with the Euangelical and Apostolical doctrine. For the Apostle sayeth that we are not able, as of our selues to thinke a good thought. 2. Cor. 3. 5
And againe he sayeth, It is God that worketh in vs, both to wyll and to worke. Phil. 2. 13
M. Whereupon, Christ sayeth not, Without me ye can doe lytle, But, Without me ye can doe nothing: least that any goodnesse without ỹ grace of God shoulde bee attributed to humaine strength.
And whereas he sayeth not simplye, Ye can do nothing, but addeth also (Without mee) it is diligentlye to be noated.
For although a man can doe nothing of him selfe without Christ, yet notwithstanding, with Christ ye shall doe verye muche, as with his lyfe, from whome he receyueth strength and spirite to worke.
Therefore let no Faythfull man, nor braunche of Christ saye simplye, I can not doe good, but let him adde therewithall, (of my selfe) that is to saye, without Christ: and to the glorye of Christ let him saye, I can doe all thinges by him whiche comforteth mee. Phil. 4. 13
A, For wee are his workemanshippe builded in Christ Iesus, to good workes which GOD hath prepared, that we might walke in them. Ephe. 2. 10

6. If a man byde not in me, he is cast forth as a braunche, and wythereth, and men gather them, and cast them into the fyre · and they burne.

A. This is an exposition of that which hee had sayde, calling his Father the husbandman, and saying: Euery branche that beareth not fruite in mee, hee wyll take awaye. C. And when he had set before his Disciples, the punishment of ingratitude he addeth this also, to stirre vp his Disciples to perseuerance.
It belongeth verilye vnto God to continewe vs in him: but yet this is not a superfluous exhortation to feare, least our proude flesshe doe destroye vs.
They are sayde to wyther lyke dead braunches, whiche are cut of from Christe: because as the beginning of strength and lyfe commeth from him, euen so doth the ende and countinuaunce of the same.
Not that any of the elect at any tyme are geuen ouer and blinded: but because many Hipocrites are grafte and doe florishe in outwarde shewe, whiche afterwarde in yelding their fruite, doe frustrate the hope of their Lorde and Maister.
Bv. For they doe not abyde in Christ which haue not a sounde and constaunt Faith, but are wrapped in the filthynesse and vncleannesse of this worlde.
And such shall not bee cast forth, but are alreadye cast forth out of the societye, and inheritaunce of Christ, and of the Saintes: euen as the faithfull in the Gospell are sayde to haue lyfe alreadye. John. 3. 36
M. Finallye, this place concerneth the condempnacion of Reprobates, and degenerate Christians, whose punishment is boath here and in other places set forth. Mat. 3. 10. Matth. 13. 14.

7. Yf ye abide in me, and my vvoordes abide in you, aske vvhat ye will, and it shalbe done for you.

Bv. Hee prosecuteth farther the coniunction of Christ and of the Saintes, to the ende it might be a more effectuall consolation: and withall hee encourageth them to perseueraunce. Psal. 145

C. For

C. For, because the Faithfull doe oftentimes feele them selues to bee leane, and far from that notable fatnesse, whiche maye serue to geue plentifull fruite, therefore this was added, that, whatsoeuer thinges they haue nede of, which are in Christ, the same is prepared for them, so sone as they aske it of God.

R. This is lyke vnto that which Christ sayeth in another place, And all thinges whatsoeuer ye aske in prayer, beleeuing, ye shall receyue. Matth.21.

C. A verye profitable admonition. For to the ende the Lord might exercise vs in prayer, hee suffereth vs oftentymes to hungar: but if wee come vnto him for relefe, hee will not fayle vs, but will geue vnto vs out of his most plentifull treasury, whatsoeuer we haue nede of. 1.Cor.1.5.

M. Yet notwithstanding we haue not such liberty geuen vs here, that we may aske what we will simplye without any farther regarde. For it is not mete that wee shoulde aske according to our owne will, but according to the will of God. For so we reade, And this is the trust that wee haue in him: that if we aske any thing according to his wyll, hee heareth vs. Therefore these wordes of the Lorde are not simplye and seuerallye to bee vnderstode, but ioyntlye with that which goeth before, where he sayth, If ye abyde in me, and my wordes abyde in you. For hee meaneth that they which abyde in him, and haue his wordes abyding in them, shalbe so disposed that they shall not disagree from his will, and shall seeke no other thing than that which pleaseth him: secondlye that they shall be so deare and acceptable in the sight of GOD, that whatsoeuer they will, by his clemencye, they shall receyue. So also sayeth the Prophete Dauid, He will fulfyll the desire of them that feare him, hee also will heare theyr crye, and will helpe them. Psal.145

And my wordes abide in you. Bv.

In these fewe wordes hee expoundeth who they bee whiche abyde in Christe: namelye, they in whome the wordes of Christ doe abyde. And the wordes of Christ doe abyde in the Faithfull. For these by faith doe receyue the Euangelicall doctrine of Christ, and retayne the same. C. Therefore when they forsake the doctrine of the Gospel, they seeke after Christ in vaine. M. Lastlye, wee must noate, that Christ sayde not, Whatsoeuer ye will ye shall doe, But, Aske what ye will, and it shalbe done for you. For although the faithful seruauntes of Christe are acceptable vnto GOD, yet notwithstanding, they haue not power to do what they will, or no attribute any thing to theyr right or merites, but ought to depende vppon the grace of God onelye, and to aske those thinges of him which are necessarye.

For the Lorde knoweth what thinges they haue nede of, and is readye to doe and to geue vnto them, whatsoeuer hee knoweth to bee profitable vnto them: but to nourishe faith and trust in their harts, hee geueth vnto them the spirite of prayer, that they maye requyre all thinges at his hande by humble petition.

Bv. Therefore to what ende should we retaine Christ corporally, if so be otherwyse he geue vnto his faithfull seruants that which they require, and is alwaye readye to helpe them? Doeth he seeme to be absent, which fulfilleth the desires of his seruauntes? Wherefore we ought not to be discouraged from prayer, though we haue not the corporall presence of the Lorde.

8. Herein is my Father glorified, that ye beare muche fruite, and become my Disciples.

C. This is a confirmation of the sentence going before. For he sheweth that we must not doubte but that he heareth the prayers of his seruauntes, when they desire to be made fruitefull: because this specially appertayneth to the setting forth of his glorye. R. But, is not the Father glorious by his owne nature? Howe then can we glorifye him? The Father verilye is glorious in him selfe

from euerlasting, but yet he doth not alwayes appeare manifestlye to bee glorious. Euen as he is wonderfull, most wyse, and liberall from euerlasting, yet notwithstanding, hee hath not so appeared before the condicion of the worlde. For his wisedome, power and liberallitye, was shewed afterwarde in the creation of the worlde. Thus he was alwaies glorifyed by his owne nature, yet not manifestly. His glory is declared when he sanctifyeth the elect, and maketh them to bring forth fruite: that is to saye, to beleeue, and to loue.

Faith vanquisheth the Deuell. And loue, the world.

For by faith all the deceites of Sathan are ouercome: and by loue, all the iniuryes of the worlde are subdued. For who would haue knowen that the power of God ouer Sathan had beene so great, and all the rule and principallity of this worlde, if so be the same had not beene manifested in the faithfull, when they ouercome Sathan and the worlde? Therfore the Father is glorifyed, when one beleeueth. and by Faith is made a Disciple of Christ, that is to saye, the sonne of God by adoption. Hee is also glorifyed when fayth bringeth forth the fruite of loue in the beleeuing. For it is the glory of God to ouercome sinnes by Christe, & to boast of the righteousnesse of Christ. The Father is not glorified by ceremonies, by mannes inuencions, by frée wil, and by humaine strength: but he is glorified by Faith and charitye. Wherefore if we wyll glorifye the Father, let vs beleeue in the sonne, let vs abyde in the worde of the sonne, and let vs loue one another, euen as Christ hath loued vs. C. For he pronounceth here, that he hath none in his flocke, but suche as fructefye to the glorye of God. By. To the which effecte pertaineth this saying of Christ, Let your lyght so shine before men, that they may see your good works, and glorifye your Father whiche is in heauen.

God is glorifyed by faith.

Math.5.16

And become my Disciples. M.

This ought not so to be vnderstoode as though by fructefying, wee were made the Disciples of Christ: because we must first be true Disciples of Christ, and then to doe the workes of Disciples.

His wordes are as muche as if he had sayd. And declare your selues to bee my true Disciples, by abyding in my worde. For if ye abyde in my word, then are ye my verye Disciples, and ye shall knowe the trueth, and the trueth shall make you free. Iohn.8.31.

9. As the Father hath loued mee, euen so haue I loued you: continue in my loue.

M. Hee goeth forewarde in exhorting his Disciples to abyde in his loue. And in this place he taketh an argument to perswade by his owne example, and the example of his Father.

C. By which wordes his purpose was to expresse a farre greater matter, than the common sort doe deny or iudge. For here they make a lõg discourse (but beside the purpose) concerning the secrete loue of the father with the which he hath bin alwayes affected toward his sonne, whẽ as rather the purpose of Christ was, to laye as it were in our lap the sure pledge of his diuine loue toward vs. Therfore that whiche they imagine appertaineth nothing to this present place. But the loue, of the which mencion is made here, is to be referred vnto our selues, because Christ testifieth that hee is loued of the Father, in ý he is the head of the Church. For he which seeketh to know how he is loued of God without a Mediator, bringeth him selfe into a Labyrinth, in the which he shall finde no way to get forth. Therefore we must cast our eyes vppon Christ, in whom we shal finde the pledge of Gods loue. For vpon him the whole loue of God is layde, that from him it might flowe to his members. For this cause he is sayde to be the well beloued sonne, in whome the Father is well pleased. But we must noate the ende, which is. That we maye be acceptable vnto God. So that we may behold the Fatherlye loue of God toward vs all in

Math.3.17

him,

him, euen as in a glasse because he is not loued for his owne sake but to Ioyne vs with the Father vnto him. R. Therfore as the Father loued the Sonne, and gaue vnto him all good thinges, sustained him vnder the Crosse, and deliuered his soule out of hell, so the Sonne also loueth the Faithfull, and geueth vnto them all those graces which he hath receiued from the Father beareth them vp vnder the Crosse, bringeth them from death to life, and deliuereth them out of Hell.

{*Abide ye in my loue.*}

Some expounde these wordes, that Christ required of his Disciples mutuall loue. But othersome much better, who take and vnderstande the loue of Christ actiuely.

For hee woulde haue vs to enioy for euer the loue wherewith hee hath loued vs: and therefore hee willeth vs to take hede least wee depriue our selues of the same. For many do reiect the grace offered vnto them and many cast away that which they haue in their handes. So soone therefore as wee are once receiued into the grace of Christ, we muste take hede leste through our owne fault we fall from the same.

M. He is the vine and he powreth his nature and goodnesse into the braunches so long as they abyde in the stocke that they maye be partakers of the liuelye bloud and Iuyce of the same. Whoso abydeth not in hym, they perishe not through his, but by their owne faulte.

C. Notwithstanding whereas some inferre vppon these wordes, that there is no efficacie in the grace of God, except the same be holpen by our constancie, it is but vayne. For we doe not graunte that the spirite doth only require of vs those thinges which are in our power, but doth also shewe what ought to bee done: that yf so be wee lacke strength, we maye seeke for the same from him. Euenas when Christ exhorteth vs here to perseuerance, we must not leane to our owne Industerye and strength: but wee must praye him which commandeth that hee wyll confirme vs in his loue.

10. If yee keepe my commaundementes, yee shal abide in my loue, euen as I haue keapt my fathers commandements, and abide in his loue.

A. Leste any man should abuse this place, we must noat that Christ sayth not, yf ye kepe my commaundements ye shall deserue my loue, but, ye shall abide in my loue. *M*. For the obedience and keeping of the commaundements of Christ, is not the cause wherfore we are loued, but rather the conceruation of his grace which happeneth euen to the vnworthy.

Ye did not therefore beginne to loue vs, because we haue kept his commaundementes, neyther hath he chosen vs because we deserued the same, but hee hath both loued and chosen vs freely, and without al maner of desert on our part. Merits are not ỳ cause of Gods loue.

That we might abyde in this grace, he requireth at our hands that we kepe his commaundementes. C. For this is the best manner of perseuerance to followe him whether he calleth vs. For they which are in Christ walke not after the flesshe but after the spirite. For these are alwayes ioyned together faith whiche apprehendeth the free loue of Christ, a good conscience, and newenes of life. And in deede Christ doeth not reconcile the Faithfull vnto the father that they might do what they lyst but to the ende he guiding them with his spirite might kepe them vnder hys fathers hand and subiection. Rom.8.1.

Whereyppon it followeth that they doe reiect the loue of Christ which proue not them selues by true obedience to be his Disciples.

But it seemeth a very strayght and hard matter that the obseruation of the commaundementes of Christ shoulde bee required at our handes. in ỳ which is

contay-

contayned the erace perfection of righteousenesse which is moze then we are able to doe.

Foz thereof it commeth that the loue of Chzist is voyd excepte we be as pure as Aungels. This maye easily bee aunswered: foz seing Chzist speaketh heare of a desier to leade a holy and godly life, he doth not exclude that which is the principall poynt in his doctryne, namely, the frée imputatiõ of righteousnesse, whereby it commeth to passe that by acceptation and grace our wozkes which bèing of them selues lame, & impure, deserue to be reiected, are pleasant vnto God. Therefoze the faithfull are sayde to kepe the commaundementes of Chzist when they apply their whoale studyes and minde to kepe them, although they come nothing neere the mark: because they are loosed from that rigour of the Lawe, where it is sayd, Deu.27.16 Gala.3.c Cursed be euery one that continueth not in all thinges contained in this booke to fulfill them. M. Foz whatsoeuer imperfection commeth by the infirmity of the flesshe, is frely forgeuen by the grace of the mediation of the bloud of Chzist.

{Euen as I haue kept my} {fathers cõmandements.}

C. As wé are elected in Chzist, euenso in him is expzessed at the full the Image of our callyng. Good cause therefoze he hath to sette him selfe heare before hys Disciples foz an example to be followed to the Immitation whereof al the Godly will frame them selues. In mé (sayeth he) ye maye behoulde the verye same which he requireth of you. Foz you se howe truely I am addicted to the obedience of my father, and in the same I will continue. He in lyke manner hath not loued mé foz a litle oz shozte tyme but his loue towardes me abydeth foz euer.

This conformitie of the heade and the members must we haue allwayes before our eyes, not only to the ende the faithfull may séke to conforme them selues, to the example of Chzist: but also that they maye trust to be better reformed dayly by his spirite, that they maye walke in newenesse of lyfe to the end. R. Therefoze Chzist is the only example of life, the which euery one must followe, if so be he desyer to liue a Chzistian mans life. The Godly also maye be examples of life but no otherwaye than in Chzist that is to say, so far forth as they followe Chzist. Whereuppon Paule setting him selfe before others to be followed, sayeth, Therefore I exhort you that ye be followers of mee: And in another place he expounedeth him selfe sayng, be ye followers of me euen as I followe Christ. Foz suche an example whereby our life must be framed, muste be perfecte in euery poynte. But wee cannot haue a moze perfecte example of life than in Chzist: foz he doth not only go before vs & teache vs with his voyce, but also by his vertue in vs through Fayth he bringeth to passe, that we may followe his example, otherwise we are moste weake and vnapte to doe the leste good wozke. 1.Cor.4.16 1.Cor.11.1

11. These thinges haue I spoken vnto you that my ioye mighte remaine in you, and that youre ioye mighte bee full.

A. As Chzist a litle before left his peace with his Disciples, putting a difference betwéene the same wozldly peace, euenso nowe he offereth vnto them the true and perfecte Joye, far moze excelente than the Joye of the wozlde. Bv. Hé speaketh not of that Joye which he hym selfe hath in him selfe, but of that whiche we conceiue of him by fayth. The same springeth from the Faith, which al they ý are iustified by grace, haue with God.

Therefoze so often as wé heare of his fatherly loue towarde vs lette vs know that wé haue great occasion of Joye, insomuch that with quiet consciences wee may be assured of our saluation.

A. This Joye the Apostle wisheth that

we

that we may fele in our hartes, saying: Let the peace of God haue the victorie in your hartes. And in another place. The peace of God which passeth all vnderstandinge keepe your hartes and mindes through christ Iesus. C. And there is sayde to be the Ioye of Christe, and our Ioye, in diuers respectes. That is the Ioy of Christ which is geuen of him vnto vs: for he is the author and cause of the same. The cause of our Ioy for that we are deliuered from sinne and death the chastisement of oure peace being vppon him: And he is the Authore: because by his spirite he taketh feare and sorrowe out of our hearts, whereof commeth this exceding Ioye. Our ioye is sayde to be in another respecte: because wee inioye him so soone as hee is geuen vnto vs. Nowe when our sauiour Christ pronounceth that hee therefore spake these thinges that his Disciples might haue Ioye, we gather that whosoeuer doe truely profite by this sermone, shall haue mater wherby to quiet themselus.

Colo.3.15

Phili.4.7

Esai.53.5

Ioye in Christ and in vs.

And that your ioy might be full.

B v. He meaneth the most perfect Ioye the which wanteth nothing: so that Christ promiseth vnto his Disciples, Ioyes,, and the fulnesse of all Ioye.

C. Not that the faithfull shalbe free from all beauinesse and sorrowe, but because they shall haue exceding cause of Ioye in such wise, that no feare, care, and sorrowe shall ouerwhelme them. For they to whome it is geuen to Ioye and reioyce in Christ, shalbe exceding Ioyfull and mery, whether it be in life or in death, in prosperitye, or in miserye. Notwithstanding there are some which referre this Ioye in the second place, to the fruition of eternall lyfe. Othersome saye, that this is the meaning, these thinges haue I spoken vnto you, that my ioy might be in you: that is to saye, that ye might only reioyce in these thinges in the which I reioyce. For so ye shallbe strong to fight, and vpon hope of sauing men, ye shall willingly suffer perills, reioysing not a little because the will of the Father (who woulde haue all men come to the knowelodge of the truth) to the vttermost of my power shall be fulfilled. This ioye therefore haue I chosen: this also yt ye shal haue, ye shal haue sincere and perfect Ioy. A. But the first exposition is best to be liked.

12. This is my commandement, that ye loue togeather as I haue loued you.

M. Because he had spoken of the keping of his commaundementes, he repeateth by occasion his commandement and more largely speaketh of the vsinge of mutuall loue, of the whiche allso hee spake a little before. C For seing it is meete to direct our life according to the commaundement of Christ, wee muste firste of all consider what he willeth and commaundeth to be done. And he sayth that aboue all thinges he delighteth to haue mutuall loue among the faithfull By order wee must haue firste the loue and reuerence of God but because the true probation thereof is loue towards our neyghboure, he specialle maketh mention of the same. *B v.* As if Christ should saye, Some commaund one thing and some another, and there is neyther forme nor ende of commandements: but I commend vnto you only loue: loue one another.

C. And as before in a generall forme of doctrine, so nowe in a particuler he setteth before vs an example to followe. For he loued all his Disciples to the end they shoulde in like manner loue one another. B. And al his commaundements are finished in this onely commaundement of mutuall loue.

13. Greater loue hath no man than this: that a man bestowe his lyfe for his frendes

C. Christe sometime commendeth the greatnesse of his loue towarde

vs,

vs, that he myght thereby the better eſtabliſhe and confirme the truſt of our ſaluation: but nowe he goeth farther, that hee might inflame vs by his example to loue our Brethern. Notwithſtanding he ioyneth both together.

For he would haue vs to taſte by Faith the exceeding ſweetneſſe of his goodneſſe: then by this reaſon he alloureth vs to the ſtudy and deſyer of loue. So in lyke manner the Apoſtle Paule, ſayeth, VValke in loue euen as Chriſt hath loued vs, and hath geuen him ſelfe an oblation and a ſacrifice of a ſweete ſmell vnto God. A. Alſo ſaint Iohn ſayeth, Hereby know we loue becauſe he hath geuen his life for vs, and we ought to geue our liues for our bretheren. C. God might haue redeemed vs with his worde, in a moment, yf ſo be for oure ſakes it had not ſeemed better vnto him, by not ſparing his only begotten ſoune. to declare in his perſonne, what great care he hath for our ſaluation. Now they muſt haue to hard and ſtoany hartes, which wil not be mollefyed with ſuch vnſpeakeable ſweetneſſe of Gods loue. Bv. Man hath nothing in this worlde more pretiuſe than life.

He hadde rather haſard his riches and whatſoeuer elſe he hath in this worlde rather then to ſuffer his life to come into peril. Wherevpon the Lord ſayth in the Goſpel, what doth it profyte a man if hee winne the whoal world, and loſe his own ſoule? Or what ſhall a man geue to redeeme his owne ſoule withall? Wherfore among men there is not a greter token of loue then if a man geue his life for his freind. Therefore great and vnſpeakable is the lone of the ſonne of God towarde vs by which he voutſafed to dye for vs. C Notwithſtanding it maye be demanded howe Chriſt dyed for his frindes, ſeing that we were his enemies before he reconciled vs, euenas the Apoſtle Paule teſtifieth. C. For he hauing ſatiſfied for ſynne by the ſacrifice of hys death, put away quite the enmity which was betweene God and vs. The ſolution of this queſtion maye be taken oute of the fyrſtene verſe of the third Chapter going before: where we ſayde, that in reſpect of our ſelues there is enmitye betweene God and vs, vntill ſuch time as our ſynnes are abolished by the death of Chriſt: but we then ſayde that the cauſe of this grace exhibited in Chriſt, was the euerlaſting loue of God, by which alſo he loued his enemies. A. Chriſte therefore dyed for his freindes who notwithſtanding were vniuſt. For ſo ſayth Peter, Chriſt dyed once for ſinnes the iuſt for the vniuſt to bring vs vnto God.

Eph. v. d.

1. Joh. 3. c

Mat. 16, 26.

Rom. v. f.

14. Ye are my friends, if ye doe whatſoeuer I commaunde you.

Bv. Chriſt requireth in the faythfull a notable loue and deſyer of Godlineſſe leſt they ſhould boaſte in vayne that Chriſt dyed for the ſaluation of the worlde they in the meane time liuing to the worlde: which they are wont to doe which are perſwaded that the Goſpell beareth with ſinnes, and that Chriſtian liberty, is leaue to ſynne. They Iudg and doe farre otherwiſe, who truly loue Chriſt.

C. But Chriſt meaneth not, that we haue gotten ſuche honoure by our own merite: but onlye ſheweth vppon what condition he receiueth vs into his fauor and vouſafeth to account vs as his frendes: euenas he ſayde, a little before, If ye keepe my commaundementes, ye ſhall abide in my loue.

For the helthfull grace of God hath appeared to all men, teaching vs that denying vngodlineſſe and worldly luſts we ſhould liue ſoberly and righteouſlye and Godly in this preſent worlde. But prophane and wicked men, who by wicked contempt of the Goſpell do ware wanton againſt Chriſt doe renounce his freinſhippe.

If ye do whatſoeuer I commaund you.

M. He ſayeth not If ye doe whatſoeuer I doe, but If ye doe whatſoeuer I commaunde you. Chriſte didde many thinges which hee hath geuen to

vs in commaundement. He fasted forty dayes: but he did not command vs to doe the like.

Bv. In these wordes therefore he commendeth vnto vs the Euaungelical precептes, and not the traditions of men which in another place he sharpelye reprehendeth. Math.15.3

15. Hencefoorth call I not you seruauntes, for the seruaunte knoweeth not vvhat his Lord doeth: but you haue I called friendes for all thinges that I haue heard of my Father, haue I made knovven vnto you.

C. By another argument he declareth his loue towarde his Disciples namely, for that he made him self wholy knowen vnto them, euenas there is alwaye familiar communication among friends As yf he should saye. I haue brought much more vnto you than a mortall man commonly bringeth vnto his seruauntes.

M. For that which friendes were wont to doe, that I haue done vnto you. For I haue hydde none of those thinges from you, which I haue heard only and secretly of my Father, but haue reuealed them all to your conscience.

C. Therefore lette this be a pledge of my loue towards you, that louingly, and friendly, I haue declared vnto you those secrets of heauenly wisedome wiche I haue heard of my father. Bv. This serueth greatly for oure consolation and comforte. For by our nature and nativity we are enemies vnto God, seruants of the Deuell and of synne, men ignorant of God and of his counsailes, yea, & of our owne saluation, but the sonne of God dyed and suffered for vs of enemies he hath made vs frends and of seruants he hath made vs houshould Sonnes: to whome by the spirite and the preaching of the Gospell, he openeth all the misteries and secretes of the Father, in such wise that they can be Ignorannt of none of those thinges which appertayne vnto sonnes to knowe. Otherwise there are many counsails and workes of God which are neither profitable to be knowē nor yet of men to be desyered. C. Therefore it is certaine that Christe didde not make all things known to his Disciples which he knew him selfe: neither was it possible for them to attaine to the heith of such misteryes. And seing the wisedom of God is incomprehensible he hath geuen by measure to euery one so muche as is necessary to knowledge. Therfore when he sayeth that he hath reuealed all thinges it ought to be restrained to the personne and office of a Mediatoure. He hath made him selfe a meane betwæne God and vs. who hath receiued all oute of the secrete sanctuary of God, by which he hath deliuered vnto vs as it were from hand to hand. Therefore Christ lefte nothing vntoulde vnto his Disciples which appertaineth to oure saluation, or which were necessary for vs to knowe: but faithfully dispensed them euenas he had receiued them of the father.

C. It is then a notable title of the Gospell which we haue here of the Gospell that the harte of Christ is there sayd to be reuealed that we nædе not to bæ doubtfull of his loue. There is noe cause why we should desyer to ascende aboue the Cloudes, or wishe to go downe into the dæpe to sæke the certainty of our saluation: lette this testimony of loue satisfy vs which is contayned in the Gospell: because the same will neuer deceiue.

Moyses sayd vnto the auncient people VVhat nation is so great vnto whome the Godes come so nere vnto them, as the Lorde our God is nere vnto vs in all that wee call vnto him for. Bv. But we are muche more noble and excellent in that God hath wholy exprelled him selfe Deut.4.7.

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in his ſonne. Bv. Where are then thoſe good fellowes which falſly affirme that the Lorde hath not geuen all thinges vnto his Church? Hereupon alſo they take occaſion to eſtabliſhe and appoynte what they liſte in the Church: as though he would reueale that by them vnto vs which he would not reueale by his owne ſonne.

A like matter I warrant you. Truth ſayeth that all thinges are deliuered vnto vs: Godlyneſſe telleth vs that the Apoſtle conceleth nothing from the church but that they faithfullye deliuered all thinges vnto the ſame, and lefte them afterwards in writing leaſt they ſhould be forgotten. A. For Paule alſo teſtifieth that he deliuered vnto the faithfull all the counſaile of God. C. By whiche their wicked ingratitude is condemned who beeing not content with the wonderfull wiſedome of the Goſpell, proudlye ronne to newe ſpeculations. Acts.20.27

16. Ye haue not choſen me, but I haue choſen you, and ordayned you to goe and bringe forth fruite, and that youre fruite ſhoulde remayne: that whatſoeuer yee aſke of the Father in my name hee maie geue it you.

Bv. Now, leſte the Diſciples ſhoulde ouer, Joye, and war proude, for that they had heard, them ſelues of enemies to be made friendes: and the ſonnes of of God by the death of Chriſt, C. Hee more playnly ſheweth that it ought not to be attributed vnto their owne merite but to his grace, that they are come to ſo greate honour. For when he denyeth him ſelfe to be choſen of them it is as much as if he ſhoulde ſaye that whatſoeuer they haue it is not gotten by their owne ſtrength and Induſtery. The common ſorte doe faine here a certaine concourſe of the deuine grace: and alſo of humaine will: but this Antitheſis or compariſonne é haue choſen you, I am not choſen of you, doth wholly callenge thae vnto Chriſte aloane whiche they were wont to deuide betweene him and man: as yf it had beene ſayde that man is not moued of his owne accord to ſeeke after Chriſte, vntill he were firſte ſought Here is nothing ſpoken concerning the common election of the Godly, by which they are adopted the ſonnes of God: but of that perticuler election, by whiche hee had choſen his Diſciples to the office of preaching the Goſpell, as is to be ſeene in Luke, and in another place it is ſayd Haue I not choſen you twelue and one of you is a deuell. C. But yf ſo be they were choſen freelye without any deſert one their parte to the Apoſtolicall office, it is moſte certaine that the ſame election is much more free, by which of the ſonnes of wrath and of the curſed ſede, we are made heires of euerlaſting life. Moreouer Chriſte in this place ſo commendeth his grace by which the Apoſtles were choſen, that therewithall he Joyneth that firſte election, by which they were grafted into the body of the Church and in theſe wordes he generallye comprehendeth all that dignitie wherevnto hee had aduaunced them. But yet neuertheleſſe we confeſſe that ge ſpeaketh ſpecially of the Apoſtleſhip. For the purpoſe Chriſt is to ſtirre vp his Apoſtles faithfully and conſtantlye to diſcharge their office, Luk.6.13 John.6.70

He taketh occaſion of exhortation from that free fauoure into the which he receiued them. For the more we are bounde vnto the Lord, the more feruent we ought to be to doe thoſe duties which he requireth at oure handes: otherwiſe we cannot eſcape the vice of wicked ingratitude.

Whereby: there is nothing whiche oughte to moue vs more to liue a holy and a Godly lyfe, then when we knowe that we haue al thinges from God, and

nothing

nothing of our ſelues, and that as well the beginning of our ſaluation, as all the partes that come of the ſame, doe flowe from his frée grace and mercye. A. For euerye good gyfte, and euerye perfecte gifte is from aboue, comming downe from the Father of lyghtes. C. And how true this ſcentence of Chriſt is, it maye hereby apeeare, that Chriſt chooſe them to bée his Apoſtles, which might ſéeme of all other to bée moſt fooliſhe. Howebeit in their perſon he would haue a perpetuall monument of his grace to bée ſéene. For as the Apoſtle Paule ſayth, What man ſhall be founde méete to goe on that meſſage, by which God reconcileth mankind vnto him ſelfe? And what man is he which can beare the perſon of God? Therefore it is onelye Chriſt which by his election maketh vs méete.

Iam.1.17

1.Cor.4.1

For this cauſe Paule bringeth his Apoſtleſhip from grace. By whome (ſayth he) we haue receyued grace and the office of the Apoſtleſhippe. Alſo he ſayth that he was choſen to bée an Apoſtle, euen from his mothers wombe. And becauſe we are vnprofitable ſeruauntes, they which ſéeme moſt to excell, ſhall be vnméete for the leſt parte of their calling, vntil they be choſen. So that the more he is aduaunced to honour, the more let him knowe he is bounde vnto God. B. And this is a manifeſt place againſt ſuche as are enemyes vnto the grace of God, and doe mayntaine merites. For what haſt thou (ſayeth the Apoſtle) which thou haſt not receyued.

Rom.1.5.

Gala.1.15

1.Cor.4.7

{And ordained you to go.}

C. Election is ſecreate vntyll it bée manifeſted in déede, when a man is intoyned an office to the which he was ordayned before: euen as the Apoſtle Paul, after hee had ſayde that he was choſen from his Mothers wombe, ſtrayte after addeth, that he was made an Apoſtle, when it ſéemed ſo good vnto the Lorde.

Election to Apoſtleſhip.

Gala.1.15

So the Lorde teſtifyeth that Ieremy was knowne vnto him, before he was in his Mothers wombe, whome notwithſtanding in his time he called to the Prophetical office.

Notwithſtanding it may be that ſome man maye come rightly prepared for the office of teaching: and it is alreadye ordayned in the Churche, that no man bée called but he whiche is endued with neceſſarye gyftes. A. Euen as we maye ſée by thoſe thinges whiche Paule requireth to be in a Biſhop. But in that Chriſt maketh him ſelfe the authour of both, it is no marualle: for ſo much as the Father worketh not, but by him, and hée worketh with the Father. Therefore as well the election as the ordination is common to both.

1.Tim.3.2 Titus.1.7

{To goe and bring forth fruite.} C.

Nowe he ſheweth wherefore he made mencion of his grace, namelye, that hée might make them more cheerefull vnto their worke. The dignitye of the Apoſtleſhip was not an idle office, & therefore it behoued them to fight and ſtriue with great perilles. Chriſt therefore pricketh them forewarde, leſt they ſhould ſhonne labour, perilles, and troubles. M. He ſayth not, I haue ordayned you to bée Princes, and Kinges, and to haue domination of the whole worlde: but, To go and bring forth fruit. Neither doth hée make any difference betweene them and others, but maketh all ſubiect vnto his calling. The Biſhoppe of Rome hath ordayned ſuch in the Church at this daye, as goe not to bring fruite to the kingdome of GOD, but gather tribute and tares, and to be nothing elſe but burthens to the earth, and conſummers of fruite. Theſe are Trées ordayned not to beare, but to deuoure fruite. And this ought not to ſéeme ſtraunge to any man, for they are not braunches of the true vine, but of the wylde vine. C. Furthermore, Chriſt reaſoneth here of the effect when he ſayeth,

{To bring foorth fruite,}

meaning hereby that their labours ſhal not be vaine and vnprofitable, if ſo bée they be ready and willing to obaye.

For he doeth not here onelye preſcribe what their vocation doeth require: but

also, least they shoulde bee wearye and coulde, he promiseth vnto them prosperous successe. For it cannot be that any man shoulde vse paines and diligence at his worke, except he hope that his labour wyll be profitable.

It can not be vttered howe necessarye this consolation is against so many temptations which daylye happen to the Ministers of Christ. Therefore so oftentimes as they seeme to loase theyr labor, let them remember this, that Christ wyl at the leangth bring to passe that their labour shall not be in vaine. For then specially this promyse taketh place, when there appeareth no fruite.

And that your fruite shoulde remaine.

C. Here it maye be demaunded, why Christ sayeth that this fruite shalbe perpetuall. Because the doctrine of the Gospell, wynneth soules vnto Christ, that they maye inherite euerlasting life, this seemeth to be the perpetuitye of the fruite. But this sentence may be farther extended: as, that the Churche shall stande vnto the ende of the worlde.

For the labour of the Apostles at this daye also doeth fructefye: and the preaching of Ministers belongeth not vnto one age, but the Churche shall encrease, insomuche that after theyr death, newe profite shall come.

A. Where vpon Peter speaketh thus, I wyll euer geue my diligence, that ye
2. Pet. 1, 15. maye haue wherewith to stirre vppe the remembraunce of these thinges after my departure. C. When he calleth it their fruite, he speaketh as though it were
1. Cor. 3, 7. gotten by their industrye, whereas notwithstanding Paule sayeth, that they which plant, and they which water are nothing.

And in deede the creation of the Church is suche an excellent worke, that the glorye thereof ought not to be ascribed vnto men. But because the Lorde declareth his power by the handes of menne, lest they shoulde labour in vaine, he is wonte also to ascribe that vnto them whiche is proper vnto him selfe.

That whatsoeuer ye aske in my name.

M. This serueth greatlye to the comforting of the myndes of the Disciples, when they knowe that they are not onelye called of Christ to goe and to bring fruite, but also in fructefying to haue free accesse vnto the Father.

C. Therefore this part was not added as, not appertayning to that which wēt before, as it maye seeme to be. For seeing the office and labour of teaching doth far surpasse the strength of man, Sathan geueth many assaultes against the same, which they are neuer able to abyde, but by the strength and power of God. Therefore lst the Apostles shoulde bee discouraged, Christ stayeth them vp with a notable cōfort: As if he should say. If ye shal haue more worke than ye shalbe able to finishe in your office, my Father wyl helpe you, whose hand is prest and ready to helpe you, so often as ye desyre the same in my name. And in verye deede, whereas some teachers geue ouer theyr office, eyther for that they are sleuthful, or else because they dispaire and are discouraged, it commeth so to passe because they are not exercised in feruent praier.

Wherefore let this promise of Christ styre vs vp to call vpon God. For whosoeuer knoweth that the successe of this worke commeth only from God, he wyll offer his labor vnto him with feare and trimbling: and contrariwise if a man distrusting his labour, do neglect the helpe of God, or when he cometh to the pushe, doeth cast away his speare and shield, he shall profite nothing. Finally these two vices must be shunned, namelye, arrogancye & distrust: because as they do careleslye forsake the helpe of God, who thinke that they haue alreadye the matter in theyr owne hande, so also in many straites they faint, because they doe not consider that they fighte armed with the power of God, vnder whose banner they fight.

17. This cōmaund I you that ye loue togeather.

C. This

Concorde buildeth vp Gods Church

C. This also was added in due and conuenient order, to the ende the Apostls might know that mutuall loue was specially required to be in the Ministers, whereby they might builde the Churche of God, with concorde. For there can be no greater let, than when euerye one laboureth by him selfe, and do not ioyntlye conferre and labour togeather in one worke. Except therefore the Ministers haue brotherly loue among them selues, whatsoeuer they take in hand it shal not prospere, so that the building of Gods Churche shall not goe forewarde.

Bv. Therefore the wordes of the Lord are thus muche in effect, I woulde not haue you which are my Disciples, to followe men whiche are geuen vnto the worlde, which doe hate and deuoure one another, for the loue of Ritches and honour: I woulde not haue you after that sort to contende among your selues, because the world alwayes contendeth with you. But rather I wyll and commaund you, to cleaue and ioyne togeather in the swæte bond of loue. That loue & mutual concorde shall bring to passe, that ye shall the more easilye and stronglye beare the hatered and persecutions of the worlde.

R. Let this therefore moue you to loue one another, because ye shall haue none in the worlde which loue you truely and sincerelye: no, the worlde shall rather hate you. Wherfore sée that ye loue one another.

18. Yf the worlde hate you, Ye knowe that it hated me before it hated you.

M. The dilligent reader may hereby perceyue that the Lorde omitted nothing at his departure, which might eyther instruct, eyther moue, either exhort, or else confirme & comfort his Disciples. Hytherto he had taught, admonished and comforted them diuers, & sondry wayes.

C. After therefore he had armed them to the battaile, he also exhorteth them to patience. For the Gospell cannot so soone be preached, but the worlde is by and by on a roare. Wherefore it can neuer be that Godlye teachers should be frée from the hatered of the worlde.

A. For if so bée so many as wyll lyue Godlye in Christ Jesu, shall suffer persecution, how can they escape the Crosse, which preache the worde of trueth which is hated of the whoale world. C. Christ therefore in good tyme gaue this admonition to his Apostls, lest the same might haue happened to them which commonly befalleth vnarmed and ignorant Souldiours, who for want of skyll, are verye bouldе before they sée their enemyes, but when they come to the battayle, they turne their backes and ronne awaye. 2. Tim. 3. 12

And Christ doeth not onely forewarne his Disciples, lest any newe or soddaine matter should happen vnto them, but also confirmeth them by his example: as if he shoulde saye, I haue exhorted you that aboue all thinges ye séeke to loue one another: the which shall cause you dillygently to execute your office, to the whiche I haue chosen you. But I knowe that the world wyll be as troublesome to you as it hath béene to mée. Therefore, when the worlde shall requite you with deadly hatered for so great a benefite which you bryng vnto them, consider that it hath also hated me, whiche am your Maister, and farre more excellent than you.

Bv. By the worlde hée vnderstandeth men lyuing in the world, and following the desires of their flesche, iudging all thinges after the fashion of this worlde, who are ignorant of God, and of the misteryes of the kingdome of God. And these men are of two sortes: Some are Hipocrites, who woulde séeme to bée followers of vertue, to hate vnrighteousnesse, and to bée the true worshippers of the true God, by the stoodye and loue of true Religion: when as in verye déede they are dissemblers, neglectours of vertue, superstitious men, & vaine worshippers of God by traditions of men. Such were the Pharisées among the Iewes.

Othersome are Epicures, which neyther imbrace righteousnesse, nor regarde honestye, onely following the flesche, and

the pleasures of the same: and if any among them seeme to bee honest, yet notwithstanding, they are worshippers of Idolles, and contemners of the true worship of God.

Such were the most part of the Gentiles. And this world, or rather worldlye men, cannot chose but hate the preaching of the Gospell, and the Preachers of the same. For they doe greatly accuse and condempne superstition, false righteousnesse, pleasures, good intencions, hipocrisie, and impietye: they preache Christ the true righteousnesse, and saving health, they exhort to holinesse: and they them selues lyue purely and Godly, repose their trust in God, and loke for the life of the worlde to come. C. But suche must be armed by the example of Christ. For it is not meete that seing he was hated of the worlde, they whiche represent his personne, shoulde haue the worlde their friende.

{Before it hated you.}

A. Concerning the hatered of the world against Christ and his Ministers, reade the seuenth Chapter going before, beginning at the seuenth verse.

19. Yf yee were of the vvorlde, the worlde would loue his owne: Howbeit, because ye are not of the vvorlde, but I haue chosen you out of the vvorld, therfore the vvorld hateth you.

B. Although worldlye men doe neuer truelye loue one another, because euerye one seeketh onely for him selfe: yet notwithstanding they detest nothing more than the sincere loue of God. Herevnto they are driuen by Sathan their Prince, that oulde enemy of God. Wherevpon if so be the Apostles had not beene chosen out of the worlde, and endewed with the spirite, which is an enemye to the Prince of this world, although they had not beene beloued of the men of this worlde, yet notwithstanding they had beene borne withall, and loued of some. But they seeking the glorye of God, stirred vp the whoale worlde against them, that is to saye, all those whiche were not endued with the spirite of God.

C. This therefore is another consolation, that the Apostles were therefore hated of the worlde, because they were selected and chosen out of the same. And this is their true felicitye and glorye, because after this manner they haue escaped out of destruction, for this worlde is euen bowed to destruction. Herevpon the Apostle sayth, VVhen we are iudged, we are corrected of the Lorde, lest wee shoulde be condempned with the world. 1.Cor.xi.32

Nowe if they were elected out of this worlde, it followeth that they were part of this worlde, and that they were seperated by the onelye mercye of God from the rest: A. Euen as the Apostle Paule sheweth in these wordes, VVhich gaue him selfe for our sinnes, to delyuer vs from this present euyll worlde, according to the wyll of God, and our Father. Gala.i.4

M. Here we see the cause, for the which false and counterfaite doctrine, is more easilye receyued of men, than that which is true. For the world loueth his owne. But euery one is a lyar. Psa.116.11

It is no maruaile therfore if the world fauour the teachers of lyes and errours, and be enuious to the rest. A. Wherevpon Saint Iohn sayeth, They are of the worlde: therefore the world heareth them. Therefore it cannot be but that they shall haue continuall warre with men, whiche wyll shewe them selues to bee the faithfull Ministers of Christ. 1.Iohn.4.5

C. Yet notwithstanding that exhortacion of Saint Paul is not repugnaunt with this Doctrine, when he sayeth, So much as in you lyeth, haue peace with all men. Rom.xii.18

For the exception which is added, is as much as if he had sayde, that wee must loke what is lawfull and meete for vs to

doe,

doe, leſt we ſeeking to pleaſe the worlde, ſuffer corruptions & abuſes of the ſame. For the ſame Apoſtle ſayeth in another place, Doe I ſeeke to pleaſe men? For if Gala.i.c I had hytherto pleaſed men, I had not beene the ſeruaunt of God. But there may yet another queſtion be moued. For we ſee that the wicked which are of this worlde, are not commonlye hated, but alſo deteſted and abhorred of the greater parte. Here the worlde loueth not his owne. I aunſwere, Earthlye men whiche are lead by the ſcience and motion of the fleſhe, do neuer truely hate ſinne, but onely ſo farre forth as they haue a care for their owne commodity and loſſe. Howbeit, the purpoſe of Chriſt was not to denye but that there was mortall war & contencion among thoſe of the worlde: onely he minded to ſhewe that the world hated nothing but that whiche belonged to God in the Faithfull. And hereby alſo it doeth appeare: howe fondly the Anabaptiſtes do erre, who gather by this argument aloane, that they are the ſeruauntes of God, becauſe they diſpleaſe the greater ſort of men.

20. Remember the word that I ſaide vnto you, The Seruaunte is not greater than the Lord: Yf they haue perſecuted mee, they will alſo perſecute you. Yf they haue kepte my ſaying, they will keepe youres alſo.

Remember the worde that I ſayde.

M. Concerning this word of Chriſt, reade the ſixténe verſe of the thirténe Chapter going before. C. This is a confirmation of the ſentence going before, where Chriſt ſayde that he was hated of the worlde, who notwithſtanding was more excellent than his Diſciples. For it is not méete that the condition of the ſeruannt ſhoulde bée better than his Maiſters.

M By this place we are taught, how muche it becommeth vs not onelye to heare the worde of God, but alſo to remember the ſame. For as it is not ſufficient to haue money for the preſent time, except thou kéepe the ſame alſo for neceſſarye vſes: ſo alſo we muſt thinke of the worde of the Lorde. To heare the worde of Chriſt, and not kéepe the ſame in mynde, is as if a man ſhoulde get money, and by and by waſt and ſpende the ſame. The wordes of Chriſt muſt bée kept for neceſſitye to come. Alſo we ſée that the Apoſtles were the ſeruauntes of Chriſt, although he made account of thē, not as of ſeruauntes, but as of friendes.

If they haue perſecuted mee.

By. As if he ſhould ſaye, Yf they haue not ſpared me, which am your Lord and Prince, excellent and mightye both in word, and alſo in power, but haue greatlye perſecuted me, it is not lyke that they will ſpare you which are far inferiour vnto me.

If they haue kepte my ſaying.

C. When he had ſpoken of the perſons, he maketh mencion alſo of doctrine. For there is nothing that troubleth the Godly more, than when they ſée the doctrine of God to bée prowdlye contempned of men. M. Hée muſt néedes be a verye prowde Diſciple, whiche perſwadeth him ſelfe, that hée can ſo delyuer the doctrine of trueth vnto the worlde, that thoſe thinges which he teacheth ſhallbée receiued and kept: when Chriſt him ſelfe miſſed of the ſame. If any man demaund ſaying to what ende then preached

cched hee, and why did he commaunde his Disciples to preach this word so hated and despised of the world? We answere Firste there were many of the electe which had receyued the same worde of truthe, for whose sake it was mete that the Gospell should be publiquely taught.

Secondlye, it was necessarye that the trueth shoulde bee set before the Reprobates, to the ende they might haue no excuse of theyr vnbelefe: euen as it shalbe shewed in the two and twentye, and foure and twenty verses following. When Christ sayeth your doctrine, and mine, it is to bee referred to the Ministerye. There is but one onelye teacher of the Churche whiche is Christ: but hee woulde haue his Doctrine of the which he was the first Minister, to bee preached by his Apostles.

A. Whereuppon in the seuentéene Chapter following, hee calleth his worde theyrs, when hee sayeth, Neuertheleſſe, I pray not for them aloane: but for them also whiche shall beleeue on me through their worde.

1.Pet.4.15

21. But all theſe thinges will they doe vnto you for my names ſake, becauſe they haue not knowne him that ſent me.

M. Hee nowe sheweth the principall cause of the hatered and persecution of his Disciples by the worlde, namelye, the mouſterous madneſſe that is in the worlde, being so outragious against the doctrine of saluation, through ignoraunce. For no man could wyttingly presume to withstande GOD. Therefore it is ignoraunce and blindneſſe, whiche maketh the worlde so bolde as to reſiſt Christ.

Wee must alwayes then haue a consideration of the cause: and there is no true consolation any where elſe in the teſtimony of a good conſcience.

By. For it is a glorious thing for Christes ſake, and the profeſſion of the trueth, to bee in perrill, to bee hated of menne, and to ſuffer perſecution.

Againe, it is a fowle thing to bee afflicted for euyll doing.

For therefore ſayeth the Apoſtle Peter, See that none of you bee punished as a murderer, or as a Theefe, or an euyll doer, or as a buſye bodye in other mennes matters. Yf any man ſuffer as a Chriſtian man, let him not bee ashamed, but let him glorifye God on this behalfe.

For hereuppon wee ought to bee moued to geue GOD thankes: becauſe when the worlde perriſheth in his owne blindneſſe, GOD geueth his lyghte vnto the Faythfull: euen as the palpable darkeneſſe compaſſed the Aegiptians rounde aboute, when the Children of Iſraell were in the manifeſt lyght.

Alſo wee muſt noate, that the hatred of Chriſt commeth for want of vnderſtanding, when GOD is not knowne. For vnbelefe is alwaye blynde. Not that the wicked vnderſtande nor knowe nothing: but becauſe all theyr knowledge is confounded, and ſodainlye vaniſheth awaye.

For my names ſake. M.

Here let vs conſider what differences there is betweene God and the world. Before God thoſe thinges which the Apoſtles aſke in the name of Chriſt, they receiue: before the world the name of Chriſt is the cauſe why the Apoſtles are hated. Both theſe, the Apoſtle felt, and after them the true Miniſters of the Goſpell.

Becauſe they haue not known him that ſent me.

CYR. By this woꝛd sent, is ment̃e the whoal mistery of the Incarnation.

Bv. And it must nædes be that both the Father and the Mistery of the Incarnation be vnknowen when his name is odiouse, by whome the Father is knowen and the causes of the sendinge vnderstoode.

M. Vnt who sent Chꝛist? God the Father. Therefoꝛe the high Pꝛeistes, Scribes and Phariseis knewe not God They could not knowe the Father, bæcause they knewe not the sonne whome he had sent.

R. They bꝛagged of God, and bosted that they were the true woꝛshippers of God: but they knewe not God. Foꝛ he whiche will knowe God, must knowe him by his woꝛd, and not by hys owne Imaginations and dꝛeames. M. Cuenso beꝛe he sayde vnto them. Yee neyther knowe me noꝛ my Father, if ye had knowne me ye would haue knowen my Father also. 1. Iohn. 3. 1

Seing therefoꝛe the woꝛld is ignoraunt of God, it oughte not to sæme straunge if so be the name of Chꝛist bee odiouse vnto the childeren of this woꝛld and if foꝛ his sake the Faithfull are made a mocking stock. But let this saying of saynt John comfoꝛt them, Beehold what loue the father hath bestowed on vs, that we should be called the sonnes of God.

For this cause the world knoweth vs not, because it knoweth not him. What is Chꝛist I pꝛaye you, in the eyes of the woꝛld without the knoweledge of God the Father, but meere blasphemy: And what are the faythfull seruauntes of Chꝛist, but a superstitiouse people. Foꝛ the which cause the vnbeleuers and wise men of this woꝛld, haue made them alway a iesting stocke. But concerninge the ignoꝛaunce of God in the Iewes, read in the seuenth chapter going beꝛoe and the twenty eyght verse

22. Yf I hadde not come and spoken vnto them, they should haue hadde no sinne: but nowe haue they nothinge to cloake theire synne withall.

M. Ye sæmed to excuse the vnbeläefe of the Iewes and also their hatered which they bare agaynst him and his disciples by this that bæ sayde, But al these thinges shal they doe vnto you for my names sake bicause they haue not known him who hath sent mee as though they had not done all thinges of mallice but of Ignoꝛaunce.

Foꝛ this cause bee added these woꝛdes, C. leste any man shoulde think that this serued to excuse theire falte: and hee sheweth that they were maliciouslye blind: euenas yf a man should shutte his eyes that he myght nott bæ constrayned to sæ the lyghte.

Foꝛ otherwise it might haue bæne obiected, vnto Chꝛist, yf so bæ they knowe not thy father, howe commeth it to passe that thou doest not remedye their erroure? Why dyddest thou not pꝛooue whether they weare vnapte to bee taughte yee, oꝛ noe?

Yee Aunswereth that hee hath done the duty of a good and faythfull teacher, but without pꝛofite, because mallice woulde not suffer them to come vnto a sounde minde.

Bv. As yf hee shoulde saye: If I had not come, and had so expꝛesselye and plainlye opened vnto them the misteryes of the kingdome of GOD and the counsayle and loue of my Father, they should haue had no sinne: but

nowe, saying I the sonne of God haue descended from heauen, and haue expounded all the misteries of Gods kingdome, and they themselues haue heard and vnderstoode all thinges, and yet would neyther knowe nor vnderstande them, it cannot seeme ignorannce which is malicious obstinacy and moste wicked contempt of the knowen trueth.

C. In these wordes also Christ semeth to affirme, that only vnbelefe is sinne. And there are some which so think. For because Faith remitteth and wypeth awaye all synnes, they saye that there is but one sinne of vnbelefe which damneth.

This is truely spoken: because vnbelefe doth not only kepe men from being deliuered from the desert of condemnation, but also is the well spring and cause of all euels. But all that disputation appertaineth nothing at all to this present place. For the name of synne is not taken generally, but for the circumstaunce of the cause in hand: as if Christ should haue sayd, that their ignorannce was inexcusable, because they had maliciously reiected God in his person: euenas yf we should cal him giltelesse, iust, and pure, whom we would absolue from one only fault, of ỹ which he was guilty Therefore this absolution of Christ is restrayned to one kinde of synne because he taketh from the Iewes the pretence of ignorannce in the contempt and hatered of the Gospell. Notwithstanding there ariseth yet a newe question: as thus.

Was not the vnbelefe which was before the comming of Christ, sufficient to condemne men? And they are madde men which gather amis of this place, that whosoeuer dyed before the comming of Christ without fayth, were in a doubtfull case, vntill such tyme as Christ manifested him selfe vnto them. As though there were not many places of Scripture which testify that the only testimony of conscience was sufficiente for them to condemnation. Death (sayeth Saint Paul) rayned in the worlde vntill Moyses. And in another place hee sayeth that they shall perysshe without Lawe, which haue synned without the Lawe.

Rom.5,14.

Rom.2,12.

What then is the meaning of Christ? There is in these wordes a concession or graunting because he meaneth that the Iewes haue now nothing any more to excuse their fault withal, seing that wittingly & willingly they had reiected the life offered vnto them. And so the excuse which he graunteth vnto them, doth not quyte absolue them, but doth only extenuate the greatnesse of the wickednesse according to this saying, The seruaunte which knoweth his maisters will and doth not the same shalbe beaten with many stripes. Lu.12.47.

For it was not the purpose of Christ to promise pardon vnto others, but to kepe vnder his enemies which had obstinately reiected the grace of God, whereby it might plainly appeare that they were vnworthy of all pardon and mercy.

And we must noate that he speaketh not of his bare comming, but of that comming which was Joyned with doctrine. Neyther was it the presence of his body that did so much condemne them as did the contempt of his doctrine, the which made them cleane without excuse And vnder their person he mynded to make all others afeard, which doe eyther reiect the truth of God offered vnto them, or else do opugne or withstand the same when they know it. But although terrible vengeaunce hangeth ouer their heades. Christ notwithstanding hath rather respect heare vnto his Disciples, that he might encourage them with the vndoubted hope of victory, lest at anye time they should geue place vnto the malice and wickednesse of the wicked. For when we heare that such destruction shalbe, we may then tryumphe, euenas it were in the middest of the battayle.

23. Hee that hateth mee, hateth my Father also.

M. Here semeth to be a transposition of matter. For this sentence semeth

to

to appertayne vnto those thinges which he speaketh by and by concerning the hate of him and of his father: and therefore not to be sette in hys proper place. But whether it be transposed or no it is a notable place, by which we are taught that no man hateth the doctrine of the Gospell but he hateth God him selfe also (many professe otherwise with theyre mouth.

For when they abhorre the Gospel they will seme notwithstanding to be excelent worshippers of God: but they are dissemblers: for in their hartes lurketh the contempt of God. Thus it commeth to passe that by the light of his doctrine he bewrayeth the wickednesse and hipocrisy of many. Concerning the whiche matter reade the third and fifte Chapters going before. *M*. And this is the common error of the whole worlde that men think that they knowe, loue, and worshippe God without Christ: and that they are not ignorannt of GOD that they doe not reiect him, and hate him, when they are Ignorannt of hys sonne, when they reiect and hate him. Therefore by this saying of Christ they are condempned as haters of God which detest the trueth of Christes doctrine, worse than they doe a Dogge or serpent whether they bee Iewes, Turks, or false Christians. C. This place Therefore agreeth with those which we haue seene before as this, He which euel doth hateth the light. Also, Hee which honoreth not the sonne, honoreth not the father which sent him.

John. 3. f
John. 5. 23.

24 If I hadde not done among them the works whiche noe other man did, they should haue had no sinne, but nowv haue they boath seen, and hated not onelye me but also my father.

M. Christ taketh awaye from the Scribes and Phariseis his enemies all excuse, not only for that he came vnto them and spake vnto them, but also because he had wrought so many wonderfull workes in the middest of them, euen before their face, Euenas if Christ should haue sayde.

By. My workes which I haue wrought among them do manifestly prooue that I am the true Sonne of God the father, from whom I am not deuided in essence Neyther hath there bene any from the beginning of the worlde whiche hath wrought so many and so great miracles. Moyses truely wrought many great miracles in Egipt, so did Elizeus, and so did other of the Prophetes, but yet no man was euer comparable vnto Christ.

For he did all thinges by hys owne power, neyther did he hurt to any man but profited al men C. For in this Christ excelled in miracles, because he was not a seruannt as were the rest, but was properly the authoure himselfe. For he vsed his owne name, his owne empery, and his owne power to work myracles.

Moreouer by the name of workes, he comprehendeth all those tokens of hys diuine glory which he shewed. For both by miracles, and by the power of the holy Ghost and by other documentes also he plainly proued him self to be the Son of God.

But nowe haue they both seene.

C. Nowe he concludeth that his enemies cannot escape by any maner of excuse because they had despised his power which plainly apeared to be diuine. For God had reuealed his Maiestie in his sonne: wherefore they should saye in vaine that they had to do only with a mortall man.

If he had only sayd, But now they haue seene and not beleeued, their fait hadde been the lesse but when he saith that they sawe and hated boath him and his father he taketh from them all excuse. C. This place teacheth vs how attentiue wee

oughte

ought to be in considering the workes of God, in the which when he declareth his power, he would haue that honoure geuen vnto him which is due. Wherevppon it followeth that they are vnthankfull vnto God, which obscure his giftes, or contemptuously ouerpasse them.

25. But this commeth to passe that the worde might be fulfilled that is wrighten in theire Lawe. They hated me wih out cause.

C. That which is supernaturall, seemeth to be Incredible. But there is nothing more vnreasonable than to hate God. Therefore Christ sayth that their myndes were so stuffed with mallice, that they hated without a cause, to the ende he might amplifye theyr wickednesse. And he alledgeth a place out of the Psalme which he sayth is now fulfilled: not that the same had not happened before vnto Dauid: but because he would reprehend the obstinate wickednesse of that nation, which continued from age to age without ende, as yf he shoulde saye, that they were nothing better then their Fathers, which weare enemies vnto Dauid without a cause. M. The Prophet often tymes complaineth, as well in his owne as in Christes name, ỹ he was hated of his enemies without a cause. And this is not without great consolation, yf so be our conscience bearing vs witnesse, we being giltlesse and innocent, are subiect to the vniust hatered of wicked men, so that we can saye with the Prophet and with Christ, They hate mee without a cause, Bv. For that which is spoken of Christ must also be vnderstoode of his members. For as he was hated of them vniustly, and without deserte, who ought to haue loued him, euenso the worlde persecuteth the godly for no other cause then for that they geue good counsayle, condemne vnrighteousnesse, and commend sanctimony and a blessed life: for the which they were to be beloued, and not to be hated.

Psal.35.19

Psa.25.19.
Psa.69.5.

CYR. For no man can tell what cause they had to hate. For what thing worthy of hatered, did the most meeke and louing Lord Jesus commit? He deliuered from destruction, he deliuered from the tyranny of the Deuell, he extinguished the strength of synne, he brought mankind out of seruitud and bondage into the glorious libertie of Gods children, he hath geuen vnto men the participation of the holy Ghost, and the kingdome of heauen to be our dwellyng place.

Wherefore he was rather to be commended of all men than to be hated. But none of these thinges could moue them For they hated him without any cause, whome they should most entirely haue loued. B. That which is written in the Psalme he sayeth was written in the Lawe, because by the name of Law, he vnderstood the whoale Scripture.

C. Also the whoale doctrine of the Prophetes was nothing else, but an Appendix of the Lawe. And we know that the Ministery of Moyses, continued but tyll Christes tyme: of the which wee haue spoken in the seuenteene verse of the eyght Chapter going before. Also, he calleth it theyr lawe, not for honours sake, but that they might be more sharplye nipt with a familiar tytle.

As yf he should say, they haue a Law geuen vnto them as it were by birthright in the which they see their manners liuely drawen forth vnto them. M. Where we haue to noate howe the wicked, by their wickednesse fulfill those thinges which are foreshewed in the holy Scriptures.

The Jewes knewe this place of Scripture: and yet notwithstanding they were so blinded that they did not perceiue that they fulfilled the same by hating Christ, yea, and if any had tolde them of the same, they would in no wise haue acknowledged it.

26. But when the com-

forter

forter is come whome I will ſend vnto you from the father (euen the ſpirite of trueth, whiche proceedeth of the Father) he ſhall teſtefie of mee.

Bv. This alſo pertaineth to the conſolation of the ſayntes in perſecutions which they ſuffer for the confeſſion and preaching of the trueth of the Goſpell. C. For after Chriſt hath ſhewed, that the Apoſtles ought not to eſteeme any whit the leſſe of the Goſpell, becauſe the ſame hath many aduerſaryes, euen in the Church it ſelfe, nowe he ſetteth againſt their wicked madneſſe, the teſtimony of the Spirite. As yf he ſhould ſaye, the worlde ſhall rage agaynſt you, to ſome your Doctrine ſhalbe a ieſtinge ſtocke, and otherſome ſhall deteſte and abhorre the ſame: but there ſhalbe no ſuch violent motions which ſhall ſhake the ſtrength of your fayth, when the holy Ghoſt is geuen vnto you, which ſhall ſtabliſhe you by his teſtimony. *Bv.* For I knowe howe hard a charge it ſeemeth vnto you to be which I nowe committe vnto you: ye your ſelues feele howe vnapte and vnprepared ye are, to take a matter of ſo great waight vppon you: ye feare I knowe, this worlde armed with wiſedome, pollicie, and with all manner of helpes and ſtrength. But I would not haue you carefull: the holy Ghoſt ſhalbe geuen vnto you, which ſhall geue teſtimony of me in this worlde, and that with ſo great power, that though this worlde rage neuer ſo mightely, yet it ſhall preuaile nothing.

And this verely is our onlye comfort and ſtaye, when the worlde is on a roare on euery ſyde, that the truethof God, beeing ſealed by the holy Ghoſt in oure hartes, it regardeth nothing, that is in the worlde. For yf ſo bee it were ſubiect vnto the Iudgement of men, our Fayth ſhoulde dayly bee ouerthrowen a hundered times,

Therfore we muſt diligentlye noate howe we muſt ſtaye our ſelues in the mideſt of ſo great troubles, namelye thus, becauſe we haue not receiued the ſpirite of this worlde, but the ſpirite of God, we knowe what thinges God geueth vnto vs. This only witneſſe doeth mightely repell, diſperſe and ouerthrow whatſoeuer the worlde ertolleth to obſcure and beat down the power and glory of God. Whoſoeuer ſhalbe endued with this ſpirite, they haue ſo litle cauſe to be diſcouraged by the hatered and contempte of this worlde, that euery one of them ſhall be conquerers and ouercommers of the ſame. A. For this is the victory which ouercōmeth the world, euen our fayth. In the meane time wee muſt beware ẏ we do not depend vpon men. 1. Ioh. 5. 4.

For ſo ſoon as Fayth beginneth ſo to wander, yea, ſo ſoone as the ſame beginneth to goe forth of the ſanctuary of God it muſt needes be miſerably toſſed Therefore it muſte bee reuoked and brought to the inward and ſecret worcking of the ſpirite, which the faithfull knowe to be geuen them from heauen. And the ſpirit is ſayd to teſtify of Chriſt becauſe it retayneth and kæpeth the ſame fayth in him alone, that we might not ſeeke any part of our ſaluation in any other. Moreouer he calleth the holy Ghoſt the comforter (that is to ſaye our Inſtructor our aduocate, and patrone,) that we beeing our ſelues bould vppon his defēce ſhould neuer feare. For Chriſt went about by this title to confirme and ſtrengthen our fayth leſt it ſhould quail in temptations.

{whom I will ſēd vnto you}

C. He ſayeth that he will ſende his ſpirit from his Father, and that the ſame ſhal procæde from the Father to make the ſame of more authority. For the ſtimony of the ſpirite could not ſuffice againſt ſo many ſtrong aſſaults, except we were perſwaded ẏ the ſame procæded frō god. Therefore it is Chriſt which ſendeth his ſpirite, but out from the heauenly glory: to the ende we might know that the

same

ſame is not a humaine gifte, but the aſſured pledge of Gods grace. But wheras in this place it is called the ſpirite of trueth, it is to be applyed, to the preſent circumſtance. For we muſt vnderſtande an Antitheſys or comparison, for because without this witneſſe men are diuerſly caryed thys way, and that way, and knowe not where ſafely to reſt: but whereſoeuer he ſpeaketh, there hee deliuereth mens mindes from all doubting and feare of erroure. A. Wherevpon the Apoſtle ſayth, It is God which ſtablisheth vs with you in Chriſt, and hath anoynted vs: which hath alſo ſealed
2. Cor. 1. 21. vs, and hath geuen the earneſt of the ſpirite, into our heartes. B. This ſpirit worketh all righteouſneſſe and truth in the ſayntes, it glorifyeth Chriſt, makinge them bould to confeſſe hym to be the only ſauioure: yt teacheth all thinges and maketh all thoſe thinges which Chriſte hath ſpoken to be vnderſtoode: to bee ſhorte, it leadeth into all trueth, and therefore it is properly called the ſpirite of trueth.

27. And yee ſhall beare witneſſe alſo becauſe ye haue been with me from the beginning.

C. The meaning of Chriſte in theſe wordes is not, that the teſtimony of the ſpirite is ſuch that the Apoſtles ſhoulde haue the ſame priuately and aloane, but that he would by them ſpread the ſame farther: becauſe they ſhould be the Inſtrumentes of the ſpirite, euenas he had ſpoken by their mouth. As if Chryſte ſhoulde haue ſayde, Bv. When I saye, that the ſpirite ſhall beare witneſſe of mee, I would not haue you ſo to vnderſtand the ſame, as though he ſhould teſtifye of mee, and you hould your peace. By you he ſhall do al thinges as by choſen inſtruments. For I haue choſen you from the beginning to preach the Goſpell, therefore haue I taken you vnto mee, that ye might teſtefye of all my wordes and dedes. Therefore he ſhall geue teſtimony of me, and ye ſhal geue teſtimony alſo, inſomuche that looke what he ſayeth, ye ſhall saye the ſame: he in your hearts, but you in wordes, he by inſpiring, but you by ſpeaking.

C. Nowe we ſee howe fayth commeth by hearing, and yet notwithſtanding it hath his certainty from the ſeale of the ſpirite. They which doe not ſufficiently knowe the darckneſſe of mens mindes, thinke that faith is conceiued naturally by preaching onelye.

And contrarywyſe there are ſome ſo farre out of their wittes that they cannot abyde externall preaching. But wee ſee howe Chriſte ioyneth theſe two togeather. Therefore although there bee no fayth vntyl the ſpirite of God doe illuminate our mindes, and ſeale oure heartes: yet notwithſtanding, we muſt not ſeeke for viſions and Oracles from the cloudes: but the word which is neere vnto vs, in our mouth, and harte, oughte to haue all our ſcences occupyed and faſtened to the ſame: euenas ſayth the prophete Eſayas: I will make this my conenaunte with them (ſayeth the Lord) my ſpirite which I haue put vppon thee, and my words which I haue put in thy mouth ſhall not departe out of thy mouth, nor out of the mouth of thy ſeede, &c. R. So that this place confirmeth the authority and doctrine of the Apoſtles. For the Comforter ſuffereth the Apoſtles which are men to be weake ſtill in the fleſhe: but it maketh them mighty in doctrine that their worde might not be humayne but the word of God: for they preach the word of Chriſt. C. This clauſe, Eſa. 59. 21.

Becauſe ye haue been with me from the begin.

was therefore added that wee might knowe that the Apoſtles deſerued the more credit, becauſe they were eye witneſſes of thoſe things which they ſpake. A. As we maye reade in diuers places but ſpecially in the Acts of the Apoſtles. C. For the Lord would haue vs to be ſo prouided for, that nothing which apertayned to the confirmation of the Goſpell might be wanting vnto vs. Acts. 1. 21. 2. Pet. 1. 16. 1. John. 1. 1.

The

The .xvj. Chapter.

1. Theſe thinges haue I ſayd vnto you, becauſe ye ſhould not be offended. *C.*



CHRIST IN theſe wordes ſheweth wherfore he forewarned his Diſciples of the perſecution to come, declaring that nothing of thoſe thinges which he had ſpoken was ſuperfluous. For ſeing that contencions and battailes were prepared for them, it was meete and conuenient that they ſhoulde be armed and prepared for the ſame. And withall he geueth them to vnderſtand that if ſo be they were well inſtructed in this Doctrine, they ſhoulde be able to fight. R. Therefore before Chriſt comforted his Apoſtls with the promiſe of the comforter, which comforteth and confyrmeth the heart in all aduerſity: and nowe he wylleth them to prepare themſelues for the Croſſe to come, leſt the waues of aduerſitye flowing vppon them, they ſhould be offended and flyde from the trueth of the Goſpell. For thus fleſh & blood is wont to reaſon, If this doctrine were true, it ſhould not haue ſo many aduerſaryes and perſecutours: againe, if he were the ſonne of God, & the beloued of God, he ſhould not be ouerwhelmed with ſo many euilles. Againſt this offence Chriſt forteſyeth al his Apoſtles with his word, foreſhewing that they and the Faythfull ſhall ſuffer proſcription, perſecution, excommunication, and be kylled, leaſt they ſhould ſaye as ignoraunt men are wont to doe, I wyſt not of it.

For this is an oulde cuſtome that the Kinges, Princes, and Prelates of this worlde, ſhoulde perſecute the worde of trueth, and by all meanes afflicte the Preachers of the worde. So dyd they (ſaith he) vnto the Prophets which went before you. C. Therefore that which Chriſt ſayde then vnto the Apoſtles, is alſo ſpoken vnto vs. And fyrſt of all let vs noate that Chriſt ſendeth not his Apoſtles into the field vnarmed, and therfore none perithe in this warrefare, but through the faulte of their owne cowardlineſſe. Neyther muſt we differre the time vntyll we come vnto preſent neceſſitye, but muſt rather endeuoure our ſelues, that we being acquainted and familiarlye accuſtomed with theſe wordes of Chriſt, maye goe to the battayle when neede ſhal requyre. For there is no doubt but that we haue the victory in our hand ſo long as theſe admonitions of Chriſt ſhalbe faſt imprinted in our mindes. For when he ſayeth,

Becauſe ye ſhoulde not be offended.

he geueth vs to vnderſtande that there is no perryll, leaſt any thing ſhoulde tourne vs out of the right courſe. Luke.6.23.

But hereby it appereth howe fewe there are which rightlye learne this doctrine, becauſe they whiche thinke that they haue this at theyr fingers endes without all daunger, when they ſhoulde come to fight hande to hande, fayle and flyde away euen as ignoraunt men that knowe nothing.

Let vs therefore arme and forteſye our ſelues with ſuche weapons as wyl not fayle in tyme of neede.

M. He is offended, whiche hath had any thinge happening vnto hym contrarye to his expectation.

he whiche is offended doeth easyly goe backe and chaunge his minde. Because therefore the Lorde Jesus sought wholy to exhorte his Disciples to constancye and perseueraunce, lest they should forsake him, but rather shoulde abide in him the true Vine, as good and fruitefull braunches, he doeth verye well foretell them of the persecution to come, lest when the same shoulde come they might bee offended, and so fall awaye.

Therefore we are here taught that they doe reason amisse of Predestination, whiche doe exclude all diligent taking heede, to shonne euell. If so bee (saye they) the matter be so in destenies, that I shalbe offended and fall, it cannot bee let by any meanes but that I shalbe offended and fall, although I shonne euerye stombling stoane of offence: if it be not in destinies, then also it shall not come to passe: and so al caution or taking heede is but vaine. If these thinges haue reason, then is that vaine whiche the Lord hath here spoken, These thinges haue I spoken vnto you, because yee shoulde not bee offended. But it is not in vaine, because offence maye and ought to be auoyded.

Therefore this admonition is verye profitable, and necessarye, if so be we waye and consider howe proane we be to fall at euerye offence and stombling stoane.

If so be the Apostles ought to feare offence, who had seene so many wonders done by Christ, what is it that we ought to feare, being inferiour vnto them?

2. They shall excommunicate you: yea, the time shall come, that vvhosoeuer kylleth you, wyll thinke that he doeth God seruice.

M. Here he speaketh of excommunication, by which the Apostles were to be cast out by the Rulers of the Jewes, out of the Churche of God.

C. This was no light offence to trouble their mindes that they should be driuen out of the company of the Godlye as wicked and naughtye men: and that of those which boast them selues to bee the people of God, and glorye in the tytle of the Churche. Therefore in that hee sayeth they shalbe excommunicated, his meaning is this, They shall cast you out of theyr Sinagogues, they shall condempne you of impietye and hereſie, they wyll restraine you of water & fyre, and suche necessaryes, they wyll banishe you and sell your goodes, and they wyll account you, not for Israelites, but for Gentiles, and Athiestes. C. For the Godlye are subiect, not onelye to persecutions, but also to ignominy and reproche: Euen as sayth the Apostle Paul, Mee thinketh that God hath set foorth vs which are the last Apostles, as it were men appointed vnto death: For we are made a gasing stocke vnto the world, and to the Aungelles, and to men. 1.Cor.4.9.

Christ notwithstanding commaundeth to stande fyrme and stedfast against this temptacion, because though they bee thrust out of Sinagogues, yet neuertheleſſe, they shal abide in the kingdome of God.

The sum is, that we ought not to bee discouraged by the peruerse iudgemēts of menne, but rather stronglye to beare the opprobrie and shame of the Crosse of Christ: being contented with this one thing, that our cause whiche menne scornfully condemne, is allowed of God.

Also hereby we gather that the Ministers of the Gospell, are not onelye euell intreated of the sworne enemies of the Gospell, but also sometimes sclandered, and euell spoken of, by those which seeme to bee of the Churche, and of the houshoulde of Christ, and Pyllers of the Churche. The Scribes & high Priestes, by whom the Apostles were condemned, boasted that they were apointed of God to bee the Judges of the Churche. And in deede the ordinarye gouernment of the church was in their hands: & the office of Judging came from God, & not from mē. But by their tyrany they had corrupted the whoale order instituted of God.

Thus

Thus it came to passe that the power which was graunted vnto them to edifycation, was nothing else but simyll oppression of the seruauntes of God: excommunication which should haue bene a medicine to pourge the Churche, was conuerted to banishe all impietye out of the same.

The which seeing the Apostles perceiued in their age, there is no cause why wee shoulde be afrayde at this daye of the Popes curse with the which he threteneth vs because of the testimony of the Gospell.

For they canne doe vs no more harme than these ould excommunications dyd vnto the Apostles: nay we ought to desyer nothing more than to be out of that company, from whence Christe is banished.

But concerning excommunication and the abuse of the same, read the ninth Chapter going before.

{But the time shall come}

M. Christ sheweth what great hatered of the worlde the Apostles were like to sustayne. It might seeme a light matter to be expelled and caste oute of the company of some men. For what hurt was it to the Apostles to be expelled out of the Synagogues of the Jewes: As thoughe they should not shortly after haue gone out of the same, though they had not bene expelled.

R. Therfore paraduenture it was tollerable ynough for them to suffer proscription and exile excepte the wicked should haue vtterly killed the Godly. And peraduenture it was tollerable that they myghte also be slayne excepte the worlde should acknowledge with out blushing that they doe wickedly, and shoulde openly confesse that it doth therefore kyl the Godly, because they beleeue in God and because they haue taught that which is godly: but the worlde is so farre from confessing this that it will rather bee thought to doe well, and to doe God good service by slaying the godly. This is the true crosse.

C. For nowe of it selfe it is a verye harde matter for the Godly tobe cruelly vexed, but it is much more sharpe and greeuouse, that the Iniuryes, whiche are done vnto the children of GOD by the wicked should be counted for iuste due punishmentes belonging to their faltes But we must be so strong and bouldo in a good conscience, that we must patiently suffer our selues to be so oppressed, till Christ shall appeare from heauen, to defende our and his cause, who wyll take vengeaunce vppon those which haue not knowen God.

C. But it is merueile that the enemies of the trueth when their owne conscience doth accuse them, can beare such a fayre shewe not onely before men, but also challenge vnto them selues prayse beefore God, for their most wicked cruelty.

Wee aunswere. Hipocrites although their owne conscience doth accuse them yet notwithstanding they always flatter and deceiue them selues. They are ambitiouse, cruell, and prowde, but yet they couer all these vices with the pretence of zeale, by which they promise vnto them selues impunitye. To this also is ioyned a certayne furiouse dronkennesse, after they haue imbrued them selues wyth the bloud of martyres.

R. Wherefore the worlde beeing wyse, will not seeme to doe cuell, to persecute the worde of the Lord nor to kill the true Euaungelistes.

For it professeth that it loueth and honoreth these, it professeth that it beleeueth the word of the Lord: but it sayeth that it will not beare with bringers in of newe thinges, with the disturbers of the peace and with the contempners of humaine and diuine ryghteousnesse: and that it doth not beleeue their worde to be the word of God, but rather a fained imagination found out to trouble and disturbe all Religion and loue of honestye.

And thus are the godlye slayne of the worlde as the authours of all cuell, & that not without shewe of perswation, and probable reasonne

For Christ also hym selfe was fastened to the Crosse, not as the sonne of God, but as an enemie vnto him.

R. So his disciples were thought vnworthy to liue vpon the earth. A. Wherfore we being in suche straytes, let vs imbrace the worde of the Lorde Jesu with a liuely fayth, let vs in patience possesse our soules.

3. And suche thinges will they doe vnto you: because they haue not knowne the Father, neither yet me.

C. Christ doth not in vayne bring his Apostles vnto this consideration, that there is one onely cause why the vnbelæuing doe so rage against the godlye, namely, because they knowe not God. Notwithstanding this is not spoken to extenuate their fault, but rather that the Apostles might with a good courage despise their blinde madnesse. R. As yf he should saye, They boaste of GOD: but they knewe not GOD because they persecute the worde of God: And he which persecuteth the worde of God, persecuteth God himselfe: and knoweth not God, although he boaste of him.

For God is knowne by his worde, which is the Sonne of God. C. Moreouer by these wordes we are taught, what great wickednesse the ignoraunce of God is, whiche maketh them to commende and prayse murder.

A. The lyke sentence is to be reade in the Chapter going before, which is the one and twentie verse, the exposition whereof may be applyed to this place.

4. But these thinges haue I toulde ȳ you that when the time is come, yee maye remember then that I toulde you: These thinges sayde I not vnto you at the beginning, because I was present with you.

C. He repeateth that which he had spoken alreadye, that this was no shadowed Philosophye, but such as was to be practised and put in vse: and that hee nowe speaketh vnto them of these things that they might perceyue in verye deede that thā had not bene taught in vayne. When he sayth,

{Ye maye remember.}

first of al he willeth them to laye vp in their mindes those thynges which they haue heard, secondly that when vse shoulde require, they woulde be mindefull of them: last of all hee geueth them to vnderstande, that there was waighty consideration in this, that hee prophesyeth of matters to come.

A. For he did this, to the ende they might certainely beleue that he was the true sonne of God.

{These thinges said I not} {to you in the beginning.}

M. It seemeth that these thinges were spoken to preuent that which might bee eyther spoken or thought. For they might haue thought: Yf so be these so sharpe and grieuous afflictions shall happen vnto vs, why didest thou not tel vs of them before? Yf so be thou badest foretoulde vs of these thinges at the first when thou didest call vs, we might haue better prouided for our selues. He so preuenteth this thoughte, that he declareth wherefore he tolde them not in the beginning of these troubles to come. C. For the Apostles being as yet but young schollers and weake so long as Christ was with them in the flesh, there gentle and louing Schoolemaster bare with them, and would not burthen them wyth more then they might well beare. Therefore they hadde then no great neede of confirmation, when

they

they liued in peace, and were free from persecutions.

Now he sheweth that their state must be altered, and therefore exhorteth them to prepare themselues vnto the battayle: As we may see more at large in the two and twentie Chapter of Luke.

5. But now I go my way to him that sent mee, and none of you asketh mee whether, goeste thou?

M. The former parte of this verse, maye appertayne to that which goeth before, and so to be reade thus, But these thinges toulde I you not in the beginning becawse I was with you: but now I go vnto him that sent mee. As if he shoulde saye, But now because I goe vnto hym that sent me, I thought it nowe a conuenient time to foretell you of these thinges.

A. But if so bee anye man desire rather to reade it as it lyeth, then wee must saye, C. that the Lorde by a notable consolation sought to mittigate the griefe, which the Apostles might conceiue by his departure from them: the which was verye necessarye. For they which vntill nowe had liued peaceablelye and at ease, were appoynted afterwarde to abide greeuous conflictes. What then might haue come to passe, except they had knowne that Christ was the heade of their saluation. For to goe vnto the Father is nothing else, but to be receyued into heauenly glorie, to raigne with imperiall power, This therefore was set before them for a solace and remedy of their sorrowe, because Christ beinge absent in body, shall site, notwithstanding, at the right hande of his Father, to defende the faithfull by his power.

But this semeth to be falsely obiected against the Apostles, that they do not aske whether their master goeth: seing it was the first question which very earnestly they demaunded.

M. For Peter sayde vnto him, Lorde whether goest thou? And he him selfe also had much talke with them concerninge his departure, not withoute their demands, which semed to tend to this ende, that he would plainely shewe vnto them whether he went.

C. But the solution is easie, namelye, that they so demaunded, not to confirme their mindes in Faith, which they ought most chefely to haue. Therefore the sence is this, You hearing of my departure are affeard, not considering whether I goe, nor to what end I goe.

M. The very mention of my departure troubleth you, in such wise that you are verye sorowefull in harte.

B. And as for that which I spake of my kingdom, and glorye to come, it doth nothing moue you, ye are nothing carefull, neither do ye demaund any thing concerning the same: onely yee consider this that I shall forsake you in the flesh, and that the worlde shall persecute you. *C.* For he reprehendeth these two vices in the Apostles, that they were to much addicted to the visible presence of his flesh, and also because the same beinge taken from them, they were exceding sorowefull, not hauinge any farther respecte. The like also commonly hapeneth vnto vs. For we alwayes tye Christ vnto our sences: & yf he appere not vnto vs according to our desier, we take occasion to dispayer.

M. For such is our nature & disposition, that when any solace or ioye which we haue vsed for a time, and vpon the which we holy depende, is taken from vs by God, to the ende we might haue better in stede of the same, we are so discouraged, that we consider nothing at all why and to what ende GOD dealeth so with vs.

The whiche is euen as if Children shoulde so depende vpon their Fathers presence, that they are verye sorrowful if at anye time they bee depriued of the same for a time: not considering whether their Father goeth, and that he goeth for their profite.

A. So at the death of our wife, of our childe, and of our frend, we must alwaies consider whether and wherefore they departe this life.

9 But because I haue sayde suche thinges vnto you your hartes are full of sorrowe.

M. As if he should saye, because I haue spoken vnto you of my departure, and of the hatred with the which the worlde shall hate you, your harts are full of sorrowe: the which contrariwise shoulde be comforted and erected, yf ye woulde rather aske whether I wente and would enquire of the glory and power which I shall receiue in going to my Father.

R. But these thinges seme contrarye to that which went before. For a lyttle before he left with his Apostles hys peace and ioye, and behoulde nowe sorrow ariseth. But the Lord fulfilleth hys promises vnder a contrarye shewe. He promiseth righteousnesse, but he suffereth the faythfull to be condemned of the worlde of vnrighteousnesse: he promiseth lyfe, and behoulde death. So he promised peace, but behoulde trouble of the mind ariseth, he promiseth ioye, but there followeth sorrow. But this commeth not to passe without the secret counsayle of God, that both the godly might be proued, and the wicked also blinded.

7. Neuertheless I tell you the truth, it is expedient for you that I go awaye: for if I go not awaye, that comforter will not come vnto you: But if I departe, I will sende him vnto you.

R. He bringeth them from the consideration of his departure, to thinke of his instante kingdome: M. to the ende they considering the profite which they shall haue by his departure, might put awaye all sorrowe and heauinesse of hearte. C. Therefore he testifieth that his absence shall be profitable, that they myght cease to desire to haue him present before their eyes: and he vseth the forme of an oath. For because we are carnall, there is nothing more hard, than to plucke this preposterous affection out of our mindes, by which we pull Christ out of heauen vnto vs. And he sayde that this was profitable for them, because they coulde not be endued with the holye Ghost, except he forsake the worlde.

For this presence of Christ is more profitable and to be despered of vs, by whiche he offereth himselfe vnto vs by the grace and power of hys spirite, than if he were present before our eyes. M. Also let vs noate that he sayth not, It is good for me that I goe awaye, but It is good for you. Let vs well remember this sayinge of Christ. For it is proper vnto him to doe all thinges for vs, and for our profite, and nothing for himselfe. The voyce of Caiphas that false high Priest was far otherwise. For he sayde according to his owne fantsie, It is good for vs that one man dye for the people. On the contrarye parte, the voyce of Christ is, It is good for you. So the Apostle sayde, I am in a straight betwixt two: hauing a desire to be loosed, and to be with Christ: which is much farre better: Neuertheless to abide in the flesh is more needefull for you.

Seeing therefore Christ the Sonne of God was so carefull for oure profite, let no man hereafter seeke that which is hys owne, but euerye man anothers welth. M. Therefore Christ ascended to his Father for our profite, euen as for our profite he descended from heauen. For he is entered into the verye heauens, to appeare now in the sight of god for vs.

But he being in earth, coulde he not sende hys spirite the which as we know came and rested vpon hym when he was baptised, and which was neuer seperate

Joh. 11.

Phil. 1. 23

1. Cor. 10. 24

Heb. 9. 24

Matth. 3. 16

from

from him? We answere, C. Christ taketh this as graunted vnto him, that what soeuer the father hath decreed shall stand. And verely, when the Lorde hath once shewed what he will haue done it is but folishnesse to dispute about the possibilitye.

Therefore let it content vs to knowe, that Christ departing corporallye, not onely the holy Ghost, but also the Father and the sonne, are spirituallye present with the faythfull. R. For Christ hadde preached much of his kingdome of lyfe, and of righteousnes: but so long as he was present in bodye, the Apostles looked for nothing that was in him but that which was carnall: as for a carnall kingdome, corporall lyfe, and for externall righteousnesse. But after he was risen againe, and ascended into the heauens, it was manifested by the reuelation of the spirite, that the kingdome of Christ is not corporall, nor his life carnall, but that his kingdome and life are
1. Pet 2. 25 spirituall, that is, deuine and euerlasting. A. For he is the true Shepherde and Bishoppe of our soules.

8 And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgment.

C. Omitting the varietie of expositions, which the obscurenes of this place hath occasioned, we will diligently and briefely declare the meaninge of Christe in these wordes. He had promised his spirite vnto his Disciples: and now he commendeth the excelencie of the gyfte by the effecte, because this spirite shall not onely gouerne, sustayne, and defend them alone: but shall also more largely shed forth his power and efficacye.

He will rebuke the worlde of sinne.

That is to saye, he will not remaine shut vp in you: but his power shall shewe forth it selfe in you to the whole worlde. Therefore he promiseth vnto them his spirite which shallbe the Iudge of the worlde, and by which theire preachinge shalbe so liuely and effectuall, that it shall rule and subdue those which before by vnbrideled libertie wente at randam without feare or awe.

But we must noate that Christ speaketh not here of secrete reuelations, but of the power of the spirite, which appeareth in the externall doctrine of the Gospell, and in the outwarde voyce of man. For wherof commeth it that the voice of a man shoulde pearce and enter into mens mindes, take rote there and fructifie, making of stonye hartes fleshie hartes, and renewing men, but onelye
2 Cor 3 6 because the spirite of Christ quickeneth the same? Otherwise it should be a dead letter and a vaine sounde: euen as Paull plainly teacheth, when he calleth himself the Minister of the Spirite: because God wrought mightely in his doctrine. The sence & meaning therefore is, that when the Apostles shoulde bee indewed with the spirite, they should also be armed with heauenly and deuine power, wherby they should haue iurisdiction and Rule ouer the whole worlde.

But this is rather attributed to the spirit than to them, because they shall haue nothing of theire owne power, being only ministers and instrumentes: but the spirit onely shall rule in them. Vnder this name (world) he comprehendeth as well those which should be truly conuerted vnto Christe, as hipocrites and reprobates. For the spirite rebuketh men by to wayes in the preaching of the Gospell. For some are seriously touched insomuch that they humble them selues of their owne accorde, and do willingly yelde them selues vnto the Iudgemente by which they are condemned.

Other some, although they cannot cleare them selues, yet notwithstandinge they do not yelde with their whole harte, nether submit them selues to the power and rule of the holy Ghoste: but being rather constrained do fret and fume in-

wardely, and being conuinced and confounded do not cease notwithstanding to be obstinate. To rebuke in this place, signifieth to conuince. As if he should say, he shall make manyfest, that the wrath of God is reueled from heauen against all flesshe, against all mortall men, who although for the moste parte they fayned and counterfeyted godlines haue holde notwithstanding the truth of GOD reuealed vnto them, in all impietye and vnrighteousnes, as sayth the Apostle.

C. And the saying of Saint Paule in his fourteene Chapter of his Epistell to the Corinthians, serueth greatly to the vnderstanding of this place: where he speaketh of a lyuely kind of rebukeing: as when God bringeth his electe by the preaching of the Gospell to repentance. In fine, we haue here described vnto vs in Christ the singuler excelency of the holy Ghost: because God by his meanes wyll erecte his tribunall seat to iudge the whole world.

9. Of sinne because they beleeue not on mee.

C. He sayeth that the iudgement of the Spirite doth begin at the demonstration of sinne. For this is the beginninge of spirituall doctrine, that men are borne in sinne, that they haue nothinge in them selues but the cause of sinne,

As yf he should saye. The Spirit when he commeth shall shewe and conuince, that sinne raigneth in the world without me. Wherfore infidelytie is here named, because it doth seperate vs from Christ, and so bringeth to passe that ther is nothing left in vs but sinne.

To be short in these wordes is condemned the corruption of humane nature, least we should thinke that we haue any drop of perfection in vs without Christ.

M. Therfore we see here that it is expressed by a manyfest sentence, that not to beleue in Christe is sinne. For it is the commaundement of God that we beleue in his sonne,

10. Of righteousenes because I goe to my Father, and ye shall se me no more.

C. We muste noate here the order of degrees which Christe vttereth. Nowe he saith that the world shall be rebuked of righteousnes: for men do not hongar and thirste after righteousnesse, nay they disdaynfully reiecte what so euer is spoken of the same, excepte they be touched with the feling of sin. Specially, we must thus iudge of the Faithful, that they cannot profite in the Gospell, excepte they be first humbled: the whiche cannot be without the knowing of their sinnes.

It is the proper Office of the Law to call mens Consciences to the Iudgment of God, and to wounde them with feare: but the Gospell cannot be rightly preached, but it muste bring from sin to righteousenes, and from death to lyfe. Therfore it is necessarye that it borrow from the Lawe this firste parte, of the whiche Christe speaketh here. Moreouer by righteousenesse in this place Christ vnderstandeth that righteousnes which is geuen to vs by his grace.

Christ sayth that he geueth not this without his fathers consent: that not without cause.

For as he rose agayne for our iustification, so now he sitteth at the right hande of the Father, that he might vse that power which is geuen to him, and might so fulfill al thinges.

In fine, he never sendeth from his heauenly glory, the odore of his righteousenesse vnto the worlde: but the Spirite pronounceth by the Gospell that this is one way by whiche we are counted iuste.

Therefore this seconde degree of the conuiuction of sinne, that the Spirite might plainly proue and shewe vnto the worlde what true righteousenesse is: namely that Christe by his ascencion

into

into Heauen, hath appoynted the kingdome of lyfe, and now sitteth at the right hand of the Father, that he may stablish true righteousnes.

A. Therefore there is no other waye to obtayne true righteousnesse, than to imbrace the Gospell with true Faith. For he which truelye beleeueth, is truelye iustified.

11. Of Iudgement because the prince of this worlde is iudged already.

C. Iudgement in this place signifieth right and equitie, as in diuers other places of the Scripture also: and it is the contrary to that which is disordered, dispersed & cõfounded. This therfore is the sence, That Sathan so longe as he hath rule, doth mix, disorder, and trouble all thinges, that there might be a foule and deformed order of the workes of God: but when he is put from his tyranny by Christ, that then the worlde is repayred, and good order beginneth to appere.

Thus the Spirite rebuketh and conuinceth the world of Iudgement.

That is to say, Christ hauing ouercome the Prince of Iniquitie, restoreth into good order those thinges whiche before were confounded and out of frame.

M. Sathan therefore was ouercome by the comming of the sone of God, as by the more mightie, but that is then knowne, when by the power of the spirite, the kingdome of Christ shineth in the harts of mortall men.

A. Concerning the which reade in the twelfth Chapter going before, and the xxvi. verse.

12. I haue yet manie things to say vnto you, but ye cannot beare them away now.

13. Howbeit when he is come which is the spirite of truthe, hee will leade you into al truth: He shall not speake of himselfe, but whatsoeuer he shall heare that he shall speake: and he will shew you thinges to come.

M. It appeareth that the Lord among all other consolations proposed this before his Disciples as chiefe, and that he afterwarde doubled the same, because they should receyue the holy Ghost to be their teacher, comforter, and Aduocate, by whom they should be led and gouerned in all thinges.

By this promise he incourageth them to reueale the sorrow and heauinesse of their hart, by which it came to passe that they coulde not well vnderstande those thinges which were spoken.

C. And because there was no other stay but doctrine, vppon whiche they might reste, he geueth them to vnderstande that he hath tempered the same according to their capacitie: As if hee should say, If that be not sufficient to stablishe and staye you whiche ye haue heard of me, staye a while. For hereafter you being taught by the instruction of the Spirit, shall want nothing: he shall profite and finish that in you, which is as yet but newly begon.

M. Here the Ministers of the worde haue an example to folow, namely that they themselues might haue a consideration of the weakines of others, whom they take in hand to instructe either in Doctrine or in Discipyne, and to burthen them with no more then they can presently beare. For there are certayne increments and measures of the giftes of Christ in the minds of the faithful insomuch ỹ all men are not capable of al

things

thinges. If so be ye should by and by at the fyrste chop̄pounde vnto a Jewe newlye instructed, the misterye of the holy Trinitie, accoꝛding to the fulnesse of our Faith, neither his vnderstanding can conceiue it, noꝛ his memoꝛy carye it away.

C. Now it may be demaunded what thinges those were, whiche the Apostels as yet were not apt to learne.

The Papistes, to thꝛuste in their owne inuentions, in steade of deuine Oꝛacles do wickedly abuse this place. Chꝛiste say they pꝛomised new reuelations vnto his apostles: Therefoꝛe we must not content our selues with the Scriptures only, aboue the which Chꝛiste called his Disciples.

But seing Chꝛiste bouldeth his peace, which of vs can say, either, those be they oꝛ, those be they. Oꝛ if he dare pꝛesume to say so, how wyll hee pꝛoue it? Who is so vaine oꝛ rashe, who although hee spake these thinges which are true, will affirme without any deuine testymony, that they are those thinges, which the Lorde would not they speake. C. Moꝛeouer the Spirite is called the perfecte scolmaster of trueth, which Chꝛist pꝛomised vnto his Apostles. But to what end pꝛomised he the same, but onely that they might deliuere the same wisdome which they had receiued from him? What spirite is geuen, the which beinge their guid and directour, they discharged the office committed vnto them.

The same spirite had led them into all truethe, when they did put the summe of theire doctrine in writinge. To this doctrine whosoeuer thinketh that somewhat must be added as though the same were lame and vnperfect, he doth not onely accuse the Apostels of fallse dealyng, but also it is blasphemuse agaynst the spirite.

If so be the doctrine the which they haue put in writing, came as yet from yong instructed scholler and nouices yet were it not a vaine and superfluose adition but nowe seing their writinges be as it were pꝛepetuall to the Reuelation of the spirite, which was pꝛomised and pꝛefoꝛmed vnto them, their can nothing be added vnto the same without great iniury done vnto the spirite. But when we come to the matter it selfe, the Papistes are very vayne & ridiculouse. Foꝛ they define and affirme that those secretes with the Apostles were not able to conceiue and compꝛehende, were but childishe and trifeling toyes, then the which there can be nothing moꝛe vaine and foolish.

They wouldo haue foꝛsooth the holy Ghost to descend from heauen to teach the Apostles how, to consecrate their chalices with their altares, how to baptize belles, and to make holy water, and how to selebꝛat masses. But how do fooles and childꝛen learne, which haue all these thinges at their fingers endes, very perfecte? M These are Jolly fellowes, which place the Instruction, and reuelation of the holy ghost, in the Church after the Gospel: as though those thinges alone which Chꝛist taught in the flesh, and which the disciples could conceiue, pertayned to the Gospell: and that those thinges which the holy ghoste taught after the departure of Chꝛist, which the Apostles coulde not conceyue and carrye befoꝛe they had receyued the holy Ghost, are these notable and exce lent ceremonyes of dayes, of meales of garmentes and such lyke. B. Foꝛ they contend & affirme that these many thinges which Chꝛist saith his Apostles coulde not beare as yet, are to be vnderstoode to be those ceremonies whiche haue crept into the Churche, and whiche are very gainefull vnto them.

But what can be moꝛe foolishlye spoken? R. Foꝛ seing those ceremonies doe sauour moꝛe of the flesh̄e than they doe of the spirite, how coulde it be that they shoulde be reuealed by the spirite, when the spirite and the flesh̄e are contrarye one to the other?

Let vs therefoꝛe, except we will bee vnthankefull vnto GOD, staye oure selues and be contented with that doctrine of the whiche the Apostles are authours, as the Scripture doth testify: seing the full perfection of heauenlye wisdome is contayned in them, whiche maye make the man of God perfect.

Beyond the same we think it not mete for any man to passe. For in this consisteth high, breadth, and depth, to knowe the loue of God which is offered to vs in Christ.

Ephe.3.18

This knowledge is aboue all other knowledg as sayeth the Apostle Paul. And when he sayeth that all the treasurs of wisedome and knowledge are hidden in Christ, he doth not Immagin any vnknowen Christ, but such a one as by his preaching he hath liuely depainted, ý we maye behold him euenas it were before our eies crucified. But lest any doubt or Ambiguity should remaine, Christ him selfe afterwarde expounded his owne wordes, shewing what thinges those were which the Apostles could not then beare: and with all declareth what the office of the holy Ghost is, saying:

Gala.3.1.

He shall not speak of him selfe, but whatsoeuer hee shall heare.

C. Many restrayne this vnto the spirit of prophesy. A. (For there wanted not in the Apostles tyme, some which foreshewed thinges to come, as we may reade of Agabus, who prophesyed of the famine to come in the Emperoure Claudius dayes: and what should happen to Paule at Hierusalem he foreshewed to the Brethren: also the Apostles them selues by the reuelation of the spirit prophesyed of many thinges concerning Antichrist and his members: all which thinges are most true.) C. Howbeit, Christ in this place seameth rather to speake of the state of his spirituall kingdome which the Apostles sawe straight after his resurrection, but yet could not by anye meanes comprehende the same.

Acts.xi.28

Acts.xxi.xi

Act.xx.xxix.

1.Tim.4.1. 2.Tim.3.19 2.Pet.2.1 Iude.1.4

The treasures of this secret wisedome Paule expounded in his first Chapter of his Epistle to the Ephesyans. When Christ sayeth that the spirite shall not speake of him self, he consyrmeth that which went before, He shall leade you into all trueth.

He meaneth therefore that whatsoeuer the spirit bringeth proceedeth from God.

Notwithstanding the Maiesty of the spirite is nothing deminished by these wordes, as though eyther he were not God, or else weare inferioure to the father: but they are spoken to the capasity of our mynd. For, because of the vayle which is before our eyes, we do not sufficiently perceyue with howe great Reuerence we ought to receyue those thinges which the spirit reuealeth vnto vs, therefore mencion of the Diuinity is made.

Euenas in another place it is called the earnest by which God hath stablished our saluation, and the seale, by which he sealeth the sertaynty of the same vnto vs. To conclude, the purpose of Christ was to teach that the doctrine of the spirite was not of this world, but that it came out of the heauenly sanctuary euenas Christ often times testifieth of his doctrine.

Ephe.1.13

John.17.

14. Hee shall glorifie me, for hee shall receiue of mine, and shall shewe vnto you,

C. Howe Christ sheweth that there shall not come a spirite which shall erect and set vp a newe kingdome but whiche shall rather establish the glory geuen to him of the Father. *M.* Notwithstanding he speaketh not this for the affection of his owne glory, but vppon a desyer to pacifye and quiet the mindes of his Disciples lest they should think that they should so receiue another comforter, that they shoulde be seperated & deuided from him: as though by them he should deale in another mans cause and not in his owne: the which they take very greuously for the loue which they bare vnto him.

C. Many dreame that Christ had onely taught his Disciples the first Principles and afterwardes deliuered vnto them more profounde matters.

Thus

Thus they make noe more account of the Goſpell than they doe of the lawe, the which is ſayd to haue bene the Schoolemayſter of the Iewes vnto Chriſt.

After this error there followeth another no leſſe intollerable, as that Chriſt hauing nowe taken his leaue, and being entered into hys kingdome, had nothing to do, and had appoynted the holye Ghoſt to be in his place. From this ground the ſacrilege of Popery and of Mahometiſme hath come. For although theſe Antichriſtes are much vnlyke one to the other in many thinges yet notwithſtanding they haue all one beginning. Gala.3,14.

For, they ſaye that by the Goſpell we are entered into the right fayth, but yet that we muſt ſeeke for the perfection of doctrne from another. As though Chriſt did not here plainly affirme, that the holy Ghoſt hath no other office, than to eſtabliſhe the kingdome of the ſonne of God, and to ratefye and confirme that for euer which the Father hath geuen vnto him.

To what ende then pertayneth the doctryne of the ſpirite? Not to drawe vs from the ſcoole of Chriſt but rather to eſtabliſhe and confirme that voyce by which we are commaunded to hear him. Otherwiſe he ſhould diminiſhe the glory of Chriſt which ſayeth Hee ſhall glorify mee. &c As if he ſhould ſaye, After the holye Ghoſt ſhalbe reuealed, ye ſhall preach the Goſpell to the wheale world, and ye ſhall tell forth my moſt glorious victorye ouer the worlde, ſinne, death, Sathan, and hell, the which ſhall tourn to my great glory. Let them noate and conſider this which bragge and boaſt of the inſtruction and reuelation of the holy Ghoſt in the Churche. Matth.17,5

The worke of the holye Ghoſt is not to glorifye our ſtrength, wiſdome, and merittes, but Chriſt: which cannot bee glorified but in our heartes mortefyed, and voyde of our owne ryghteouſneſſe.

C When Chriſt addeth that the holye Ghoſte ſhall take of his he geueth vs to vnderſtande that we receiue his ſpirite to this ende, that we might enioye his benefits.

For what doth it profite vs? Surely it bringeth to paſſe that we are waſhed with the bloud of Chriſt, that ſinne is aboliſhed by his death in vs, that our ould man is crucefyed, that his reſurrection is of power to bring vs to newneſſe of lyfe, and finally that we be partakers of all his benefits and graces.

Therefore the ſpirite geueth vs nothing which is not in Chriſte, but taketh from Chriſte to geue vnto vs.

The lyke alſo wee muſte thinke of doctrine. 1.Cor.1,30.

For he doth not illuminate vs to drawe vs any whit from Chriſt, but to fulfill that which Chriſt ſpeaketh, namely how that Chriſt is made vnto vs wiſedome For it openeth vnto vs thoſe treaſures which are hidden in Chriſt,

To be ſhort, the Spirite doth inritch vs with no other treaſures than with the ritches of Chriſt, that in all thinges Chriſte may be glorifyed,

15. All thinges that the father hath are myne: Therefore ſayde I not vnto you that hee ſhall take of mine and ſhewe vnto you.

C. Becauſe Chriſt had ſeemed to haue ſpoken arrogantly, leſt he myght ſeeme to diminiſhe the glory of the father, in ſaying. Becauſe he ſhall receiue of mine, he ſtraight waye maketh mention of the Father: and confeſſeth that he hath all that from the father which he geueth vnto vs by his ſpirit.

But when he ſayth that al things which the Father hath are his, he ſpeaketh in the perſon of a mediatoure, becauſe they ſhoulde drawe and receiue from the fulneſſe of the ſame.

He alwayes hath respect vnto vs, and speaketh of his Riches, to inuite vs to enioye the same: and among the benefites which by his hand wee receiue from the Father hee reckoneth vp the spirite.

M. Let vs consider therefore of what dignitye the sonne of GOD is. If all thinges are his whiche belong vnto the Father, then is he of equall wisedome, power, and dignitye with the Father, and Lorde of all.

Mat.11.27

Herevpon it commeth that the Apostle Paule sayeth, All thinges are youres, and you are Christes, and Christ is Goddes.

1.Cor.3.21.

M. Howbeit Christ speaketh not so muche here of his secrete power, as he doeth of his office.

16. After a while and yee shall not see me: and againe after a while, and ye shall see me: for I go to the Father.

M. The tyme was euen at hande, that the Disciples being depriued of the presence of Christ, shoulde bee verye heauy and sorrowfull, the which sorrowe straight after the resurrection of Christ shoulde bee tourned into greate ioye. By the promise of this euerlasting ioye to come, he comforteth their mindes againe with these wordes.

B. I therefore speake vnto you of the holye Ghost the comforter (by whome hereafter ye must be taught all thinges) because the tyme is verye short, which I haue to tarrye with you in the flesh.

For euen anon I shalbe caryed to death: but shortly after I shalbe restored to you againe: but after another manner, that is to saye, by the presence of my spirite.

C. Howbeit other some exponnde it thus, Ye shall see me when I am rysen againe from the dead, but it shall bee but for a short tyme, because straight after I shalbe receyued into heauen.

But by this consolation he doth rather mittigate the sorrowe which they might conceyue by his absence, affyrming that the same shoulde not bee long: and so he commendeth the grace of his spirite, by which he should be with them for euer. And, it ought not to seeme absurde, that he affyrmeth him selfe to be seene, when he dwelleth in his Disciples by his spyrite: for although he bee not discerned with our eyes, yet notwithstanding, his presence is felt and seene with the eyes of fayth.

Faith beholdeth Christes presence.

It is true which the Apostle sayeth, VVee knowe that so long as wee are at home in the bodye, wee are absent from the Lorde: For wee walke by fayth, not after outward apperance.

2.Cor.5.6.

Therefore the grace of the spirite is a glasse for vs, in the which Christ wyll be seene, according to this saying of Paule, Though wee haue knowne Christ after the fleshe, nowe yet henceforth knowe wee him henceforth no more.

2.Cor.5.6.

17. Then saide some of his Disciples betvven them selues, vvhat is this that hee saieth
18. vnto vs, After a vvhile and ye shall not see me, and again, after a vvhile and ye shall see me: and that I go to the Father.

M. The matter it selfe of the which the Lorde spake, as it was rare and seldome hearde, so was it obscure vnto the Disciples and not easye to bee conceyued. R. For flesh and blood is deafe at the Preaching of the Crosse, and vnderstandeth nothing that is spoken of the Crosse. For howe oftentimes had hee foulde his Apostles that hee woulde goe vnto the Father, and take possession of a newe kingdome.

Howe often had hee made mention of his Passion? Notwithstanding, they doe not as yet vnderstande the same: so blynde is our nature in the worde of God, without the spirite of Christ. Suche is the doctrine of Christ, that it requireth not carnall hearers, but spirituall hearers: and this is the cause that so fewe doe truelye vnderstand the same.

Notwithstanding, wee must noate that not all, but some of the Apostles, not vnderstanding the wordes of the Lorde, spake thus among them selues: for they were not al of like capasitye and wisedome.

19. Iesus perceiued that they would aske him, and sayde vnto them, Doe yee enquire among your selues of that I saide, After a while and ye shal not see mee: and againe, after a whyle ye shall see me.

R. This is an example of gentlenesse and carefulnesse. Of gentlenesse in that hee doeth not reiect the dull and slowe to vnderstande, nor sharpelye handeth them, but instructeth them with muche meekenesse. Of care, in that hee preuenteth them with his owne answere, before they them selues demaund: so greate a care hath the Lorde for those that are his. Therefore although the Lorde seeme sometyme to speake vnto deafe men, yet notwithstanding, he doth so helpe the rudenesse, and dull vnderstanding of those that are his, that his doctrine is not vnprofitable.

And it is our part to take heede, that as we are dull, so also we bee not prowde and slouthfull, but rather to shewe our selues humble and wylling to learne.

20. Verilye, verilye, I say vnto you, ye shall weepe and lament, the worlde shall reioyce: Ye shall sorowe, but your sorrowe shalbe tourned to ioye.

R. Howe hee interpreteth that whiche hee had sayde, After a whyle and ye shall not see me: C. and sheweth for what cause hee tolde them afore hand that the tyme of his departure was at hande, and withall why he added the promise of his speedye retourne againe: namelye, to the ende they might the better knowe howe necessarye the helpe of the spirite was.

A sure and sharpe temptation (sayeth hee) is at hande for you. For when I am taken awaye by death, the worlde will triumphe, but ye shalbe in greenous sorow: the world shal iudge it selfe blessed, but ye shall thinke your selues miserable. Therefore I thought good to arme you with necessarye weapons against this battaile.

He speaketh here of the myddell time whiche was betweene his death, and the sending of the holye Ghost, because then their Fayth laye after a sorte oppressed.

A. And as the aduersaryes hauing ouercome, and Christ being dead, all thinges seemed vnto the Apostles desperate and past hope, euenso to euery Godlye man in afflictions, Christ seemeth to be gone away: to bee dead: yf he be afflicted by his aduersaries, and see his enemyes to triumphe, they hauing no manner of consolation in the meane tyme: so that hee cryeth with the Prophete,

Thou

Thou art of pure eyes and canſt not ſee euell: thou canſt not behold wickednes:
Hab,1.13 wherfore doeſt thou look vpon the trãſgreſsors and houldeſt thy tougue when
Pſal, 73,3, the wicked deuoureth the man, that is more righteouſe than he.

But it was not without the counſayle of the diuine Spirite that Chriſt ſuffreth him ſelfe to be ſlayne, and his aduerſaries to ouercome, neither is it without cauſe, that he ſeemeth ſomtyme to leaue and forſake the godly man: for he is ſlain not to periſh but to riſe agayne: but he ſuffereth his aduerſaries to be lifted vp aloft, that they may haue the greater fal and hideth him ſelfe from the godly, not to forſake them, but that by the croſſe he may reuele himſelfe by a more mightie deliueraunce, as he teſtifieth by the Prophet. For a litle while haue I forſaken thee, but with great compaſſion will I gather thee.

Eſay 54,7 Wherevpon in this place alſo he ſayth.

But your ſorrow ſhall be tourned to ioy.

C. He meaneth that ioy which they had after they receiued the holy Ghoſte: not that they were afterward voyde of ſorrow, but becauſe what ſorrowe ſo euer came, the ſame was ſwallowed vp of ſpirituall ioy. We know that the whole lyfe of the Apoſtles was nothing els but a continuall warfare, ſuſtayning many reproches, ſlaunders, and perills.

A. We knowe that when the Bridegrome was taken from them they faſted and mourned, C. But being reneued by the ſpirite, they did put of the former feeling of infirmitie, that with heroycall fortitude they might eaſily contemne all euels.

Sorowe tourned into ioye

B. And loke what is ſpoken here of the Apoſtles thou mayeſt applye the ſame generally to all godly men. For Chriſt biding him ſelfe, and helping the aduerſaries ſyde, they lament and miſerablely wayle, but their weepinge and wayling is the begining of ſempiternall ioy.

M Wherefore let vs vſe this conſolation in time of ſorrow and trouble, not onely to comforte our ſelues, but al others alſo which are afflicted.

The Apoſtell alſo hath put vs in minde of this, ſaying, Our exceeding tribulation, which is momentary and light, prepareth and exceeding ioy, and waight of
2.Cor,4,16 glory vnto vs: while we looke not ont the things which are ſene, but on the things which are not ſeene. &c.

Thus ye ſee how the Apoſtell doth not onely extenuate the waight of affliction, but doth alſo promiſe ye ioye ſhal follow. Further more by this place conſider of the ioy of the wicked, If ſo be the ſorrow of the godly be tourned into ioye, the ioy of the wicked cannot chuſe but be tourned into ſorrow. A. Euen as Saint Iohn in his reuelation ſpeakinge of that Trumpet of Babilon, ſaith, In ſo muche as ſhee glorified her ſelfe, and lyued in pleaſure,
Ioye tourned into ſorow. ſo much geue ye to her torment and ſorrow: for ſhe ſaith in her hart I ſitte being a Queene, and am no widdow, and ſhall
Apoca,18,7 ſee no morning.
Therefore ſhall her plagues come at one daye, death, ſorrow, and famine, and ſhe ſhalbe burnt with fire.

Therefore, as it is ſayde of the Godly
Math,5.4 Bleſſed are they that morne, for they ſhal receiue comfort: ſo alſo the Lorde
Luk, 6,25 ſpeaketh of the wicked. VVo vnto you which laugh now, for ye ſhal mourne.

21. A woman when ſhe trauaileth hath ſorrowe, becauſe her howre is come: but ſo ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſhe, for ioye that a man is borne in to the worlde.

22 And yee nowe therfore haue ſorrow. &c.

R. He sheweth by a similitude that the Crosse is the begining of true ioy. For as women trauelling with Childe, are sodenly taken with payne of Childbirth, in such wise that they are nere vnto death, but when they haue brought forth their childe, the more that their sorrowes and paines were, the more they reioyce ouer the child borne, euen so the Godlye trauelyng (that is to saye, whiche are to be renewed with the newe regeneration of the spirit) are at the first very sorrowfull & heauy vnder the Crosse, the Lorde retracting his hand and standing on the aduersaries side: insomuch that al things seme vnto them desperate and past hop but when the day of redemption cometh they are refreshed and reuiued with suddayne ioy, and by somuch the more they haue suffered grieuous afflictions.

Here vppon the Prophet sayth, Sorrow and mourne, O daughter Syon, lyke a woman in trauele: for now shalt thou go forth of the Cittie, and dwel in the felde, and shalt go into Babell, but there shalt thou be dellyuered, there the Lorde shall redeeme thee oute of the hande of thine enemies.

Mich, 4, 10

Also it is sayd, Come, and let vs retourne vnto the Lorde for he hath spoyled and he will heale vs, he hath wounded vs, and he wyll bynd vs vp.

Osee, 6. 1

After two dayes he wyll reuiue vs, and in the third day he wyll rayse vs vp and we shall liue in his sight.

C. Therefore because the Crosse of Christ hath alway included in it victory, Christ doth very aptly compare the sorrow whiche is conceiued thereby, to the sorrowe of a Woman trauelinge with childe, which sorrow is tourned to ioye by the reward of a Childe. But because this is the state and condition of al creatures, to trauaile and groane vntyll the last day of redemption, let vs know that we must sighe and groane also, vntyll such times as we being delyuered out of the continuall miseries of this present life, do plainly se the fruite of our faith. For the faithful are lyke vnto a woman whiche hath brought forth a Childe, in that they are borne againe in Christ, and are already entered into the celestiall

Rom, 8 2

kingdome of God, and euerlasting lyfe: but they are like vnto great bellyed and trauelyng Women in that as yet they are captiues in the prison of the flesshe, wayting for that happy state whiche lyeth hid from their eyes.

When he saith that he will se his Disciples againe, he meaneth when he shall returne to visite them with grace of his Spirite, that they may haue the sight of him for euer. R. For christ seeth vs, when he sendeth his holy Spirite, by which as by a Seale: he sealeth and confirmeth our harts, that we may haue the ioye of the Spirite for euer: euen as he addeth saying

And your ioye shall no man take from you.

This perpetuity and euerlastinge continuance doth make the ioye more precious. For hereuppon it followeth that those sorrowes are lighte, and patiently to be suffered, whiche are momentany. Also by these wordes Christe sheweth what is true ioye. It muste nedes be that the ioyes of the world are transitory, and sodenlye vanishinge away, for that they consist in corruptible and momentanie thinges.

2, Cor 4, 17

Ioyes of the vvorlde are transitorye.

Therefore we muste come vnto the resurrection of Christ in the which there is eternall stabilitie and continuance.

Ioy euerlasting is Iesus

Because therfore Christ himselfe is the ioye of the godly, it is saide to be euerlasting. For Christe dyeth no more, death hath no more power ouer him.

Rom. 6. 9

Therfore the faithfull neuer want true matter of ioy. *M*, wherfore ý is not true sorrow which is tourned into euerlasting ioy: neither is that true ioy, which is conuerted into sorrow which shal neuer haue an endde.

The wicked then are moste vnhappye and miserable, which ioye in this world and shall afterward, sorrow, wepe, and lament for euer: and contrariwise most blessed and happy are the children of god whiche mourne, wepe and lament in this life but in the life to come shal ioye for euer. And that which christ saith here that there ioye shalbe perpetuall, agreeth with that he sayd before.

Act, 2, 17

Joel, 2.

And

23. And in that daye shal ye aſk me no queſtion, verely verely I saye vnto you, whatſoeuer ye shal aſke the father in my name, hee wyll geue it you.

C. After that Chriſt had promyſed ioye vnto his Diſciples, which shoulde come of inuincible fortitude and conſtancye, now he promiſeth vnto them another grace of the Spirite, that is to say ſuche light of vnderſtandyng, as by the ſame they ſhould reach vnto heauenly myſteries. At this time when Chriſte talked with them, there was ſuch great doines in them, that euery ſcruple cauſed them to ſtay, and to doubt.

For as children whiche learne but their Primer, cannot reade on verſe through without ſtops and ſtaies, euen ſo in euery word of Chriſt almoſt there was one offence or other, whiche made the Diſciples to ſtaye: but within awhile after being illuminated by the holy Ghoſte, they had no more ſtayes and lettes, but were ſamplierly acquainted with the wiſedome of God, inſomuche that they wente forwarde without ſtombling through the ſecret miſteries of God. M. Moreouer there are ſome who by that daye, of the which Chriſt maketh mencion here, vnderſtand that time, whiche paſſed betweene the day of his reſurrection, and his aſſention into heauen.

Other ſome more truly extend the ſame vnto the ende of the worlde. from that time in the which the holy Ghoſte was ſent vnto the Apoſtles.

For the Apoſtls differing nothing from children, naye, being more lyke vnto blockes then men, how ſodenlye they were chaunged by the inſtruction of the Spirite of God, we may playnly ſee in the Actes of the Apoſtles.

Therfore, whereas he denieth that they ſhall aſke any thinge he hath this meaning. R. In that day in the which I wil ſend vnto you the holy Ghoſte, all theſe thinges ſhall be reuealed vnto you of the which I haue tould you.

C. Not becauſe the Apoſtles did ceaſe euen when they were moſte wiſe, to demaunde at the mouth of Chriſte, but there is onely here a compariſon of a double ſtate: as if Chriſt ſhould ſay, that their rudenes ſhould be corrected in ſuch wiſe that they which dyd ſtut and ſtammer in euery ſmall thing, ſhould eaſely attaine to all perfection.

To this agreeth the ſaying of Hieremy, And they ſhal teach no more euery man his neighbore, ſaying, Know the Lorde: for they ſhal all know me from the leaſt of them, vnto the greateſt.

He doth not take away prophecie, neyther doth he aboliſh that doctrine which ought to flouriſh in the kingdome of Chriſt but he rather denieth that groſſe ignorannce ſhall take place, when all men are taught of God: the which ignorannce poſſeſſeth the mindes of men vntyll ſuch time as Chriſt the ſone of righteouſnes illuminateth them by the bright beames of his Spirite.

Whatſoeuer ye ſhall aſke the father. A.

For the expoſition of this place read the 13. and 14. verſes of the 14. Chapter going before.

24. Hitherto haue yee aſked nothing in my name: aſke and ye ſhal receiue that your ioye may be full.

A. This ſeemeth at the firſte ſight verye abſurde, that the Apoſtles aſked nothing before that time in the name of Chriſt: when as Luke maketh mencion that they deſired Chriſt to teach them a forme of prayer: Teach vs (ſay they) to pray, as Iohn taught his Diſciples.

Agayne it is not lyke that they were ſo long conuerſaunt with Chriſt, but that they obſerued that rule and forme of prayer which the lawe preſcribed.

Act. 2. 17

Ioel. 2. 28

Beside this it is very probable that they vsed to pray, though for temporal things onely, seeing Christ taught them first to seeke the kingdome of God, and the righteousnesse therof. The which they performed afterwarde, as may appeare by this their petition, Lorde encrease our faith.

But Christe by these wordes sought to bring his Disciples to the knowledge of the true mediator. C. For he had allredy sufficiētly declared him selfe vnto them to be the very same mediatour: but their knowledge was so obscure, that they could not as yet frame their prayers aright in his name. And it is no absurditie to saye that they prayed vnto God vpon trust of the Mediatour, according to the prescript of the lawe, and yet notwithstanding that they did not plainely vnderstand what this thing ment.

M. Therefore he saith not simpley, Hitherto ye haue asked nothinge: (as though they had asked nothing of GOD vntyll that time:) but he adde'th, In my name: signifying that as yet they were not indued with true vnderstandyng.

C. As yet the externall vaile of the Temple remayned, the maiestie of God was hid vnder the Cherubin, the true high Priest was not yet entred into the true Sanctuary of Heauen to make intercession for his brethern, as yet he had not made the way by his bloud.

It is no marueil then yf so be the mediator was not so well knowne then as he is now, being entered into heauen to appeare before the Father for vs, reconcilinge vs vnto him by his sacrifice, that we miserable wretches might approche thither vnto him with boldnes.

For Christe, when he had ended the reconcilliation, was receiued vp into Heauen and shewed him selfe openly to be the Mediatour.

Moreouer we must note here the often repetition of this, that we must pray and call vpon God in the name of Christe: to the end we may knowe, that it is a wicked prophanation of the name of God, when a man dare presume to come before the Tribunall seat of God without Christ. Christe is greatly pleased with this truste of the faithfull to him wards, that they may aske in his name, and asking may receiue, and receyuing may haue perfect ioye.

How far then are they from the minde of Christe which pray not vnto the Father, but vnto creatures, neither in his name, but in the name of this or that Saincte? C. For we are sayd to pray in the name of Christ, when we make him our aduocate, to purchase grace for vs frō his Father, although we expresse not his name with our lips.

{Aske and ye shal receiue.}

R. A saying most worthy to be noted: For it teacheth that it is all one to aske, and receiue. For so sone as a man asketh in the name of Christ, he receiueth: although the receiuing be not presently reuealed, that the faith of him that prayeth may be proued in the meane time.

And christ by these wordes doth cōsecrate the faithfull to be Priestes, but not popish Priestes, but christians Priestes. For the Priestes office is to pray, as you may read oftentimes in, Leuiticus, where it is sayd. And the Priest shall pray for him, and he shall be forgeuen.

Therfore when Christ sayth to al men. Aske, pray, he would haue al men priests, and that by his name. For he is the high Priest sitting at the right hand of GOD alwayes making intercession for vs to the Father. And that whiche he speaketh here is referred to the time of manifestation, which should come afterward.

{That your ioye may be full.}

By which he geueth to vnderstande that we shall haue all plenty of good thinges, our harts desire and great quietnesse, yf so be we aske of God in his name what soeuer we haue nede of.

R. Ioye beginneth when grace is promised: but it is perfect and full when the promise is fulfilled. Therfore we must pray that our ioy may be full, that is to saye, that we may obtayne and that our desire may be satisfied. M. Of this ioy the Apostles had experince when they prayed vnto ꝯ father in ꝯ name of Christ

These

25. Theſe thinges haue I ſpoken vnto you by prouerbes: the tyme wyll come when I ſhal no more ſpeake vnto you by prouerbs, but I ſhall ſhew you plainly of my Father.

C. The purpoſe of Chriſte is to encourage his Diſciples, that they hoping of better profite, mighte not thinke the doctrine whiche they heare to be vnprofitable, though as yet they haue not profited much in the ſame. For they might haue ſuſpected, that Chriſt would not be vnderſtod, and that of purpoſe he kepte their mindes in ſuſpence.

Therefore he telleth them that the time wyll ſhortly come, when they ſhall fele the fruite of his doctryne, the whiche by the obſcurenes of the ſame, might bring a lothing and contempt therof into their mindes. M, But becauſe to ſpeake by prouerbs is to ſpeake by obſcure and darke ſentences, it maye here be demaunded wherefore he ſpake vnto his Diſciples by prouerbs, when the knew that they vnderſtod not his wordes, and mighte haue diferred them vntill that time, in the whiche he minded to ſpeake more playnly and manyfeſtly of theſe thinges: Anſwer maye be made thus Chriſt though he ſpeake somwhat darkly, yet notwithſtandinge in ſuche wyſe that his Diſciples might haue eaſely vnderſtod him: but ſo great was their rudenes that they ſtode as it were amazed when they hard him ſpeake.

Wherefore this obſcurenelle was not ſo much in his doctrine as it was in their mindes. And verely the lyke happeneth to vs at this daye. For the word of God hath not his title in vaine, that it is the light of our pathes: but the darkneſſe which is in vs doth ſo obſure & darcken the brightnes therof, ꝙ we think we here nothing but allegories and parables.

For as he threatneth to the reprobate, that he wyll ſpeake vnto them in a ſtraunge and barbarous tongue, with ſtammering ſpeache: and the Apoſtle Paule ſaith that the Goſpell is hidden to ſuch, becauſe Sathan hath blinded their minds: euen ſo to the weke and ignorant many things ſeme obſcure and hard to be vnderſtod: for although their myndes are not altogether darkeneſſe, as the mindes of Infidels are, yet notwithſtandig they are as it wer darkened with cloudes.

And the Lorde to humble vs with the feling of our owne nede, doth ſuffer vs for a time to be thus dull: but he maketh thoſe, whome he illumineth with his ſpirite, to profit ſo, that the ſame worde is eaſy and familier vnto them.

But there may yet this queſtion be demaunded. How doth our ſauiour Chriſt ſaye in another place, that it is geuen to his Diſciples to knowe the miſteries of Gods kingdome, to whom he confeſſeth here that he ſpeaketh in a darke ſpeach. For there he did put a differaunce betwene them and the commen ſorte of people, becauſe he ſpake to the people in parables.

I anſwer. There was not ſuch rudenes and ignorance in the Apoſtoles, but that they had ſome vnderſtandinge of that which their maſter ſpake.

So that he doth not without reaſe exempt them from the number of ſuch as are blinde. And now he ſaithe that his ſpeach was allegorical vnto them in reſpecte of that manyfeſt light of vnderſtandyng, which he ment ſhortly to geue vnto them by the grace of his ſpirit.

Both therefore are true, namely, that they ſhould farre excell them which had no ſauor or taſt of the Goſpell: and for all that ſhould as yet be lyke vnto yonge Scollers, in reſpecte of that newe wiſedome which the Spirite brought vnto them: which cryeth in the hartes of the faithfull Abba, Father, and bringeth with it moſte ample knowledge of the Father.

For

27 For the father him selfe loueth you, because ye haue loued me, and haue beleued that I came out from God.

A. These wordes seeme quite and cleane to ouerthrowe all that the Lorde had spoken to his Diciples, concerning intercession to his Father.

Obiection, For he addeth that it is superfluous for him to praye vnto the Father.

Did he not before declare him selfe to be God and man in these wordes, I will pray vnto the father, and he shall giue you another comforter, that he maye abide with you for euer? Also Saint John in another place calleth him our aduocate. And Paule testifieth that he maketh intersion for vs. The same also is confirmed in the Hebrues.

Iohn 14.16

Rom.8.34.

Heb.7.25

Aunswere. But Christe doth not simplely denie in this place, that he wyl be an Intercessor: but onely sheweth that his Father is so ready of him selfe to helpe them, that he will willingly geue vnto them whatsoeuer they shal aske.

Christ our Intercessor *B.* Therefore Christ doth alwaye make Intercession for those that are his, vntill such time as the number of them be full For that which he saith here and in the fire and twenty verse, how that it is not needfull that he should praye vnto the Father for them, is spoken, in this respecte that he had already obtayned his fathers fauoure towardes them, who at that time did both fauoure and imbrace them as the faithfull beleuers in Christ.

M. This place is diligently to be noated, specialy against those which haue thrust in the Intercession of dead saintes into the Church: because we haue no accesse vnto God for our sinnes (saye they) therefore we muste haue the saintes to be Intercessors for vs: Euen as we cannot be admitted vnto the speach of a King before we vse some of his householde officers as meanes for vs. But Christe doth not in this sorte set his Father before vs, whome he maketh so gentle and louing vnto vs, that he sayth be will aske nothing for vs, as for men voyde and destitute of his loue.

A. This Fatherly affection towards vs, the Lorde himselfe also testifieth by his Prophet saying, It shall come to passe, that before they call I will answer and before they aske I will heare: to the ende we might not doubt but to finde the Father fauorable vnto vs, so sone as we call vpon him in the name of his Sonne. For he alwayes heareth him, seing he is his onely begotten and most deere Sonne, in whome he is well pleased. *C.* Moreouer when Christ is sayde to praye vnto the Father, and to make intercession for vs, let vs not imagine any carnall thing of him, as though he falling downe at his Fathers feete, made such humble prayers for vs: but the power and force of his sacrifice, by which he hath once purchased the fauour of God towarde vs, is alwaye liuelye and effectuall, and the bloode which he hath once shed for our righteousnesse, is a continuall intercession for vs.

Esa.65.24

{Because ye haue loued me, and haue beleued.}

M. Christ in these wordes expresseth the cause of the loue of God the Father towarde vs, shewing howe fayth in him, and the loue of him, doe get vnto vs the loue of God the Father, by which it commeth to passe that we obtaine all things at his hande. *R.* As if he shoulde saye, because ye haue loued me, and beleeued my Gospell, therefore I haue reconciled you vnto God, that he may be now your Father: ye are made the Sonnes of God by fayth in mee, ye are made felowe heyres of all Godes graces, wherefore by me ye shall haue a readye waye to come vnto the Father. *C.* By these wordes we are taught that there is one only bond of our coniunction with God. And we are ioyned by true fayth, which commeth from sincere affection: the which he noteth by the name of loue.

For none doe beleeue purely in Christ but they whiche loue him with their whole heart. Wherefore by this word (loue) he hath wel expressed the force and

nature

nature of faith. But yf so be God beginneth to loue vs so sone as we loue Christ it foloweth that the beginninge of our saluation is of our selues, because we preuent the grace of God. But contrary to this we haue many testimonies of Scripture: as these, I will make them to loue me. Agayne Not because wee loued him firste. It shall not neede to repeate more places, because there is nothing more certayne then this doctrine, That the lorde caleth those thinges that be not as though they were, that he restoareth the dead to life, that he maketh of stoany hartes, hartes of flesh, that he appereth vnto them which seke him not, and that he loueth all those that are his before they are in this respecte we are sayde to be loued of God, when we loue Christ: because we haue a pledge of his loue whom before we abhorred as a seuere and cruell Iudge towarde vs. AVG. Therefore the Father loueth vs, because we loue the Sonne hauing receaued of the father and the sonne, that wee might loue the Father and the sonne.

1 Ioh.4 10

Rom.4. 17

Ezech.36.26

Esay. 65.

28 I went out from the Father and came into the vvorlde: againe I leaue the vvorlde and goe to the Father.

¶ This sentence commendeth vnto vs the deuine loue in Christ. For we should haue no true fayth in him, yf we dydde not apprehende his deuine power. For his death and resurrection (the two pillors of fayth) shoulde profite vs lytle or nothing at all, except his heauenlye power be annexed vnto them. Therefore we must imbrace Christ by a true and sincere fayth, as the counsaile and power of God.

Let vs also consider to what ende he came out from God namely that he might be vnto vs wisdom, sanctification, righteousnes and redemption.

M. For this cause he sayth not simply I am sent of God into this worlde: but I went out from the Father and came into the worlde. Iohn also was sent of God: the rest of the Prophetes also were sent of whome notwithstanding that cannot be sayde which Christ speaketh here of himselfe, saying, I went out from the father, and came into the worlde, that we might consider that to be in Christ, which is no other. R, But some will say, how went he out from the Father, which was neuer seperated from him? and how we goeth he out of the worlde, when as all thinges in the same are ordered and gouerned by his power and care? He went oute from the Father, because he abased himselfe, taking vppon him the forme of a seruaunt. He is gone out of the worlde, because he was contemned, crucified, and slaine by the worlde. But all these thinges were done that he might goe vnto the Father: that is to saye, that he might bring man into the kingdome of God, that hee myght make him Lorde ouer sinne, the Crosse, death, and hell. C. Therefore hee sayth that he returneth vnto the Father, that they myght certainelye beleeue that by his departure they shoulde lose none of those benifites which hee hath brought: because he sheddeth and powreth out of his heauenly glorye the power and effect of his death and resurrection. Therefore he left the worlde, when he putting of our infirmities, was receyued vp into heauen: but yet notwithstanding we are made partakers of his grace, because he sitteth at the right hande of his Father, and gouerneth the whoale worlde.

Phili.2.7

John.1.16

29. His Disciples sayde vnto him, Loe, novve taulkest thou plainely and speakest no prouerbe.

30. Novv are vvee sure that thou knovvest all thigs & nedest not that

any

any man should aske thee any question: therefore beleeue wee that thou camest from God.

M. The disciples, because they did not as yet sufficiently knowe them selues, boaste in these wordes that they knowe more, then in very deede they knew. The lorde had sayde, These thinges haue I spoken to you by prouerbes: the time will come when I shall no more speake vnto you by prouerbes, but I shall shew you plainly of my fathere. The Disciples contrary wise saye, Lo now talkest thou playnly, and speakest no prouerbe.

They thought that they vnderstode all thinges, and that ther was no proverbiall obscuritie in the wordes of Christ.

B. But, when the Lorde had at large declared his greate loue towardes them, they also in like manner began to burne in loue towardes him: they thought that they conceyued much, and they perswaded them selues of more, than they coulde eyther conceiue or do.

R. Therefore it was an opinion and not knowledge, presumption, and not Fayth, in that they confesse nowe that they playnely understande the wordes of Christ. For they understande not as yet what this meaneth, that he went to the Father: for to understande this they neded the reuealing spirite. C. In that therefore they reclayme nowe that they: Master speaketh playnelye and without figure, they go to farre: yet notwithstanding they speake as it was in deede: and which also we finde true at this daye. For he which hath tasted but a little of the doctrine of the Gospell is more zealous, and hath more feeling of Fayth, than if he knewe and well understode all Plato: Yea the sighes which the Spirite of GOD stirreth vp in the heartes of the Godly, are manifest testimonies that God doth worke by a secrete meanes aboue they capasitie. For otherwise Paule woulde not haue called them groaninges which cannot bee expressed. So that we must thinke that the Apostles felt some profite, in suche wise that they might trulye saye, that the wordes of Christe were not altogether prouerbiall: but they were deceyued in this, in that they semed vnto themselues to know more than they dyd. Rom, 8, 26,

But hereof came the erro, that they knew not what the gifte of the Spirite shoulde be. They triumph therefore before the time: euen as if a man shoulde thinke him selfe verye ryche hauing but one peece of goulde in his purse.

They gather by certaine signes that Christ proceaded from GOD: and they glorye as though there were nothing wanting. But as yet they were farre from that knowledge, so long as they knewe not what Christ shoulde be vnto them afterwarde.

A. Also they playnely enough declare they: vnnesse in knowing Christ, by this that they saye,

Now are wee sure that thou knowest all thinges.

as though now and never before, they ought to knowe that Christ knewe all thinges, and thereby to beleue that he came out from God.

M. To what ende then had they seene so many and so greate myracles? Of the which notwithstanding Nicodemus saide, VVee know that thou art come a teacher from God. For no man can do the signes which thou doest except god were with him. Furthermore yt so be they did not beleue vntill now that he came from God, what ment they to say before we beleue and knowe that thou art Christ the sonne of the lyuing God? Thus we see that faith in the knowledge of Christ, was often times so weake in the Apostles, that euer now and then they neded confirmation. John, 3, 2 John, 6, 69

They beleeued before that he came from God into this worlde: but that faith and knowledge had as yet muche obscuritie & weakenes: wherupon it came to passe that so soone as they receyued anye light and

and confirmation, by and by they thought that they did truely and certainly know and beleeue: although as yet when they spake these thinges their knowledg was obscure and their faith weake ynough: the which that which followeth doeth testefye.

31. Iesus aunswered them doe yee nowe beleeue?

32. Beholde the hower draweth nye, and is alreadye come, that yee shall bee scattered euerye manne to his owne, and shall leaue mee aloane: and yet am I not aloane; for the father is wyth mee.

M. Christ speaketh not this, to raise in their hearts their slowneese to beleeue because at the laste they did but beginne to beleeue, after they had seene so many myracles but rather to forwarne them and put them in mynde of the temtation to come.

C. For, because they stode to much in theyr owne conceit, Christ putteth them in mynde of their owne infirmitie, to the ende they might keepe them selues within their compasse. We neuer know well what we lack, and howe farre we are from the fulnesse of fayth, vntill we come to some serieuse tryall: for then proofe maketh plaine howe weake our fayth is, which we thought to be perfect and strong.

Of this, Christ putteth his Disciples in mynde, and pronounceth that it wyll shortly come to passe that they shal forsake him. And this interrogation of Christ is Ironicall: as yf he hadde sayd. Do ye thus boast, as though ye were strong in fayth: A tryal is at hand wich will plainlye shewe your imbecillitie. For persecution is like a touchstoane to prooue fayth, a little whereof when it apeareth, maketh them to feare, and to stoupe which before weare to lofty.

M. Therefore there are heare two thinges to be consydered, the one is, that it ought not to seeme straunge, yf there be some which in tyme of peace, beleeue and when persecution commeth, goe backward, seeing the very same happened to the Apostles. The other is that wee oughte to be put in minde of this Infirmitie, while as yet we beleeue that wee may think within our selues, nowe wee beleeue, but when aduersitie commeth what wyll we then doe: This forwarning will bring to passe, not only that we shall be wary and circomspect but also modest, and perpetually depending vppon the grace of Christ. Mans mynde is vnstaple, and chaungeable according to the tyme and state, insomuch that the mindes and manners of the most parte are according to the tyme. Mannes minde is vnstable,

Howbeit I am not aloan

C. This correction was added, to the ende we maye knowe that nothing is derogated from Christe, when he is forsaken of men. For seeing in him selfe his power and glory is founded, and dependeth not vppon the fayth of the worlde, yf it so fall out that he be forsaken of the whoale world, yet notwithstanding it hurteth not him, because hee ys God which standeth not in nede of any mans helpe.

Whereas he sayeth that the father is with him, it is as much as if he shoulde say, that God is on his syde, so that he needeth not to borrowe any thing of men.

R. And as Christ is not aloane, but hath with him and on his part his father standing, and with the Father all creatures as well celestiall as terrestriall: (whereuppon he sayde vnto Peeter, Thinkest thou that I cannot pray vnto the Father, and hee shal geue me out of hand, more than twelue Legions of Aungels) Euenso he which hath Christ by Faith is neuer aloan, although hee bee destitude of the helpe of all creatures. Mat.26.53.

Con-

Concerning the which matter read the story of Elizeus. The Israelites also in the wildernesse had the Lorde their Captayne and protectoure, though they seemed to be forsaken of all creatures. Also sayncte Paule in his fyrste defence sayeth that he is forsaken of all men, to shew that the Lord was with him alone. And the Prophete Dauid sayeth My father and mother forsooke mee, but my Lord tooke me vp. If therfore the Lord forsake vs not what then canne hurte vs: Whosoeuer will consider these thinges, though the foundation of the worlde should shake yet he standeth stedfaste, neyther canne the falling awaye of other menne, ouerthrowe his fayth. For we doe not truely honoure God except we content our selues with him aloane. *A.* Moreouer in another place when Christ sayeth that the father hath not lefte hym aloane, he sheweth the reasonne, saying And he that sente me is with mee: the father hath not left mee aloane for I doe all things that please him.

4. Kin. 6. 16

Exod. 13, 21.

2. Tim. 4. 16.

Psa. 27. 10

Iohn. 8. 29

33. These wordes haue I spoken vnto you, that in mee yee might haue peace: for in the world shall yee haue tribulation: but bee of good chere, I haue ouercom the worlde.

C. Agayne he sheweth howe neacessarye those consolations weare, whiche he vsed in comforting them, And he prooueth by this reasonne that theare were many sorrowes and tribulations abidyng them in the world. Fyrste of al therefore we must noat this admonition, that all the godly maye assure them selues of this that their life shalbe subiecte to many miseries, to the ende they may arme them selues with patience. Seing therefore the world is vnto vs as a raigyng Sea, we shall fynd the quiete calme of peace in no other than in Christ.

A. Concerning which read more in the foureteen Chapter going before, begynning at the twenty seuen verse. B. For in christe the sayncles of GOD doe feele and acknoweledge the goodnesse of the father, and thereby, euerlasting lyfe: Wherevppon, alwayes when they behould him they reioyce and are gladde C. Therefore we must noate the way to enioye this peace. Christe sayeth that his Disciples shall haue peace, if they profite in this doctrine. Wil we haue then in the middest of afflictions, quyet mindes? let vs then geue harde vnto this sermone of Christ, which will bring vs peace in him R. For we being iustefyed by Christ haue peace with God through our Lord and sauiour Iesus Christ.

Rom. 5, 1.

For in the world shall yee haue tribulation.

M. Behonlde heare the coniunction of peace and affliction, which in spirite are in Christ, and in bodye, in the worlde. In the Spiryte they haue peace in Christ, in body they are afflicted in the worlde. They which are wholly in the world, are also subiect to afflictions but without the coniunction of peace which is in Christ aloane and felt by the spirite of Fayth. Thys peace which nowe we enioy in Christe shal one daye when we are wholly deliuered out of this world, be full and perfecte: contrarywise their affliction which are afflicted in this worlde without Christ shall one daye be full when they are cast to eternal dampnation. R. This world is the court of Satan to the which the Iust, the wyse and mightie of this world are chosen. So that the godly are afflicted of the Iuste euenas the Phariseis persecuted the Apostles, because they were such as sought their own righteousnesse and weare not subiecte to the righteousnesse of God. The Apostles are deryded of wise men because the gospel is foolishnesse vnto the Gentiles.

Rom. 10, 3.

1. Cor. 1, 23.

Rom, 8, 29

They

They are slaine of mightye men: for Herode is afeard least Christ wyl thrust him out of his kingdome. C. And as it is meete that oure sluggishnesse shoulde bee corrected by sondry afflictions, and wee awaked to seeke for remedye and deliueraunce from all euell: euen so the Lorde woulde not haue vs to bee discouraged, but rather constantlye to fight: the which cannot bee without we bee sure of the successe. Matth. 2,3.

Therefore Christ calleth vs to the battaile, and assureth vs of the victorye, although as yet wee must labour and take paines for the same. And because there is alwaye much matter to vs of feare, he willeth vs to bee of good cheare, because he ouercame not the world for his owne sake, but for our sakes. Whereby it shal come to passe, that wee being oppressed & dispayring in our selues, by the beholding of his magnificent glory, shall safelye ouercome all euell.

Be of good cheere I haue ouercome the world.

R. This is a wonderfull consequence if so be a man haue respect vnto humane reason. For it is as muche as if one shoulde saye to a poore man, Bee of good cheare, I am ritche. But what is the poore man the better that thou art ritche? M. And what doth it profite that Christ hath ouercome the worlde, yf so bee the world haue liberty stil to persecute the children of God? But it is a most sweete consequence, if so bee thou drawe the same to the reason of Faith. For the victory of Christ is oures: For he hath made vs fellowe heyres and brethren with him. This therefore is the sum, As neyther the worlde nor sinne, nor death, nor the Crosse, nor hell, nor Sathan could ouercome mee, no more shall bee ouercome you, yf so bee ye abyde by faith in mee. For all my ritches are youres.

Wherefore if so bee wee desyre to bee Christians, we must not seeke to be free from the Crosse.

For those whome hee knewe before, he also dyd predestinate, that they should bee lyke fashioned vnto the shape of his sonne, that hee might be the first begotten of many brethren. And, By many afflictions wee must enter into the kingdome of God. Rom, 8,29. Acts 14,22

C. But let vs content our selues with this one thing, that wee fighting vnder the banner of Christ, are in the middest of the conflict without all perryll.

A. Hereyppon Saint Iohn sayeth, I write vnto you young men, because ye haue ouercome that euell. Where hee sayeth, that they haue ouercome, who are as yet in the middest of the skyrmyshe.

But our condition differreth far from theyrs, which fight vnder the standerdes of men. For Mars to them is doubtfull, and the successe of the battaile vncertaine: but wee before wee encounter with the enemye, are conquerours: because our head Christ hath once ouercome the whole worlde for vs, when he ouercame Satan ý Prince of this world. So that hee maye paraduenture afflicte the children of God, but he can neuer haue the victorye, for that the cause belongeth to Gods kingdome.

By the name of the world in this place Christ reprehendeth all that is contrarye to the saluation of the Godlye, in speciallye all corruptions, the whiche Sathan abuseth to intrappe and beguile vs.

B. Therefore the worlde is so ouercome by Christ, that it maye onelye profite vs, but not hurte vs, yf so bee through Faith, (which is the victorye of the worlde) wee cleaue faste vnto Christ to the end.

The .xvij. Chapter.

1. Theſe wordes ſpake Ieſus and lyfte vp his eyes to heauen and ſayde: Father the houre is come, glorifye thy ſonne, that thy ſonne alſo maye glorifye thee. R.



HITHERTO from the thirteen Chapter, Chriſte hath taught that he was ſent of the Father into this worlde, and that he woulde goe to the Father againe: Beſide this he confirmed with many comfortable conſolations all thoſe that beleeue in him, againſt the offence of the Croſſe, ſpecially with the laſt comfortable precept in the Chapter going before, Be of good cheere I haue ouercome the worlde.

For wherevnto ſoeuer thou haue reſpect whether it bee vnto chriſtall thinges or ſpirituall thinges, the Croſſe is alwaye obiected. C. Wherefore the comming of the holye Ghoſt being promiſed by him, he made them to haue better hope, and alſo debated the matter at large concerning the glorye and excellencye of his kingdome. R. And nowe he prayeth his Father, fyrſt that his Father would glorifye him, ſeeing that the Miniſterye of the Goſpell was now fulfilled, and the power of his glorifycation come. Then he prayeth for his Apoſtles: And laſt of all for all ſuch as ſhould beleeue through the Preaching of the Apoſtles. M. Therefore Chriſt addeth a Prayer to that doctrine by the which he inſtructed and confirmed his Apoſtles, and ſuch a prayer as agreed with the preſent cauſe, of the which he had ſpoken ſo largely.

This is a moſt excellent order, and diligently to bee obſerued and noated, not onelye of all the Miniſters of Chriſt, but alſo of the Faithfull, that they turne from Doctrine to prayer: For doctrine wyll be coulde except the ſame bee made effectuall by God.

Wherefore hee geueth an example to teachers, not onelye to bee painefull in Preaching the worde, but alſo by vſing prayer therewith to call for helpe from God, that it woulde pleaſe him by his benediction to make the ſame fruitefull. M. For whether thou teache, or bee taught, wee muſt not looke to receiue encreaſe and fruite by man, but we muſt make our humble prayers vnto GOD, who geueth boath to him that teacheth, and to him that heareth, increaſe and profite.

C. To bee ſhort, this prayer of Chriſt, was as it were a ſealing of the former doctrine, boath that it might bee fyrme in it ſelfe, and alſo that the Diſciples might geue credite therevnto, and ſtedfaſtly beleeue it. 1. Cor 3,7

C. And in this Chapter Chriſt manifeſteth his Prieſthode, of whome it is written, Thou art a Prieſt for euer after the order of Melchiſedech. Alſo, In the dayes of his fleſhe hee offered vp prayers and ſupplications with ſtrong crying and teares vnto God, which could ſaue him from death: and he was hearde out of the feare. M. Chriſt taught before: nowe he prayeth: ſhortlye after he purpoſed to offer vp him ſelfe an acceptable ſacrifice to God his Father. Pſal.110,4 Heb.5,2 Prayer & preaching ioyned to gither.

C. And

C. And wheras Iohn sayth that Christ prayed lyfting vp hys eyes vnto heauen, it was a token of greate feruencye in prayer. For by thys Iesture he declared that hys minde and affection was rather in heauen than in earthe, that leauing men he myght haue familliare talke wyth God, Also he loked vppe to Heauen, not because God is included ther, (who replenisheth the whole earth) Jerem.23. but because hys Maiestie there specially appeareth. But concerning thys matter we haue spokē more in the eleuenth Chapter goyng before begynning at the fourty and one verse.

{Father the houre is come}

M. In that Christ prayed openly and in the heareyng of hys Disciples, it was not done wythout cause. He loueth sylence and secrete prayer: (as Christ himselfe not onely in wordes but also by his owne dede taught, in goynge aparte Math.6.6. when he would praye into the wilderneſſe, or else into some solitarye place) but that kinde of prayer which the Lord vsed here, was not onelye done for prayers sake, but also for consolation and instruction. And thys maner of open praier did not onelye perfite the Disciples, but hath also brought vnto vs great consolation and instruction. C. Fyrste of all Christ prayeth that hys owne kingdome might be glorifyed, that he againe might set forth the glory of hys Father. He sayeth the howre is come, because althoughe he was manifested by miracles, and by all maner of power to be the Soune of God, yet notwythstanding as yet hys spirituall kingdome was obscure, which shortlye after gloriouslye shined. Also he sayeth that the howre was come, not which man had appoynted, but the howre which was decreede by God. R. But some will saye, what meaneth thys that Christe prayed, beyng assured of hys glorification? I aunswere that, assurance is the principall cause of hys prayer. For except thou be sure & certayne to obtayne, thou prayest in vayne. For effectuall prayer muste spring from fayth: and fayth is dyrected to the fyrme and stable promyse of God. Prayer if it be effectuall proceedeth from faith.

Wherefore except fayth be annexed to the vndoubted promyse, it cannot be that thou shouldest obtayne. Thus we Math.6.12 praye dayly, Forgiue vs our dettes as wee forgiue our detters: when as Christ purchased vpon the Crosse remission of our dettes many yeares before C. Therefore thys prayer was not superfluous: because Christ so dependeth vppon the will of God, that notwythstandyng, he knewe that he must pray for that: which was promised vnto hym certainelye to come to passe. God vndoubtedly will bring that to passe which he hath decreed though the whole worlde doe gayneſaye and reſiſte the same: but yet neuertheleſſe it is our parte to craue that at hys handes, by prayer, which he hath promised, because thys is the vse of promyſes to styrre vs vppe to praye. M. Furthermore we must consider that he saith not. God glorifye me. but Father glorifye thy sonne. Fyrst of all it expresseth a trust and prerogatiue of the Sonne towardes the Father: then it putteth a difference betweene the glorification of others of the godlye, and of the Sonne of God: signifiyng that he doth not aske of God, a generall glorification of the godly, but a speciall glorifying of the Sonne of God.

{That thy sonne maye glorifie thee.}

He meaneth that there is a mutuall glorifying of the Father and of the Sonne. For to what ende appeared Christ but, onelye to bringe vs vnto the Father. Where vpon it followeth that what soeuer honour is brought vnto the Father, the same is brought vnto Christ, and contrarye wyse A. And he which honoureth not the Sonne honoureth not the Father, which sent hym. Where vppon in another place he Ioyned the glorye of the Father and the Sonne together, as when he sayde. This infirmitie is not vnto death, but for the glorye of God: that the Sonne of God maye bee glorified thereby. John.11.4. John.5.23.

M. So that here we ſee the diſpoſition of the true ſonne of god he ſayth not, that thy ſonne may be glorioufe in the whole worlde, but That thy ſonne may glorifie thee. So that whereas he deſireth to be glorified, it is for the preſernation of the Fatheres glory.

Therefore, not onely the ſonne but the Father alſo him ſelfe, is ſo vnknowne and obſcure in this worlde (and that not amoung the Gentiles onely but alſo amounge the Iewes) that he can not bee glorified, but by his ſonne.

C. Finally we muſt alwaye remember, what perſon Chriſt in thys ſuſtayneth: for we muſt not conſider his eternall diuinitye alone, becauſe he ſpeaketh as hee was God manifeſted in the fleſhe, and according to the office of a Mediator.

B. Moreover the ſonne glorifyed the Father when he manifeſted hys power and gwonneſſe: and the Father glorifieth the ſonne, in that hee hath exalted hym, ſet him on his right hand, to be the Lord and Sauiour of all, and hath made hym to bee knowen by the preachyng of the Goſpell. This thing the Lorde plainely ynough declareth when hee ſayeth as foloweth.

As thou haſt giuen him power ouer all fleſh, that he ſhoulde giue eternall lyfe to as manye as thou haſt giuen him.

R. Thys is that glory wyth the which the father glorifyed the ſonne, namely that he might be the Author of euerlaſting life to all men, which beleue in him: which are ment, by thys worde, fleſhe. For thys is the wyll of the Father that euery one which ſeth the Sonne, and beleeueth in hym ſhoulde haue eternall lyfe. But to be a Mediator to the Father, and to to be the Author of euerlaſtyng lyfe, is not greater honour and glorye. C. The power ouer all fleſhe, ſignifieth the Rule and dominion, whych was gyuen vnto Chriſt, when the Father appoynted hym to be the King and heade. But wee muſte noate the ende, namely that he might gyue eternall life to all thoſe that beleeue. Chriſt therefore toke vpon hym rule and power not ſo much for hym ſelfe, as for our ſalnation. So that it is meete that we willinglye ſubmitte our ſelues vnto Chriſt not onelye to obay God but alſo becauſe there is nothing more amiable than that ſubiection, ſeyng it is vnto vs the cauſe of euerlaſting lyfe. M. But as touching thys preſent place, we ſee that eternall life is the gyfte of Chriſt and not the reward of our merits: Secondlye that thys gyft is ſtayed vppon the power of God, gyuen to the ſonne. Thirdly, that euerlaſting lyfe is not geuen to euerye one, but onelye to the electe whome the Father hath giuen to the Sonne C For chriſt ſaith not, that he hath rule ouer the whole worlde, to giue lyfe vnto all men. without exceptiō, but he reſtraineth this grace to thoſe onelye which are gyuen vnto hym. But howe are they gyuen? For the Father hath alſo made the Reprobate ſubiect vnto hym. Anſwere, Only the electe are of the peculiar flock of Chriſt, the cuſtody and charge whereof he hath taken vppon hym as a ſhepehearde. Therefore the kingdome of Chriſt is extended to al men: but it bringeth ſaueing helth to the elect only, who gladly and willyngly follow the voyce of the ſhepehearde. For others he conſtrayneth violently to obey hym, vntyll at the laſt he breake them in peces with an Iron maule. A. Therefore thys place agreeth very well with that which we redde before, where it is ſayde.

VVhatſoeuer the father gyueth me ſhall come vnto me Alſo.

This is the will of my Father which ſent me, that of all which he hath giuen mee I ſhoulde not looſe one, but rayſe it vp agayne at the laſte day.

This is life eternall, that they might knovve thee the true God, and Ieſus Chriſt vvhom thou haſt ſente.

Life eternall is the free gift of god.

Iohn 6,46

Ioh. 6,37.

C. Nowe

C. Nowe hé defineth the waye howe to geue lyfe, namelye, when hé illumineth and bringeth the electe into the true knowledge of God. For he speaketh not here of the fruition of lyfe, which we hope for, but onely sheweth howe men shall come vnto lyfe. And to the end this sentence maye be well vnderstoode, we must fyrst of all noate that we are al in death, vntyll such tyme as God doeth shyne, who aloane is lyfe: and so soone as he hath shyned, because we possesse him by Fayth, we enter therewithall into the possession of lyfe. Herevpon it commeth that the knowledge of him is rightlye sayde to bring sauing health. M. But this knowledge is not gotten by our owne industrye, but by the grace of God. Therefore the sonne prayeth the Father to glorifye him, to the ende that he also may glorifye him againe, and that so the elect hauing receyued the knowledge of them both, maye be made partakers of eternall lyfe. No man therefore can knowe God, but, by Christ the sonne of God.

R. For no man hath séene God at any tyme: the onelye begotten sonne, which is in the bosome of the Father whiche hath reuealed him. For he is the brightnesse of the glorye of the Father. And the lyght is knowne in brightnesse and glory. C. Wherefore God is not knowne but in the face of Christ, who is his liuelye and expresse Image.

In that therefore that the Father is set in the fyrst place, it is not referred to the order of faith: as though our mynde, knowing God shoulde afterwarde descend vnto Christ: but the sence and meaning is, that God is knowne by a Mediatour set betwéene him and vs.

M. And to knowe God the Father, and Jesus Christ whome he hath sent, is not simplye to knowe that God is God, and that Jesus Christ is both the sonne of God, and the sonne of man: but is to knowe the mistery of the Crosse, & of the receyued dispensation, & to redéeme mankinde from sinnes, and death, originallye comming from Adam: as, that God is the Father of his onelye begotten sonne Christ, and that he sent him for mannes saluation into the worlde, by whose blood saluation belongeth to all menne, as wel to the Jewes as the Gentiles which beléeue in him without whome there is no saluation. Actes.4.12.

C. Here hé added two Epithetes, or tytles, as, the true, and onelye: because fyrst it is necessarye, that fayth doe discerne God from the vayne imaginations of menne, and imbracing him with fyrme assuraunce, shoulde neuer fayle or swarue: secondlye, that menne myght iudge nothing to bé lame or vnperfect in God: and hé might content themselues with him aloane.

This therefore is the meaning, That they may acknowledge thé for the true God. But by this meanes he séemeth to depriue him selfe of the ryght and name of the deuinitye.

Yf any man replye and saye, that the name of GOD belongeth as well vnto Christe as to the Father, then the same question shalbe moued concerning the holye ghost. Obiection.

For if so bé the Father onelye and the Sonne bé one GOD, than the holye Ghost is put out of his degrée: the whiche is no lesse absurde.

The aunswere herevnto is easelye made, If a man marke and consider well the manner of speache, whiche Christe vseth in dyuers places of the Gospell of Saint John: of the whiche the Readers haue béene so often admonished alreadye that they cannot forget it. Christ appearing in the forme of a man, placeth the power, essence, and maiestye of GOD vnder the person of his Father. Aunswere

Therefore there is but one true God the Father of Christ. That is to saye, that GOD which promised vnto the worlde long a goe, a redéemer, is one. But in Christ wé shall fynde both the vnitye and veritye of the dietye: because Christ was therefore abased that hé might exalt vs.

When we are comé thus farre, than his diuine Maiestie sheweth it selfe, then is hé wholye knowne in the Father, and the Father wholye in him.

Iohn. 1.18.

Hebr. 1.3.

Coloss. 1.15.

The knowledge of God is lyfe eternall.

In fine, he which ſeperateth Chriſt from the diuinitye of the Father (as doe the Iewes, Turkes, and Arrians) he as yet knoweth not which is the onely true God, but doeth rather deuiſe vnto him ſelfe a ſtraunge God. C. Therefore we are commaunded to knowe God, and Chriſt whome he hath ſent, by whome, as by his ſtretched out hand, he drawеth vs vnto him.

R. Alſo this place verye well agræth with that where it is ſayde, I am the reſurrection and the lyfe, he that beleeueth on mee, though he were dead, yet ſhall he lyue, and whoſoeuer lyueth and beleeueth in mee, ſhall not dye for euer. Joh.11.25.

For fayth in Chriſt is the true knowledge of God: Wherefore fayth is eternall lyfe: becauſe it poſſeſſeth Chriſt, which is righteouſneſſe, ſaluation, and lyfe. *M.* For this is the true God, and eternall lyfe. John.5.20

C. But whereas it ſæmeth vnto ſome, vniuſt, that menne ſhoulde periſhe for the ignorаunce of God onelye, it commeth hereof, becauſe they doe not waye and conſider that the well of lyfe is in the power of God onelye, and that all they which haue forſaken him are depriued of lyfe. Nowe, ſæing men come not vnto GOD but by faith, infidelitye muſt of neceſſitye kæpe vs in death. If anye man obiect and ſay, that ſuch as are iuſt otherwiſe and innocentes ſhall haue iniurye, if they bæ demaunded, which want knowledge, we may readilye anſwere, that there is nothing ryght and ſincere in menne, ſo long as they abyde in theyr corrupt nature. For the thought of mannes heart is euell euen from his childhoode, but we are renewed (as Paul teſtifyeth) after the Image of GOD through knowledge. Pſal.36.9 Ephe.4.18 Heb.11.6 Gen 8.21 Colloſſ.3.10

4. I haue glorifyed thee on the earth: I haue fynished the worke vvhiche thou gaueſt me to doe.

M. Nowe hee ſpeaketh of that by which he aduaunced the glorye of his fathers name, both by doctrine and by ſignes, all the race of his diſpenſation, aſcribinge vnto him continuallye all thinges, both himſelfe, and his doctrine, and alſo the powers of his Miracles.

C. Yea, in theſe wordes he comprehendeth al the partes of his Miniſtery, meaning that hæ hath finiſhed all the whoale courſe of his calling: for then was the due and full time when hæ ſhoulde bæ receyued vp into heauenlye glory. For although the ſpeciall parte was yet behinde, namely, the ſacryfice of his death, by whiche he made ſatiſfaction for the ſinnes of all men: yet notwithſtanding, becauſe the houre of death was nowe at hande, he ſpeaketh euen as if he had already ſuffered the ſame. When he ſayth,

{Ihaue finiſhed the worke} {which thou gaueſt me to.}

he teacheth that the obedience by whiche God is glorыfied, is not exerciſed in thoſe workes, which we in our owne lyking chooſe to bæ good, but in thoſe workes which God committeth to euerye one to finiſhe. Here let the Biſhoppes and other Paſtours, take hæde howe they depart out of this life, whether they alſo can ſaye, Wæ haue glorыfied thæ O Lorde vppon earth, we haue finiſhed the worke whiche thou gaueſt vs to doe.

C. This therefore is the ſumme of Chriſtes wordes, that he is ſet of the Father in the poſſeſſion of his kingdom: becauſe hæ hauing ended his race there wanted nothing more for him to do, but onely to bring forth the fruite and effect, by the power of the ſpirite, of all thoſe thinges which hee had done in the earth by the commaundement of his Father: according to this ſaying of Paule, Hee made him ſelfe of no reputacion, takinge on him the forme of a ſeruaunt: he humbled him ſelfe, and became obedient to the death, euen to the death of the croſſe: wherefore God hath exalted him, and geuen him a name, whiche is aboue euerye name. Phil.2.8

5. And now glorifie thou mee, O Father with thine owne selfe, with the glorie which I had with thee or euer the vvorlde vvas.

CHe now wisheth to be glorified with the Father, not that the Father shoulde glorifie him within, without witnesse, but to the ende he being glorioulse receyued into heauen, maye there declare his might and power, that euery knee, boath in heauen, in earth, and vnder the earth maye bowe. Therefore these wordes (wyth thine owne selfe) are compared with terrestriall and transitorye glory: euen as the Apostle Paule when he saith that hee is once deade vnto sinne, but now alyue vnto God, expresseth the blessed immortalytye, afterwarde hee declareth that hee desireth no borrowed or transitorye glorye, but onelye that hee maye appeare to be suche a one in the flesshe, as he was before the worlde was made, or (to speake more plainelye) that the deuine maiestie which he alway had might nowe shine in the personne of the Mediatour, and in the flesshe of manne which he had taken vpon him. A. This place seruyth greatlye to the confutation of the Arrians. For although hee speake of the glorification of a man, in the forme of a seruaunt, yet notwithstanding the same Christ, as hee is the worde of God, (which was in the beginning wyth God, and God coessentiall with the Father, and coequall in glorie) had hys being before the world beganne: who afterwarde, when the fulnesse of tyme came, abasing himselfe and taking vpon him the forme of a seruaunt, was made man. Whome at the laste God set on his right hande in heauenlye places: farre aboue all rule, power, and might, and dominion, and euery name that is named, not in this worlde onely, but also in the world to come.

Therefore it is euident that hee is not a newe or temporall God. For if so hee his glorye be eternall, himselfe also must nedes be sempiternall.

Moreouer wee haue here a manifest distinction betwene him and the person of the Father. Where by wee gather not onely that God is eternall, but also that the worde of God is eternall, begotten of the Father before all worlds. The Lorde (sayth he) hath possessed mee in the beginning of hys wayes: I was before hys workes of olde: I was set vp from euerlasting, from the beginning, and before the earth. Therefore he prayeth not to receyue any new thing but that againe the forme and glorye of God, which for a time lay hid, myght be manifested in him by the resurrection. R. By thys example wee also are taught, that when wee are deliuered vnto the Crosse, and doe sustayne ignominye and reproche, wee bende our eies to that glorye of the Children of GOD, which wee shall haue with the Father, prepared before the beginning of the worlde. For so Christ maketh mention of hys kingdome that it was prepared before the beginning of the worlde for all the faithfull. Also, the Apostle Paule sayth that the afflictions of thys tyme, are not worthy of the glorye which shall be shewed vppon vs, and hee sayth that God hath predestinate vs, that we might be made lyke vnto the Image of his sonne.

Rom, 6, 10

Pſalm 8, 22

Mat, 25, 34

Rom. 8, 18

6. I haue declared thy name vnto the men whiche thou gaueſt me out of the world: thine they were and thou gaueſt them me and they haue kept thy woorde.

Gal, 4, 4

Ephe, 1, 20

M. Thus farre Christ hath prayed, for the glorifying of him selfe and of his father: and nowe he beginneth to praye vnto the father for his Disciples. Fyrste this place sheweth that Christ is a setter forth and glorifyer of the fathers name.
A. And the name of God in this place, is not a certaine bare word, but the very same, which we ought to think, know beleeue, and preach concerning God, as of the moste louing Father and onelye preseruer of mankynd that to manifeste his name, and to manifeste him, or to make him knowen may be all one. The name of God, is mercy, remission of sinnes, goodnesse, righteousenesse, redemption, and saluation. All these are made manyfest & are reueled concerning God, through the Gospell. The Iewes, had heard much of God before the comming of Christ, but yet notwithstanding they knowe not this his name, which was manifested by Christ, but as they receiued the same at the mouth of Christ:

By these wordes of Christ also we ar taught, that the name of the father is not reuealed but only to the electe. He had taught and wrought myracles openly, but yet for all that, none knew the name of the father but onlye the elect.
C. There wanted no dilligence in Christ to call all men vnto God: but his labor was onely profitable and effectuall to the elect.

His preaching was heard of all men, which preaching manyfested the name of God: neyther did he lette to defende his glory before the obstinate. Why then doth he saye that he manyfested hym selfe onlye to a fewe, but only because the elect alone do profite by the inward instruction and reuelation of the spirite? Understand therefore, that not al to whome the Gospell is preached, are truely & effectually taught, but they only whose mindes are illumined. The cause hereof Christ assigneth to Gods election because he putteth no other difference why he omitting some, manyfested hys fathers name to othersome, but onelye because they weare geuen. Whereupon it followeth that fayth springeth from Gods eternall predestination, and that it is not generally geuen to al men because all appertayne not vnto Christ. predestination.
Whē he addeth saying, out of the world, he playnly teacheth that his Apostles were sometime of the world, (as were also the rest of the elect) and geuen vnto Christ.

The father might haue geuen Aungels from heauen to his Sonne Christe by whose meanes he might haue manifested his name to the world: but he thought it better to choose certayne oute of the world that is to saye oute of the nomber of them, which were conceyued in synne, and subiecte to death, and so geue them vnto Christ to be his Disciples, in whome there might appeare a certayne bewe of the Heauenlye grace.
For they were, as were others also, by nature the children of wrath. But concerning this we haue spoken more in the fifteene chapter before,

{Thine they were and} {thou gauest them mee.}

M. All thynges belong vnto God the father: but two manner of wayes. All thinges are his, in that he is Creatoure and Lord of all thinges, whether in heauen or in the earth: thus the wicked and reprobate are his.

Agayne all they are his specially, whome he hath elected and receiued into his fauoure.
These are chosen to life, he gaue them vnto his sonne the only sauiour and Mediatoure to be saued, when by the preaching of the Gospell he called them to fayth in hym. Therefore in these words is noated the eternitie of election: and also howe we ought to consider of the same. Christ declareth that they were alwayes the electe of God. Wherefore GOD discerneth them from the reprobate, not by fayth, or by any merite, but by his meere and free grace: because when they weare farthest from him, yet in his secret counsayl and purpose he accounted them for his. The assurance and safety consysteth in this that he hath geuen al those to his sonne to kepe, whom

Faith proceedeth frō

Luke

be

be hath chosen, least they shoulde perish: and hereuto we must bende our eyes, that we may know for certayne, that we are in the number of Gods children. For in him is Godes predestination hid: and in Christ onelye the same is reuealed. R. For he will saue none but suche as beleeue in Christ. For hee hath appointed Christ to bee a Mediatour, an intercessor, and a iustifier. Wherevpon hee sayth, They were thine, that is to say, they were elected of thee: and thou haste geuen them vnto me: that is, thou hast so ordayned, that they shoulde be saued by mee. Wherefore I woulde not haue thee first to seeke thy selfe in God, but in Christ in whome if thou finde thy selfe by fayth, be thou sure that God hath predestinate thee to lyfe.

And they haue kept thy worde.

M. Hee sayth not symplely, And they haue hearde thy worde, but, And they haue kept thy worde. It is one thing to heare with oure eares the worde of truth, and another thing to feele and retaine the same with our hearte.

This onelye belongeth to the Elect, whome the Father hath giuen to the Sonne: The other is common to all that haue eares to heare. A. My sheepe (sayth hee) heare my voyce. R. For the elect heare and beleeue the Gospell, the other are obstinate. Therefore so many as are ordayned to euerlasting life beleeue.

C. This therefore is the thirde degree. The first is, free election: The seconde is that donation, by which wee are committed to the custodie of Christ, and being receyued of Christ, are gathered through fayth into the sheepefolde.

The worde of God vanisheth awaye from the reprobate: but it taketh deepe roote in the elect: whereby they are sayd to obserue and keepe. A. Wherefore Christ sayd not in vaine vnto the Iewes Ye seeke to kill mee, because my wordes abydeth in you: And in the parrable of the seede, that they had no roote, which beleeue but for a time, and in time of temptation go away. Luke.8.13.

7 Nowe theye haue knowene that all thinges vvhatsoeuer thou haste geuen mee, are of thee:

C. here is expressed that which is principal in faith, when men so beleeue in Christ. that faith, stayeth not it selfe vpon the sight of flesh, but conceiue his deuine power. For when he saith, Now they haue knowen that all thinges whatsoeuer thou hast geuen mee, he meaneth the faithfull, that whatsoeuer they haue, they fele and know the sonne to be celestiall and deuine. And verely except wee know him in Christe, wee must needes continually wauer and be vnstayed. R. Therefore because the elect doe beleeue the Gospell, therefore they knowe that it is no humayne inuention, but the worde of the Father come from the Father, and the power of God to saluation to euery one that beleeueth. But the worde of the Crosse to them which perishe, is foolishnesse. Thou seest also this place, that knowledge followeth Fayth, and goeth not before the same, as we sawe also before in the threescore and nine verse of the first Chapter. Rom.1.16. 1.Cor.1.18

8 For I haue geuen vnto them the wordes which thou gauest mee, and they haue receyued them, and haue knowne surely, that I came out from thee, and they haue beleeued that thou

dyddest sende me.

R. Nowe hee declareth what that is which the Father hath geuen vnto hym, namelye, the Gospell, the which was committed by the Father, to the Sonne that hee might preache the same vnto the worlde. Whosoeuer therefore receyueth the gospell of CHRIST by fayth he shall truelye knowe Christ, who beyng knowne, GOD is also knowne. And the knowledge of the Father and the Sonne, by the Holye Gospell is lyke euerlasting.

C. Therefore leaste anye Man shoulde thynke, that hys doctryne is of Man, or sprong from the Earth, hee pronounceth in these wordes that GOD is the Authour of the same. And hee speaketh after hys manner in the Personne of the Mediatoure, when he saith that hee hath taught that onelye, which hee had receyued of the Father.

For because thys condicion in the flesh was as yet base, and because vnder the fourme of a Seruaunt hys deuyne maiestye laye hydde, hee assygneth GOD vnder the person of the Father. Neuertheless we must remember that which Saynte John in the begynnyng, bowe that Christe, in that hee is the eternall worde of GOD, was alwayes one GOD wyth the Father. Therefore the meanynge is, that Christe was a faythfull wytnesse of GOD vnto the Disciples, that theyr fayth myghte bee founded vppon none other than vppon the worde of GOD, seyng the Father hymselfe hath spoken in the Sonne.

M. Here therfore wee see that Christ delyuereth nothyng to hys Dysciples, but that which he hadde receyued from the Father, so much doe althynges depende vppon the woorde of GOD, that the Sauiour hymselfe the Sonne of GOD, woulde preach nothynge else vnto mortall men, then the worde of hys Father, geuen vnto hym to thys ende, that hee might preache the same vnto the worlde. Let then the teachers of humaine tradicions bee ashamed of their great presumption, in tying the consciences of men to humaine tradicions and imaginations: when there can come no peace of conscience but from the woorde of God, delyuered to the Apostles by the Sonne of God.

{And they haue knowne} {surelie, that I came out.}

That which hee had touched before hee nowe repeateth in other wordes. For Christe to come out from the Father, and to bee sent of the Father, is euen as muche as that which wente before, where Christe sayth, that whatsoeuer he hath is of the Father. M He might haue made mention of sygnes, whiche testifie also, that he came out from God: but this is the noate of the Children of God, to beleeue his worde. C. The summe is this, that fayth ought rightlye to beholde Christ, but so that it deeme and iudge no earthlye or contemptible thing to be in him: and that it ought to be lifted vp to his deuine power, that it may certainelye be perswaded that God, and whatsoeuer belongeth vnto God is perfytelye in him. B. Behoulde here therefore the order of salvation. First of all the Gospell is preached to the elected: then it is giuen vnto them to beleeue: thirdelye in the Gospell, and by it, God is knowne: hereof by and by spring a trust in him, and the loue of him: from whence consequentlye groweth the loue and desire of pietie and holynesse, and also the duetye which we owe vnto oure brethren.

C. Also we maye noat that in the first parte of this sentence Christ vseth this worde (knowen) and in the latter part this worde (beleue) For there by he teacheth vs that wee cannot knowe God truly without fayth: in the which there is such assurannce and certayntie, that it is rightly called knoweledge. A. Nowe Christ went out from the Father wee haue shewed before.

9 I praye for them, I praye not for the world: but for them

which

which thou haſte geuen mee, for they are thine

R. Before Chriſt prayed for him ſelfe to be glorifyed nowe he prayeth for his Apoſtles.

And this prayer is a brazen wall for the Diſciples, whereby they may ſtande ſtedfaſt in all aduerſityes, and whereby they maye ouercome ſinne, death, and Sathan. C. Therefore after Chriſt had ſhewed that he could bring his Diſciples into his fathers fauoure, nowe he maketh a prayer for the ſame, in the which he ſheweth that he deſyereth nothinge but that which is agreeable vnto hys fathers wil: becauſe he commendeth thoſe only to hys father whom he of his owne accord loueth. *M.* Chriſt in praying putteth a difference betweene the elect and the reprobate: and prayeth only for the elect, and not for the world but alſo expreſſye pronounceth that he prayeth for them and not for the worlde He calleth his thoſe which the Father hath geuen him: and he calleth the vnbeleuers the reprobate, and thoſe whome the father hath not geuen vnto him, the worlde.

C. So that he playnly affirmeth that he prayeth not for the worlde: becauſe he cared for his owne flocke only, which he had receiued of his Fathers hande. Notwithſtanding this might ſeeme very abſurde.

For there cannot be a better Rule of prayer deuiſed, then if wee follow Chriſt our Captayne and mayſter. But we are commaunded to praye for all men, yea euen for our enemies. Alſo the Apoſtle exhorteth that before al things, prayers ſupplications, interceſſions, and thanks geuing be made for all men. C. Furthermore Chriſt him ſelfe prayed after this Indifferently for all men ſaying, Father forgeue them: for they wotte not what they doe.

Math.5,44.

1,Tim,2,1.

Luk. 23,34.

M. Moreouer it is the office of a Mediatoure not only to praye but alſo to offer.

And he offered him ſelfe vppon the Croſſe for all men. For (as ſayth Paul) Chriſt dyed for all men. Fynally Saint John ſayeth that he is the propitiation for the ſinnes of the whoal world. How then ſayeth he that he prayeth not for the worlde ſeing he dyed for all men, and was the propitiation for the ſynnes of the whoale world? C. This maye bee briefly aunſwered, that theſe prayers which ſeeme to be made for all men are notwithſtanding reſtrained to the electe of God.

2,Cor.5,15.

1,John,2,2

Queſtion,

Aunſwere,

We ought to wiſh this and that man to be ſaued and ſo to comprehende all mankind becauſe as yet we cannot diſtinguiſh the elect from the Reprobate yet notwithſtanding we praye therewithall for the comming of Gods kingdome, wiſhing that he would deſtroy his enemies.

This is euen as much as to praye for the ſaluation of all men whom wee knowe to be created after the Image of GOD, and which are of the ſame nature that weare of and do leaue their deſtruction to the Judgement of GOD whom he knoweth to be reprobates. There was another certayne ſpetiall cauſe of this prayer, which ought not to be drawen into example. For Chriſtes prayer proceeded not only from the bare ſcence of fayth and loue, but alſo from the feeling of his fathers ſecret Judgementes which are hidden from vs, ſo long as we walke through faith.

M. Therefore becauſe wee knowe not who they are which ſo appertayne vnto the world that they can neuer be drawen away from the ſame, it is meete that wee wiſhe well vnto all men, and to declare our good wil by prayer. C. Furthermore by theſe wordes we gather, that they whome it pleaſeth God to loue out of this world ſhalbe heirs of eternall lyfe: and that this difference depended not vpon mans merites but vpon the meere good will and grace of God.

For the which place the cauſe of election in men muſte firſt beginne with fayth.

Chriſt plainly pronounceth that they were the fathers whiche were geuen

vnto

vnto him.

And it is certayne that they are therefore geuen, that they might beleue, and that fayth commeth of this donation. If so be this donation bee the originall of faith, and that election go beefore the same, what else can followe but that we confes that they are freely chosen, whom God will haue to be saued from amonge the rest of the worlde? Nowe, seeing Christ prayeth only for the elect, the fayth of election is necessary for vs, if so be we will haue our saluation commended to him of the father. Therefore they doe great iniury to the faithfull, which seeke to race oute of their mindes the knowledg of their election, to the ende they might deprive them of the helpe of Christe.

They also are here reprooued whiche vnder the pretence of their election: geue them selues to all licentiousenesse of life and to negligence and sleweth in the worke of the Lorde: whenas the same ought rather to mooue them to all godlinesse, euenas Christ teacheth by his example.

Furthermore, whereas Christ prayeth not for the worlde but only for the elect it bringeth great horror and feare. For, for this cause, the worlde ronneth headlong to all kynde of wickednesse, to death, to hell, and into euerlasting condempnation, for only the vnbeleeuinge for whom Christ prayeth. ouercome in Christ through prayer all the euelles of the worlde, and of the Deuell. Vnt the worlde by the Iust Iudgement of God is geuen ouer in to a reprobate mynde, and is lefte vnto his owne will and pleasure Wherefore as it liueth wickedly, so by the horrible Iudgement of God it is cõdemned. *M.* Here also we are taught to loue these hartely, whom we knowe to belong vnto Christe and to the father and for that cause to make our earnest prayers vnto God for them.

10. And all mine ar thine and thine are mine, and I am glorified in them.

R. This is a confyrmation of Christes prayer. For Christ obtaineth that at the hands of the father which he prayeth for, because al things belonging to the father are his: the which he would not haue sayd, yf he had not bene the sonne equall with the father. M. To the father belongeth the sempiternal diuinitie wisedome, power, goodnesse, all honor and glory, heauen, earth, and all thinges in them, Aungels, men, and whatsoeuer else: therefore all these thinges also belong vnto Christ, whom the father hath made heire of all thinges. C. Christe therefore speaketh this to shewe that he shall certainly be heard of the father. As if he should saye. I commend no other vnto thee than those whom thou knowest to be thyne owne, because I haue nothing which thou hatte not. Therfore I will not be denied. R. Notwithstanding he seemeth beare to speake spetially of the electe. These thinges are so common vnto the father and to Christ, that Christ taketh none to be saued but those whome the father hath elected for the same purpose: and all those whom God hath elected, those Christ taketh into his charge and saueth. When he addeth, Hebr.1.2.

{*And I am glorified in the*}

he sheweth that he hath iuste cause to haue care for the electe and to seeke their saluation, seeing they seeke wholye to sette forth his glory. As if he should saye I am now going out of the worlde, these shall abyde in the worlde and shall glorify me. that is to saye they shall preach to ỹ whole worlde my victory and triumphe ouer sinne, death, and hell, C. And this is a notable confirmation of our faith that Christ wil neauer ceasse to haue care for our saluation if so be he be glorifyed, And to glorify Christ is fyrst of all to beleeue in him as in the sonne of God: secondly for his sake to doe and suffer al thynges, thirdly to seeke diligently to bring al men to beleue in him to professe his name, and to imbrace his truth: and fourthly to exercise his spirite in al things by the exercise of true godlinesse. Al which thinges are loked for at their handes which are geuen to Christ of the father.

11. And now am I not in the worlde, and they are in the woorlde, and I come too thee, Holy father kepe thorough thy owne name them which thou haſt giuen me, that they may alſo be one, as we are.

C. Nowe he addeth another cauſe why he prayed ſo earneſtly for hys Diſciples, bicauſe ſhortly they ſhould be deſtitute of his corporall preſence, by enioying the whiche they were as yet therefull. So long as he was conuerſaunt with them, he gathered them, and nonriſhed them, euen as a Henne doth hir Chickens, vnder his winges: and nowe going away, he deſireth of the Father to protect and defende them: the whiche he dothe in reſpect of them. For he ſeketh to remedie their feare, that they nighte ſtaye themſelues vpon God him ſelfe, to whome he nowe deliuered them as it were from hande to hande.

M. Therefore nowe we ſee howe the moſte faythfull and louyng Lorde was not ſo deſirous to go vnto the Father, that he regarded not the condition of his Diſciples, but carefully conſidereth in what ſtate to leaue them after his departure. Hereof commeth no ſmall conſolation, when wee heare that the Lorde is the more carefull for the ſaluation of hys, when he leaueth them according to hys Corporall preſence. For heereof wee maye gather, that we alſo at thys day labouring in the world, are regarded of hym, in ſo muche that hee ſendeth helpe vnto vs when wee are in trouble, euen from hys heauenly glory.

{ *Holy Father kepe thorough thy owne name.* }

M. Hee knewe that they ſhoulde be ſubiect to many daungers in this world, and therefore hee prayeth that they maye be preſerued by hys Fathers prouidence. C. For all hys prayer tendeth too that ende, leaſt hys Diſciples ſhoulde bee diſcouraged, as though their Corporall ſtate ſhoulde bee the worſe, by the muſe of the Corporall preſence of their Maiſter. As if he ſhould ſay, My Apoſtles ſhall abyde perſecution of the worlde for the Goſpell. Wherefore I praye that they faynte not vnder the heauie burthen of the croſſe.

M. He addeth: In thy name. For bicauſe they were conſecrated to the name of God, and ſhoulde ſuffer many aduerſities in the worlde for hir ſake, he prayeth that they maye bee preſerued in or by hys name. R. For the name of GOD is a moſt ſtrong tower. Therefore the name of GOD can defende the Faythfull man from all euils, and from the dartes of Sathan. Pſon.18.10.

C. The ſumme then is thys, When the Corporall ſighte of Chryſte is taken from the Diſciples, they ſuſtayne no loſſe, bycauſe God receyueth them into his protection, whoſe power is euerlaſting. He aſcribeth the maner of ſauing, ſaying:

{ *That they may be one.* }

For thoſe whome the heauenly Father hath decreed to ſaue, he gathereth into the holy vnitie of fayth and of the ſpirit. But bicauſe it is not ſufficient for mē to agree togither in one, he addeth this:

{ *Euen as we are one.* }

For then our vnitie ſhall be happie, if ſo be it ſet forth the Image of God the father, and of Chriſt: euen as the ware in the which the King or Signet is printed, carieth the marke or print of the ſame. A. But concerning ỹ vnitie of the father and the ſonne, reade the tenth Chapter going before, beginning at the. 30. verſe, and in the verſe folowing.

12. Whyle I was wyth them in the worlde, I kepte them in thy name: those that thou gauest mee haue I kepte, and none of them is loste, but that loste childe: that the Scripture mighte bee fulfilled.

C. Christe sayth that he hath kepte them in hys Fathers name, bicause he made hym selfe onely a Mynister, whiche dyd nothyng but by the power of GOD. Hæ therefore thynketh it not mæte that they shoulde nowe perysshe, as though the power of GOD by hys departure were extinguished or deade. R. As if hæ shoulde say, Hytherto I haue conseyrmed the Apostles wyth the worde of the Gospell, yea, I haue lefte nothynge vndone that myghte kæpe them wythin the bandes and duetie of Faythe: and I haue kepte them that none shoulde perishe, but onely that Iudas Iscariot, of whose fall the Scripture before testified. And nowe because I am gæing away, I committe them to thy charge. For I shall be delyuered too the Aduersaries, and shall bæ leste in the handes of the wycked, that in deryding mæ they shall saye, He saued others, hym selfe he can not saue. Wherefore I resigne them ouer into thy hande, that they maye bæ preserued from all euill.

C. But this sæmeth very absurde, that Christe shoulde sette ouer vnto GOD the office of sauyng and preseruing, as thoughe he hauyng ended the course of hys lyfe, leassed to bee their kæper.

But this is thus aunswered, That Christe speaketh onely hære of the visible custodie, whiche had an ende in the death of Christe. For so long as he was conuersaunte on earth, he needed not to borrowe any other power to preserue hys Disciples. But all this is referred too the person of the Mediator, whiche appeared in the fourme of a seruaunte for a tyme. But nowe he commaundeth his Disciples, so soone as they beginne to wante but the least helpe, to lyfte vp theyr eyes to heauen. Whereby wæ gather, that Christe dothe no lesse preserue the faythfull at this daye, than he hathe done in tyme paste: but after an other manner: because the deuyne Maiestie openly shineth in him.

R. For if so be Christe kepte and preserued hys, before hæ entered into the kyngdome of hys Father, and satisfyed the desire of the Faythfull concernyng ioye, howe muche more shall he keepe them nowe, seeing he hathe iustified them by hys Deathe and Resurrection: For nowe oure saluation is more neere, than when wee beleeued. And seeyng when as yet wæ were Synners Christe dyed for vs: muche more nowe wee beeing iustified by his bloud, shall bæ saued through hym from wrath. Rom.5.8

M. Furthermore let vs note hære howe Christe sayethe that he hath kept hys Disciples in the worlde. For suche is thys worlde, that the Elect haue nede of Gods preseruation, so long as they are in the same. C. Whereas he maketh exception hære of Iudas, it is not wythout cause: For althoughe he were none of the Elect, and of Gods flocke, yet notwithstãding the dignitie of his office, made him seeme so to be. Neither would any man haue thought otherwise of hym, so long as he was in that office. Therefore (in respect of Grammer) the exception is improper: but if we consider the matter, all men will say that it behoued Christe so to speake. Moreouer lest any man shuld thinke that the eternall election of God was voyde in the destruction of Iudas, he addeth hærewithal that he was the sonne of perdition: by whiche words he giueth to vnderstand, that his ruine and destruction, which sodenly appeared in the sight of men, was from the beginning knowne vnto God.

It appeareth therefore very well, that Christe knewe for whome he prayed, and for whome he prayed not. M. By this perdition of Judas wee may gather that there is no hope of saluation for those, whiche following the steppes of Judas, persecute the truthe of Christe for filthye gayne, whereby they manyfestly declare that they are borne the children of perdition: seeyng the same happened too a familiar Apostle of Christe.

That the Scripture might be fulfilled.

By this place a man shoulde gather amisse, that the fall of Judas shoulde rather be imputed to GOD, than to him selfe, bicause of the necessitie whiche was layde vppon hym by the Prophesie. For the successe and sequell of matters oughte not therefore to be ascribed vnto Prophesies, bicause the same is there foreshewed. Neyther doo the Prophetes prophesie anye other thyng than the verye same whiche shoulde come to passe, though they helde their peace. Therefore wee muste not thynke the cause of any thing to be in them. Most certayne it is that nothing happeneth but by the ordinaunce of GOD: but the question is nowe onely concerning the Scripture, whether their predications and Prophesies bring any necessitie with them to men, or no: the whiche wee haue shewed alreadie to bee false. Neyther was it the purpose of Christe, to impute the cause of the destruction of Judas, vnto the Scripture: but only to take away the occasion of offence, whiche mighte trouble weake myndes. And the reason why offence myghte be taken awaye, was, bicause the spirite of God had before testified that the same shoulde so come to passe. For commonly at newe and vnwonted things we are muche afrayde.

This is a very necessarie admonition. For how cōmeth it to passe at thys day, that the greater parte of men so easily fall at euery stumbling blocke, but bicause they remember not the testimonies of Scripture?

A. But of what Scripture is this that Christe speaketh: for he expresseth not the place, no more than he dydde in the eyghteenth verse of the thirteenth Chapter before? B. Wee muste note that as what soeuer is written of the afflictions of the Saincts, the same dothe belong to the Lorde, the head of the Saincts, yea, and is fulfilled in hym: Euen so it followeth that what soeuer is written of the enemies of Christe, shoulde not only agree, but also be fulfilled in the enemies of Christe. Herevppon the Apostle Peter sayth, Let his habitation be deserte, and no man be dvvelling therein. And his Byshopricke let another take. The whiche place he alleageth as spoken of Judas. The whiche Psalme, and the hundred and nyne also, doo specially intreate of the Lordes punishment, and of his enemies: notwithstanding the contentes of them were first fulfilled in Dauid as in the figure of Christe, and in his enemies, which were types of the enemies of Christe, but yet figuratiuely and truely fulfilled at the last in the Lorde, and in hys enemies. Act.1.20. Psal.69.26

Herevppon it semeth that the Lorde spake in this present place of those things which are written in the sixtie nine Psal. concerning his enemies.

By this place also we are taught, that the holy Scripture can not be frustrate (euen as Christ taught in the tenth chapter going before.) And therefore those thinges contayned in the same, whether they appertayne to the saluation of the Godly, or to the destruction of the Reprobate, are so certaynely to be beleeued, that wee neede nothing to doubte, but that they shall be saued to whome the same promiseth saluation, and those destroyed, to whome soeuer the same threatneth destruction.

13. Nowe come I to thee, & these words speake I in the worlde, that they mighte haue my

Ioy fullfilled in them selues.

C. Here Christe sheweth that he dyd not therefore so earnestly pray vnto the Father, for his disciples, as though hee were carefull for theire state to come, but rather to ease them of theire care and sorrow. M. He spake these thinges in the hearing of his disciples, not bycause of him selfe, or his Father, but for their sakes. As if he shoulde say, hitherto haue I kept them in the worlde: but nowe I come vnto thee: wherfore I nowe commende them vnto thy prouidence. And I speake these thinges, that they might reioyce in my name, knowing in what fauour I am with thee. C. He calleth it his ioy, bycause he him selfe was the aucthor, cause and pledge of the same. For in vs, there is nothing but terror, feare, vnquietnes, and sorrow, and in Christe alone, peace and Joy. A. And this verse agreeth with that where Christe speaketh vnto his disciples after thys manner, These thinges haue I spoken vnto you that my Ioye. John.15.11. might remayne in you, and that your ioy mighte be full. Compare the exposition of bothe places together, and thou shalte haue the true meanynge of Christe.

14. I haue geuen them thy worde, and the worlde hathe hated them bycause they are not of the worlde, euen as I also am not of the worlde.

C. For another cause hee commendeth the disciples vnto the Father, bycause for the hatred of the worldes sake they had nede of his helpe. And with all he sheweth the cause of the hatred, namely for that they imbrace the word of God, which the worlde can not abyde. R. As if he shuld saye, I haue preached vnto them the Gospel, which they in like manner shal set foorthe hereafter too the whole worlde: and for the same shall suffer persecution of the worlde. For they are not of the worlde: that is to say, they teach those things which are contrary to the worlde: for they preach impietie to be there, wher the world placeth righteousnes, and that they make sinne which the world coũteth Innocensy: besyde al this they fashion not them selues after the maner of this world for they allowe of the will of God, and dislike of those thinges which please the worlde. C. Now we must note that, & cal it to minde, which we hearde euẽ now, that the ende of this prayer was, that the Joye of Christe might be fullfilled in vs. Therefore, so often as the fury and rage of this worlde is so kendled in against vs, that we seeme to be nere vnto destructiõ, let vs holde before vs this targuet, that God neuer forsaketh them which labor for the Gospell. He saith that they are not of the worlde, bycause all they are seperated from thẽ which are regenerate by the spirite of God. God therefore will not suffer his sheepe to wander amõg wolues, but he will shewe him selfe a sheepehard vnto them. A. But cõcerning these things we haue spoken more in the. 15. Chapter going before, and in the. 9. verse of the same. In lyke manner in what sence Christ is said not to be of this world read the. 23. verse of the. 8. chapter going before.

15. I praye not that thou shoulde take them out of thys worlde but that thou keepe them from euill.

Christe dothe not teache hys father what he shoulde do vnto the Apostles. and what not: he speaketh these thinges, bycause of the disciples whiche stode by, for whom he prayed, to the end they might knowe that this was the deuine custody, that they might be preserued and kept in this euill and wicked worlde, that they

myghte

mighte not bee circumuented with the wickednes of the same. C. Therfore Christ prouideth for their infirmitie, to the ende he might temper theire desiers (whiche exceeded very much) by this meanes which he prescribeth. Hee promiseth not vnto his disciples the grace of his Father, which might deliuer them from all care and labour, but whiche mighte arme them with inuincible fortitude agaynste theyr enemies, and defende them agaynste the huge heape of dissentions, whych they shoulde sustayne. Therfore if we desire to bee saued according too the Rule of Christe, we muste not desire to be frée from euils, neyther muste wee praye vnto God to deliuer vs by and by into blessed reste and peace: but we must cõtente our selues, with a sure truste and hope of victorye: and must stronglye and constantly resiste all euils, from the which Christe prayeth hys father that wée may haue a happy deliuerance. R. For God is faithful which wil not suffer vs to be tempted aboue our strengh: but in the midest of temptation will make awaye that we may be able to beare it. M. To thys effecte perteyneth this petition of the Lordes prayer, Leade vs not into tẽptation but deliuer vs from euill. C. To be shorte, God taketh not those that are his out of the worlde: bicause hee woulde not haue them Idle and sloughfull: yet notwithstanding he deliuerethe them from euill leste they shoulde be destroyed. For he would haue them fyghte, but he woulde not haue them wounded to deathe.

1. Cor. 10. 13

Mat. 6. 13

R. Therefore by this worde Euill, vnderstande not affliction Crosse, and death, but sinne, impietie, infidelitie, and falling away from the Gospell, the which euil being taken away, other euills wil turne to good. For in that Christe hath taken awaye synne, the euills, and wages, of synne remayning, hee declareth his glory and power, by which of euill, hee maketh good. For deathe bycause it is the rewarde of synne, and the Crosse, bicause it is the byer of sunne, are euils: but synne beeyng taken awaye, by faythe they are made good: and they must abyde with the Godly in this worlde, that they may be proued and purged, as it were through fyre.

17. Sanctify thē through thy truth, thy worde is the truthe.

M. Before hee sayde, I haue giuen vnto them thy worde: nowe he prayeth that they mighte bee sanctified with the spirite of God at their entering into the Apostleship, whereby the truthe of God mighte be spred throughout the whole worlde: that is to saie, that they mighte supplie his rome and bee confyrmed. Therefore this sanctification comprehendeth the kingdome of God and the righteousnesse thereof, that it mighte alsobee extended to all the bœleeuing, though not Apostles: the whiche is brought to passe when God renueth vs by hys holy Spyrite, and confyrmeth the grace of renouation in vs, and continueth the same to the ende.

Fyrste of all therefore hee prayethe that the Father woulde sanctifie hys disciples: that is too saye, that hee woulde wholye addicte them vnto him, and take them too him selfe as a holie and principall charge. Secondlye hee shewethe the manner howe hee woulde haue them sanctifyed: and that not withoute cause. For there are certayne brayneslicke Menne, whiche babble and prate muche of sanctification, but dee omit the truthe of God, by whiche hee consecrateth vs too him selfe.

Moreouer, bycause others no lesse mad than they, do tryfle and toie with that truth, (of the which ther is mention made here) and do in the meane time neglecte the worde, Christ plainelie affirmeth that the truth is no wher els to be found than

in his worde, by whiche truthe he sanctyfyeth his children. For this worde (Sermo) or worde is vsed here for the doctrine of the Gospell whiche the Apostels had heard of their Masters mouthe, and of the which shortly after they shoulde bee preachers vnto others. As if Christ should say, O Sanctifie thou them and seale them with the truthe (namely with thy worde) that they may stand stedfaste againste all temptation, and may constantly geue testimony vnto the truth. R. And ther is here a secrete comparison with the sanctification of the lawe. For Aaron and his sons were sanctified, by the offering vp of a yonge calfe, by washing, by anoynting of the head, by consecrated apparell, and by the sprinkeling of the blod of the calfe: but these thinges coulde not make the worshipper perfect, as pertayning to the conscience. For the blood of a brute beast doth rather defile than clense. Therfore it is onely the blood of Christ which doth sanctifie and purge vs. But howe is it sprinkeled? For it can not be sprinkled with Isope and woll, according to the custome of the lawe, seing the blonde of Christ is inuisible, and hydden from our eyes. Therfore it is sprinkeled in the consciences by the worde of the Gospel, which is the truth. And the word is this: Christ dyed for vs. I geeue my lyfe for my sheepe. Take ye, and eate: thys is my body which is giuen for you: drynke ye: this is my bloude vvhiche is shed for you. And suche lyke.

Exod.29.7 Heb.9.9

1.Pet.3.18. Joh.7.10.15 Mat.16.26 Ephe.5.26. Joh.15.3. 1.Pet.1.22. Rom.1.19.

In this sence Paule affirmeth that the church is clensed by the fountayne of water in the worde of life. R. Also Christ sayth, Now are ye all cleane through the vvorde which I haue spoken vnto you. And Peter sayth, Purifying your soules in obeying the truth by the spirit. C. It is God onely whiche sanctifieth. A. I am the Lorde (sayth he) vvhich sanctifie you: but bicause his Gospell is the power of saluation to euerye one that beleeueth, whosoeuer forsaketh that meane, he must needes be more filthy euery day than other. Truthe here, by excellencie is taken for the light of Heauenly wisedome, in the which God hath reuealed him selfe vnto vs, that hee might make vs lyke vnto hym selfe. Thys thing the eternall preaching of the worde bringeth not to passe of it selfe, the whiche reprobates prophane. But let vs knowe that Christ speaketh of the Electe, whome the spirit effectually regenerateth through the worde. And, seeing the Apostles were not quite voyde of this grace, we may gather by the wordes of Christe, that we are not fully sanctified the fyrste daye, but haue the same increased in vs more and more all the race of our lyfe, vntill such time as God hath filled vs with his righteousnes, after we are dissolued from this flesshe. A. Wherefore let vs followe the commaundement of the Apostle, saying, Seing that we haue these promises derely beloued, let vs clense our selues from all filthines of the flesshe and spirit, and growe vp to ful holines in the feare of God. The which we shall do, if so bee wee go forwarde & increase dayly more and more in the knowledege of God.

2.Cor.7.1

1.Pet.3.18.

18. As thou dyddest send me into the worlde, enen so also haue I sente them into the worlde.

C. By another Argumente he confirmeth his prayer, namely, bicause his and the Apostels calling was all one. Now (sayth he) I commit vnto them that office, which hytherto I my selfe haue sustayned and borne at thy commaundement. Therefore it is necessary that they be instructed and armed with the power of thy spirite that they maye bee able too beare so greate a burthen. M. And he vseth here according to the Hebrue phras, one tence for another, as I haue sent, for I will sende. For he sente them not vntyll after his resurrection. Also here we haue to noate who they are whiche may hope that this heauenly santification shal bee geuen them, to discharge the office of preachyng. There are some whiche runne of them selues vncalled and there

Mar.16.15.

are

are other some, which beeing only taught and called of men, runne without the diuine disposition and calling of God. Neyther of them haue to hope for the sanctification of the spirite. But they whome Christ sendeth into the worlde, which are sanctified by the spirite of God to be ministers of the truth. Suche were the Apostles: whom Christ intended to send forth into the worlde, euen as he him selfe was sent forth of the Father. Also we muste weye how greatly we oughte to esteeme the doctrine of the Apostles. Althoughe they were men, yet notwithstanding by the testimonie of Christe him selfe they were so sent into the worlde, euen as he was sente of the Father. Therefore he which heareth them, heareth God hym selfe: and he which despiseth them, despiseth God. Finally, let vs consider to what ende the Apostles were sente into the worlde. R. They were sente of Christe, euen as Christ was sente of the Father. Nowe, Christe was sente to shewe the will of his Father, that is to saye, the Gospell: he was also sente to be a lyuely example, and to beare the crosse: M. not to rule in the worlde after the manner of men, but to be as it were the seruaunte of others, when as notwithstanding he was Lorde of all. R. Euen so also the Apostles were sente, not to teache mans inuentions, but the Gospell: not to liue at their owne pleasure, but that their light might shine before men: not to be Princes of this worlde, but to beare the crosse wyth Christ: Who came, not to be ministred vnto, but to minister him selfe, and to giue his life a redemption for many. M. Wherfore let the Bishoppes of Rome marke well, and see how they defend their Lordship, which they haue in the Churche vnder the pretence of Christ.

Luk.10.16.

Mat.20.28

19. And for theyr sakes sanctifie I my selfe, that they also mighte be sanctified through the truthe.

R. To sanctifie is to separate to diuine vses. C. Therefore in these wordes he doth more playnly explicate from whence that sanctificatiō doth come which is wrought in vs by the doctrine of the Gospell, namely bicause he hath consecrated him selfe to the Father, that his holinesse mighte appertayne vnto vs. For as the blessinge is extended from the firste fruites to the whole increace, euen so the spirite of God doth sprinkle vs with the holinesse of Christe, and maketh vs partakers of the same: and that not onely by imputation (for by this meanes he is sayde to be made vnto vs righteousnesse) but he is also saide to be made vnto vs sanctificacion, bicause after a sorte he offereth vs to the Father, that by his spirite we may be renued into true holynesse. And althoughe this sanctification perteineth to the whole lyfe of Christe, yet notwithstanding it is specially to bee seene in the sacrifice of hys death: bicause then he appeared to be a true Priest, whiche consecrated the Temple, the Altar, all the Uessels, and the people by the power of his spirite. A. Euen as before tyme in the Lawe it was shadowed. R. Christe therefore sanctifieth him selfe: That is, he is made the instrument of God the Father, by whiche he is glorified: he offereth and sacrificeth him selfe, that we also may be made the instrumentes and true sacrifices of hys diuine glory. M. For Christe hath not so sanctified hym selfe for vs, that we may abide prophane and farre separate from the communion of his spirite and sanctification: but although we be saued by hys onely holynesse, yet notwithstanding we are sanctified also by the participation of his spirite. They which are voyde of the same, promise vnto them selues in vayne the fellowship of Christ. Wherevpon the Apostle sayth, We are buried vvith him by Baptisme into his deathe, that lykevvyse as Christe vvas raysed vp from the dead by the glory of the Father: euen so vve also shoulde vvalke in nevvnesse of lyfe. And in another place he sayth: Offer vp your bodies a quicke sacrifice, holy, and acceptable vnto God, vvhiche is your reasonable seruice. This therfore is the sence & meaning, I sanctifie my self: that

1 Cor.1.30.

Exod.29.1.

Sanctification.

Rom.6.4.

Roma.12.1.

that is, I dye for them, that they by my death may be filled with the spirite of sanctification, and may be made the holy vessels of God, by the reuealed spirite of the Gospell. M. This the Apostle comprehendeth in these wordes, In the vvhiche will we are made holy, euen by the offering of the body of Iesus Christe once for all.

Hebr.10.10.

{In the truthe.}

The worde of God is the truth, euen as Christ sayd before. Therefore the sanctification of the ministers of Christe, and of the faythfull, consisteth in the truthe of Gods worde, vppon the whiche fayth is grounded, by whiche God purifieth the hartes. Without this all things are prophane and vncleane.

Acts.15.9 Fayth maketh al thinges cleane.

20. Neuertheleſſe I pray not for them alone, but for thē alſo which ſhall beleue on me through their preaching.

R. Thirdly Christe prayeth for all the faythfull, whiche should be to the ende of the world. This verily bringeth great consolation. For if so be through the doctrine of the Gospell we beleeue in Christ, there is no cause why we should doubt but that with the Apostles we are vnder Gods protection, so that none of vs can perishe. This prayer of Christ is a quiet hauen, into the whiche whosoeuer entereth, he is safe from all perill of shipwracke: for his wordes are of as great force as if he had solemly sworne that he is carefull for our saluation. R. And firste of all this place confirmeth the authoritie of the Apostles agaynst thosewhich very contemptuously extinuate and dispraise the preaching of the Gospell by the Apostles, for that they were men also subiect vnto errours. And it is true that they were men in lyfe and in workes: (for who can say my harte is cleane?) but they preached the doctrine of the Gospel, not by humaine, but by the diuine ministerie. Wherevppon Christe also prayeth for those which should beleeue through their preaching. Furthermore let our consciences be confyrmed agaynst the worlde, and agaynst all the afflictions of the worlde. For so sone as Christe prayed, the Father hearde, and the father hearing, what remayneth but hys grace and fatherly affection towarde vs? C. Let this also suffice vs, whiche knowe that our fayth is founded vppon the Gospell preached by the Apostles, though the worlde condemne vs a thousandes tymes, namely, that Christe acknowledgeth vs for his speciall charge, and cōmendeth vs to his father, of whom he can not chose but be heard. C. When he addeth.

Prou.20.9.

Joh. 11.41.

{Throgh their preching}

he very well expresseth the force and nature of fayth. M. Euen as the Apostle Paule also, when he sayth that fayth cōmeth by hearing. And the worde of the Apostles is nothing else but the Gospell which they were commaunded to preach in the worlde. C. Wo then vnto the Papistes, whose fayth is so farre from thys rule, that they are not ashamed most blasphemously to say, that the scriptures are like vnto a Shipmans hose, and to a nose of ware: and that therefore the tradition of the Churche shall be their direction and rule of fayth. But let vs be assured that the same fayth onely is approued of the sonne of God our Iudge alone, whiche is conceyued by the doctrine of the Apostles. For there shall no certayne testimonie any where else bee founde, than in their writinges. We muste also note what fayth the word of the Apostles doth bring forth. This Christ declareth, when he sayth.

Rom.10.17

Mar.16.15.

{Which beleeue in me.}

Let nowe the Iewes, Turkes, and Romishe rable, glory of their fayth: but it maketh no matter what euery one beleeueth, and in whome he beleeueth. Euery doctrine hath his fayth: but the Apostolicall doctrine begetteth onely the faith in Christ. And this faith alone is partaker of this prayer of Christ, & of the promises concerning euerlasting life.

21. That

21. That they all maye be one, as thou father arte in me, and I in thee, and that they also may bee one in vs: That the world may beleue that thou hast sent me.

R. That which Christ prayed for his Apostles, he nowe also prayeth for all the faythfull, that they might be of one fayth, of one spirite, and of one Baptisme, and might acknowledge one Lorde. C. Therefore he prefixeth agayne the scope of our felicitie in vnitie: and not without cause. For this is the destruction of mankinde, that the same being drawen and fallen from God, is lame, dispersed, and confounded in it selfe. Therefore the repayring therof is contrary, namely, that the same must grow togither into one body: euen as the Apostle Paule saith, He gaue some Apostles, and some Prophets, and some Euangelists, and some Shepheardes and Teachers, to the gathering togither of the Saincts, into the vvorke of ministration, into the edifying of the bodye of Christ, till we all meete togither into the vnitie of fayth. Wherefore so often as Christ maketh mention of vnitie, let vs remember howe horrible the dissipation and confusion of the worlde is without him. Furthermore let vs know that this is the beginning of a happie life, if so be we all are gouerned and do liue by the only spirite of God. M. But withall let vs remember that this vnitie commeth not but by the gifte of God. Therfore Christ prayeth the Father, that he woulde giue vnto them to be one. This gift is not gotten but by the spirite of God. The spirite of the flesh and of the worlde, is not the spirite of vnitie, but of discordes. R. Among the wicked there is not one fayth: for one beleeueth in his fasting, another in his sacrifices, this fellow beleeueth in Saint Nicholas, and that fellowe in Saint Michaell: some in the blessed Virgin, and other some in Saint Anne: and lyke howe many men, so many Goddes there are among the wicked. Therefore the true vnitie is among Christians only, which are of one spirite, which haue one Lorde, and one Sauiour. C. Moreouer we must note, that so often as Christ in this chapter pronounceth him selfe to be one with the Father, he speaketh not simply of his deuine essence, but is called one in the person of a Mediator, in that he is our head. A. Saint John comprehendeth this coniunction, of the which Christ speaketh heere in few words, saying: That vvhiche vvee haue seene and heard wee shew vnto you, that you also mighte haue fellowsippe with vs, and that our fellowship may be with the Father, and wyth his sonne Iesus Christ. And in another place: If that abide in you which ye haue heard from the beginning, yee shall continue in the Sonne, and in the Father.

Ephe.4.5.

Ephe.4.13.

Vnitie in Christ.

Vnitie is the gift of God.

1. John. 1.3.

1. Joh.2.24. Rom.11.4. 1. Cor.12.12.

That the worlde maye beleeue.

C. Some by this worde vvorlde) vnderstande the Elect, which at that time were dispersed. But because throughout thys whole Chapter, by the world he meaneth the Reprobate, the contrary sentence and opition is better allowed. In the.25. verse folowing, he separateth the world, of the which he speaketh here, from the faythfull. And this worde (Beleeue) is improperly put by the Euangelist, for the word (knovv) saing the wicked being conuinced by experience it selfe, do vnderstande and perceyue the heauenly and diuine glory of Christ. Thus it commeth to passe that in beleeuing they beleeue not: because this sence and vnderstanding dothe not pearch into the internall affection of the minde. And this is the iust iudgement and vengeance of God, that the eyes of the reprobate shuld be blinded with the brightnes of his diuine glory, which are vnworthy of his sincere sighte. R. Christ therefore prayeth his Father, that he woulde confyrme the faythfull in one spirite, that all the worlde may know that he came by deuine authoritie into this worlde. And this began fyrst to be fulfilled, when by the sending of the holy Ghost, the faythfull

Act.4.32.

full had one harte and one mynde. The which thing was wonderfull in the eyes of the worlde, in so muche that the wycked were constrayned to cry: This is the finger of God, and the right hande of the most highe.

22. And the glory whiche thou gauest me, I haue giuen them: that they also may be one, as we also are one.

C. Marke and consider that there was suche an example expressed in Christe of perfect blessednesse, that he had nothing proper to him selfe, but was rather made riche, to enriche all those that are hys faythfull seruaunts. This is our blessednesse, that the image of God should be repayred and framed anew, whiche before was decayed and destroyed by sinne. For Christe, not onely as he is the eternall worde of God, is his lively Image, but also hathe the expresse picture of his Fathers glory ingrauen in his humayne nature, of the whiche he is made partaker with vs, that he might transfigure his members into the same. The same also Paule teacheth, We all beholde as in a myrrour the glory of the Lorde with his face open, and are chaunged into the same similitude from glorye to glorye. Wherupon it foloweth that none shall be counted for a Disciple of Christ, but he in whom the glory of God imprinted by the Image of Christe as by a signet, is expressed. Notwithstãding ther are some which by this glory which Christ confesseth that he hath receyued from his Father, vnderstande the loue, with the whiche he was loued of the Father before the foundation of the worlde, of the whiche glory he will speake anone. Other some refere it to the glory of Myracles, and to that ample power of the spirite. By which the first beleeuers (that is to saye, the Disciples) wrought greater Myracles than the Lord him selfe: that this place might agree with that of Marke, The signes shal folowe them that beleeue: In my name they shall caste oute Deuils, They shall speake with newe tongues. &c. The reste by this worde (Glory) vnderstande the Gospell, the whiche Christe gaue vnto the beleeuers. For if the ministration of condemnation be glory, much more shall the ministration of righteousnesse excell in glory. But the first exposition is best to be allowed.

1. Cor. 3. 18.

Mar. 16. 17.

23. I in them, and thou in me, that they be made perfect in one, & that the world may know that thou hast sent me, and hast loued thē, as thou hast loued me.

M. Christ speaketh not here of that perfection of vnitie, by which he is one with the Father, but of that manner of vnitie by which he is vnited in the Father, and the Father in him. And he speaketh as a Mediator, by whome we are made one with God. C. For his purpose is to shewe, that all the fulnesse of godnesse, and that also which was hidden in God, was now openly to be seene in him, that he might make his members partakers of the same: euen as the water flowing from the Condite head to diuers places, by pipes, serueth diuers Cities, and watereth sundry fieldes. When he addeth:

And hast loued them as thou hast loued me.

He noteth the cause and originall of loue. As if he should say, Bicause thou haste loued them, thou haste loued me. For there is but one only Christ which can be sayd to be welbeloued. Furthermore the heauenly father loueth all the members with the same loue with ẏ whiche he hath loued the Churche, that he maye loue no man, but in Christ. But for this, reade more in the. 3. 14. and. 16. chapters before.

24. Father I will that they which thou hast giuen

me,

me, be with me where I am: that they may se my glory which (for thou haste gyuen me) thou louedst mee before the foundation of the worlde.

M. Whereas Christe sayth heere to his Father (I will) it is not spoken commaundingly, but in the way of petition. C. For, I will, in this place, is as much to say, as I desire. Notwithstanding there maye bee double understanding in the same: eyther that he woulde haue his disciples to enioye his eternall presence: or els, that God woulde bring them at the laste into his heauenly kingdome, whyther he wente before. Thus, to see the glorye, some expound to haue the participatiō of that glory which Christ hath: other: some, to feele with the sence of faith, what Christ is, & how great his maiestie is also. But all things well wayed & considered, we muste beleeue that Christe speaketh of the perfecte blessednes of the Godly. As if he shuld say that his prayer and petition was not graunted, vntill suche tyme as they were receiued vp into heauen vnto him. Thus we muste understand the sighte of his glory. They then sawe the glory of Christe when he was presente with them, euen as if men should see a small lighte shining through the narrow chinks or crakes of a doore or walle, when they are shutte into a darke place. Now Christ wisheth that they might profite so long vntill they enioyed the perfecte lighte in th kingdome of heauen. In effecte he prayeth that the Father woulde bring them forward more & more, vntill such time as hee brought them vnto the full sight of his glory. M. By this place wee see what manner of prayer it was which Christe made, namely no vncertayne or doubtfull prayer, but an assured and faythfull prayer too obtayne that which he asketh. C. When he addeth.

For thou louedst me before the beeginning.

It doth far better agree with the person of the mediator than with the bare deuinitie of Christ. A. By this place we gather that the faithfull are oute of perill, seeing they are partakers of the same glory, with the which Christ is endued of the Father for the head is not seperated from the mēbers. R. Therefore, whether the faythfull are in death, or in life, they ar with Christ. Whereupon the Prophet sayth, if I walke in the middest of the shadowe of death, I will feare none ill, because thou art with me.

25. O righteous Father, the worlde also hath not knowen thee: but I haue knowen thee, and these haue knovven that thou haste sente me.

M. Againe he commēdeth in his disciples the knowledge of god the father, the which he manifested vnto them. Of this he spake before. And here he repeateth the same againe, discerning his disciples from thys world, and accusing the world in this, that the same knoweth not God the Father. C. Therefore of right, Christe of a singuler affecti n commendeth his disciples whom the vnbeleefe of the worlde, did not hinder from the knowledge of god. M. The lyke sentence almost thou haste before in these words, And ye haue not knowē him but I haue knowen him. Also it agreeth with the 8. verse of this chapter. C. In calling the Father righteous he condemneth the world and the wickednes of the same. As if he shoulde saye, Although the worlde do proudly despise and reiecte God, yet not withstanding he loseth nothing therebye, but remayneth still as glorious a God and a righteous as he was before. By whiche wordes he teacheth that the fayth of the Godly ought to be so founded in God that though

thoughe the whole worlde shoulde falle, yet the same shoulde neuer shake. Also we muste note the order of faith which is here described. The sonne onely whiche came foorth of the bosome of the Father, doth properly knowe the Father. Therefore al they which desire to come vnto God, must of necessitie receiue Christ which cõmeth to mæte them, and muste wholy addicte them selues vnto hym. And he, when he is knowen, wil at the last bring his disciples to God the Father.

26. And I haue declared vnto them thy name, and wil declare it: that the loue wherewith thou haste loued me, may be in them, and I in them.

M. By this place it doth appeare that the knowledge of gods name, is not seperated from the knowledge of the dispensation and mediation of Christe by whiche hee is knowen to be the Mediator sent into thys worlde. C. When he saith that he hath manifested vnto them hys fathers name, hee meaneth that hee hath done the office of a teacher: but yet that hee vsed not onelye the sounde of a voice, but also the secret reuelation of the spirite, to manifest ỳ father. And bicause ỳ faith of the disciples was as yet but weake, hee promiseth with al, increace of this knowledge. B. For we must here continually increase in the knowledge of god. C. And thus he prepareth thẽ to hope for more large knowledge and grace of the spirite. Also, although hee speaketh of the Apostles, yet wee may gather thereby a generall exhortation, that we may studie dayly to profite, and not to thinke that wee haue run so wel, but that there remayneth yet a greate deale of our race, so longe as we are in this flesshe. M. Wherfore let vs seeke for the increase of this knowledge of God, at the handes of Christ, the perfection wherof we shal haue at the last in the life to come.

That the loue wherewith thou hast loued me

C. That is to say, that thou mayst loue thẽ in me. Or els: That the loue wherewith thou hast loued me, may also extend it self vnto them: For the loue wherewith God loued vs, too speake properly, is euen the very same with the whiche hee loued hys Sonne from the beeginning, that in hym he might make vs acceptable to hym selfe. And verely, in respecte of oure selues wee are odious vnto God without Christe, but thẽ he beginneth to loue vs, whẽ we begin to growe into the bodye of his welbeeloued sonne. This is an vnspeakeable priuiledge, when we knowe that Christe was beloued of his Father for our sakes, that wee might bee for euer partakers of the same loue. M. We muste note also that the knowledge of God doth bring vs into this wonderfull felowship of Gods loue. C. But wee muste note these wordes.

And I in them.

By whiche wee are taught that wee are no otherwise comprehended in that loue of the whiche hee speaketh, than if Christe doo dwell in vs. For as the Father can not beholde the Sonne, but hee muste haue before hys eyes his whole body, euen so, if we will haue him to beholde vs, wee muste be the true members of hys bodye. B. Therefore when wee are absolutelye Godly, it shall appeare that we are deere and acceptable vnto God. R. And wee must well remember the prayer cõtayned in this Chapter. For if so be Christ prayed for him selfe, for his Apostles, and for al those that should beleeue by the preaching of the Apostles, it must nedes be in an effectuall prayer. For howe could it be that the son which was obediente to the death of the Crosse, shuld be repulsed? Wherfore let vs bee fullye perswaded, that neyther death, neyther life, neyther Angels, neither rule, nether power, nether things presente, nor thinges to come, neither heigth, nor depth, neither any other creature shal be able to seperat vs from the loue of God which is in Christ Jesu our Lord.

The

The.18.Chapter.

1. When Iesus had spoken these words, he went foorth with his Disciples ouer the brooke Cedron, where was a Garden, into the which he entred with his Disciples. M.

IN this Chapter the Euangelist begynneth to declare the historie of the Lordes passion: in the declaration wherof he omitteth many things whiche are to be read in the other thre Euangelistes: the which he doth of purpose, euen as he hath set downe many things worthy of remembraunce, whiche the other thre haue let passe with silence. R. Therfore hitherto was noted the Sermon which Christ made at his last Supper: by which Christ most fully declared and manifested him selfe to his Disciples: to the ende we might know what grace and godnesse he conteyneth in him selfe, specially vnder the crosse. Also he prayed that all those that beleeue in him might be sanctified, that they might be one with him, and that the loue with the which the Father loued him might be in them.

Therfore his Sermon and Prayer being ended, he went forth with his Disciples ouer the brooke Cedron. M. Some thinke that this brooke was called the brooke of Cedars, bicause many Ceder trees grew about the same. C. But it is very like notwithstãding, that this name came vp through error. For of the valley or brooke of Cedron there is mention oftentimes made in the Scriptures. M. Where the Hebrewe worde dothe not signifie Ceder trees, but dimnes or darknesse. R. Concerning the whiche brooke we reade in the booke of Kings. C. This place therfore was so called bicause of the darknesse, bicause it was a deepe valley, and muche shadowed. Howbeit we will not contende much about this. Specially we haue to consider the purpose of the Euangelist in naming this place. For hys purpose was to shewe that Christ went willingly to death. He came into that place which he knew was well knowne vnto Iudas. And to what ende, but only to offer him selfe to Iudas, and into the handes of his enemies? For he came not vnto this place without foresight of that which folowed, seeing he was ignorant of nothing whiche was to come to passe. M. Wherefore Christ passing ouer the brooke Cedron, entred into the Garden, not to flee from his Persecuters, but that he might go to that agony whiche was to come, according to Gods appoyntment. If he went ouer the brooke Cedrõ bicause he would flee away, his best way had bin through the wildernesse, and not to haue entred into this Garden. C. He went not therfore to seeke a place to hide him selfe in, but he entred into the Garden, that he might haue more libertie to pray. The other Euangelists say, that he went out vnto the mount of Oliues, and they make mention of a certayne place which is called *Gethsemane*: the which hath no discrepance, seeing that the historie of Dauid also sayth, that the people when they had passed ouer the brooke Cedron, went towarde the way of Oliuet.

Mat.26.36

2.kin.15.23.

2.kin.15.23
4.kin.23.4.

2. Iudas also whiche betrayed him knewe the place, for Iesus oftimes resorted thither with his Disciples.

R. As Christ is not betrayed but of an Apostle, and his chiefe Disciple, and that to those to whom he him selfe was the truthe, and whose office and function was

Persecution of the Gospell by Disciples. Mat.23.37 Act.7.52.

a shadowe and tipe of him: (that is to say, to the high Priestes and Scribes) euen so the worde of the Gospell is almost neuer betrayed but of suche as know the same, and are friends in shew, and very seldome it suffreth persecution of straungers. The Gentiles killed not the Prophets, but the Iewes, which boasted of the worde of the Lord. The Pharisees cast out ỹ Apostles: Antechrist is not suche a one as denyeth Christ, but a boster of the name of Christ, and yet he persecuteth the Gospel. So the hypocriticall Monkes, Priests, Bishops, Popes, and such like, haue onely the outwarde name of Christians, and seeke to betray and to destroy Christ.

3. Iudas then after he had receiued a band of men and officers of the high Priests and Phariseys, came thither with lanternes, and torches, and weapons.

R. With what force & strength doth Iudas set vpon Christ? Or by what power do the souldiers of Iudas persecute the Gospel? Not with reasons & sentences of scripture, except peraduenture the same be wrested to serue their turne: not with probable arguments: but with the corporall sword, with weapons, with afflictions & all kinde of torments. If this be to ouercome, who haue greater conquest & victorie, than tyrants fighting with crueltie? And if this be to play ỹ champion, who is more bould & stout than theeues? Reade the.26.of Mat. beginning at the.47.verse. concerning the other two verses folowing also, reade the same chapter.

6. Assoone then as he had said vnto thē, I am he: they went backwarde, and fel to the grounde.

C. The Euangelist sheweth what great vertue and power the Lorde breathed with one voyce, to the ende we myghte know that the wicked had power ouer him no further than he gaue them leaue. He gently aunswereth, that he is the very same whome they sought for: and yet notwithstanding hee casteth them prostrate vppon the earth, euen as if it had bene with the violent puffe or blast of a whirle wynde, or with the flashing stroke of lightning. Therefore he wanted no power to restrayne their handes, if it had so pleased him: but he woulde obey his Father, by whose decree he knewe he was called and appoynted to deathe. Aug. For where is nowe thys ambushmente of Souldiers? Where is nowe they? terrour and fortification of weapons? One voyce strake, repulsed, and prostrated without force of weapon, the outrageous hatefull multitude, and terrible with weapons. For God lay hydden in the flesshe, and the sempiternall day was so shadowed and couered wyth humayne members, that darknes sought with Lanternes and Fyrebrandes to kill the same. What wyll he dw which shall come to iudge, whiche dyd thys that he might be iudged? But this purpose was to put in prose that efficacie whiche the Prophet Esay attributeth to hys word. Amongest other the mightie powers of Esa.11.4. Christe, the Prophete repeateth thys, that he shall strike the earth with the rod of his mouthe, and shall slay the wycked with the breath of hys lippes. The Apostle Paule suspendeth the fulfilling 2.Thes.2.8. of this Prophesie vnto the ende of the worlde, yet notwithstanding we see dayly that the wicked dw fall with their fury and pride, at the voyce of christ. But then when they fel which came to bind Christ, was shewed a visible token of that feare, which al the wicked, manger their heads, feele within them, when Christ speaketh to them by his ministers. Moreouer seing this was as it were accidentall to ỹ voyce of Christe (whose propertie it is to rayse vp miserable men, whiche lye in the shadowe of death) he will vse, no doubt, thys power towards vs, to exalt vs vp into heauen. R. And this is manifest that the same

worde

wo;de of God, whiche is to the wicked, iudgemente, is to the Godly consolation. Fo; at other times Chriſte comfo;ted his Diſciples when they were afrayde, with theſe wo;des, I am he. Alſo, VVhy are yee troubled? it is I? Therefo;e that whiche the Lo;de threatneth to the wicked in the Lawe, is in theſe wo;des manifeſtly to be ſæne. Fo; Moſes ſayth, The Lorde ſhall geue thee a trembling harte, and looking too returne, till thine eyes fall oute, and a ſorrovvfull minde. And the Pro;phete ſaythe, The vvicked haue no peace. M. Let the wicked therefo;e conſider what ſhall befall on the enimies of Chriſte. Fo; this contayneth a figure of that whiche happeneth and ſhall happen to all the enimies of Chriſte, namely, confuſion and vtter deſtruction. It is pro;pheſied that the enimies of Chriſte ſhall be made his fote-ſtole. The enemies of Chriſte, of the whiche we haue ſo greate a multitude heere, conſiſted of Iudas the hypocrite, and falſe Apoſtle, of the ſeruantes of the highe Pri;eſts, and of the Romaine ſouldiers. In theſe we ſee what the enemies of Chriſt are oftentymes: ſome are hypocrites, ſome are ſuperſtitious, and other ſome wo;ldlinges: but in due time when Chriſte ſhall ſhewe hym ſelfe, they ſhall vtterly be deſtroyed, and though they bee lyfted vp alofte, yet ſhall they bee caſte downe to the grounde flat, and ſhall bee brought to duſte. A. Fo; the wycked ſhall not be able to ſtande, but ſhall be lyke the duſte, whiche the wynde ſcattereth away from the face of the earth.

Mat.14.27
Luk.24.39.

Deut.28.65
Eſa.57.21.

Pſal.110.1.

Pſal.1.5.

7. Then asked he them agayne, whome ſeeke ye? They ſayde Ieſus of Nazareth.

C. Hereby it doth appeare howe great the blindeneſſe is, with the whiche the Lo;de ſtriketh the mindes of the wicked, and howe ho;rible their obſtinacie is, after that Sathan hath bewitched them by the iuſte iudgement of God. The Dre and the Aſſe when they fall haue ſome feelyng: but theſe men hauing had manyfeſt experience of the deuine power of Chriſt, do no leſſe ſecurely go fo;warde, than if they had not ſæne ſo muche as the ſhadowe of a man in him: Nay, Iudas him ſelfe is not moued. Let vs learne therefo;e to feare the iudgement of God, by whiche the Re;probate being ſuffered to fall into the hands of Satan, are mo;e ſenceleſſe than bru;te beaſts. Fo; Sathan no doubte was the autho; of this ſo great wickednеſſe.

8. Ieſus anſwered, I haue tolde you that I am he: If ye ſeeke me therfore let theſe go their way.

9. That the ſaying might be fulfilled whiche he ſpake: Of them which thou gaueſt me haue I not loſt one.

R. Although he were taken, yet he retayned his autho;itie and power ſtyll. Fo; the power of the wo;de can not be bounde. Fo; the Apoſtles had not gone awaye without hurte, excepte the Aduerſaries had bæne reſtrayned of their furie, by the efficacie of this commanndement. By the ſame efficacie of the wo;d he reſto;ed to Malchus hys eare, that we might learne the power of the wo;de, in the middeſt of impotencie and weakneſſe. A. But, was it not lawfull fo; him, whiche deliuered others, to delyuer hym ſelfe alſo out of the hands of hys enemies? C. But he mynded to play the parte of a gwd ſhephearde, to defende hys flocke. He ſawe the rauening of the Wolues: he tarye;h not vntill they come to the Sheepe, of whiche he was appoynted the keeper: but wythſtandeth them betyme. Wherefo;e let vs not doubte ſo often as wycked men o; the Diuell riſe vp agaynſt vs, but that

Luk.22.51.

we shall haue by and by the same helpe. Moreouer Christe hath by his example prescribed a rule to the Shepheardes, whiche they muste followe, if so be they will duely fulfill their office.

That the saying might be fulfilled.

R. The Euangelist alleageth the saying of Christe, to teache that the same is effectuall. For if so bee the saying of Christe hadde not beene effectuall, howe coulde the Disciples haue escaped thys perill, and shunned suche wylfull madnesse of the people their aduersaries, specially Peter, who strake with the sworde? Notwithstanding this sentence seemeth to be broughte out of order, whiche seemeth rather to appertayne to mennes soules, than to their bodies. For Christe dydde saue and preserue the Apostles in safetie (as touching their bodyes) to the ende: but he rather spake thys, that in the middest of continuall daungers, and in deathe it selfe, theyr eternall saluation shoulde be in safetie. I aunswere: The Euangelist speaketh not simply of their corporall lyfe, but meaneth rather that Christ sparing them for a time, prouided for their euerlasting saluation. Let vs consider howe greate theyr imbecilitie was as yet: What would they haue done, thinke you, if they had beene broughte to the pinche? Seeing therefore Christe woulde not tempte them aboue their strengthe, he deliuered them from eternall destruction.

And hereby we may gather a generall doctrine, namely, that although oure fayth bee proued by many temptations, yet notwithstanding we shall neuer come into extreme perilles, but he wyll geue vnto vs strengthe and abilitie to beare the same. AVG. Therefore bicause the Apostles were not as yet sufficiently confyrmed in the Faythe to retayne the confession of the truth, and had bothe denyed Christe, and also perished, the Lord would saue them.

M. Furthermore, they were specially chosen to the preaching of the Kyngdome of God, and were not onely so geuen vnto Christe that they might be saued, but also to Preache the worde of lyfe vnto others, and to serue Christe. For thys office they were to be preserued. Wherefore if they had beene taken and slayne of their enemies, they had perished to Christe: vnto whome they brought forth muche fruite by the preaching of the worde.

Concerning that which followeth vntil yee come to the. 19. verse, reade our Commentarie vpon the. 26. of Mathew, beginning at the. 51. verse.

19. The hye Priest then asked Iesus of his disciples & of his doctrine.

R. This hye Priest was Caiphas, for Annas had straight way posted ouer Christe vnto Caiphas. M. These things and many mo (of the which the other Euangelists speake) were done in the Councell of the Phariseis and of the seniors of the people. These thinges our Euangelist thought good to repeat, as passed ouer in silence by the others, and to omit that which the other three haue noted.

Gods worde accused of heresie, and Christ of sedition.

R. Christ, or the worde of God, is always accused of two things: First, it is accused by the high Priests and Bishops, of heresie: Secondly, by the ciuill Magistrate, of sedition. The first part of this accusation is handled before the high Priest, concerning heresie: the seconde before Pilate, concerning sedition. To these also was ioyned Herod, who in the action of this Tragedie representeth the wyse men of this worlde: for he contemneth and derideth Christ. For the Gospel is to the Gentiles foolishnesse, bicause it teacheth that the crosse is holy and glorious, that death is life, and suche like. C. Therefore the high Priest asketh Christ a question as if he were some factious person, who in gathering Disciples vnto him, had brought schisme into the Church: he questioneth with him as with a false prophet, whiche shuld go about w̄ new & peruers opiniōs to corrupt the puritie of fayth. But let vs note the hipocrisie of the false hye Priest.

He enquireth of the doctrine and Disciples of Jesu. He myghte aske thys question in respecte of hys authoritie whiche he hadde among the people of God: (For it apperteyned to the high Priestе, specially to defende true and wholsome doctrine, and to represse that whiche was false and hurtefull) notwithstanding thys appertayned not to the office of a highe Priest, to cause a Teacher, whiche hadde taughte dayly in the Temple openly before all menne, whome he myghte haue hearde, and whose doctrine he myghte haue learned of hys owne mouthe, to bee taken violently with a bande of Souldiours, and to be brought bounde before hym as a malefactour, and a seducer of the people, to bee condemned and put to death, not yet conuicted. Thys thyng beseemed not hys person, but declared rather the malice of the Highe Priestе. He moued thys question in the myddest of armed menne, and bondes, not that hee myghte knowe the truthe of Christes doctrine: but that he myghte seeke and fynde oute some colour of Justice, and iuste condemnation, wherwythall to blynde the eyes of the simple.

Thys fourme of questioning the Popishe Prelates vse at thys daye in suche places where the Gospell is persecuted, to the which they haue alwayes annexed Inquisitions, bondes, and tormentes: bicause they seeke no more to know the truthe, than did the high Priest among the Iewes.

20. Iesus aunswered him, I spake openly to the worlde, I euer taught in the Synagogue, and in the Temple whyther all the Iewes resorte: and in secrete haue I sayde nothing.

C. Christe hauing done the office of a Teather, seeketh not anye newe defence: yet notwithstanding lest he should forsake the patrocinie of the truthe, he sheweth that hee is readie to defende all those thynges whyche he had taught. And wythall hee reproueth the impudencie of the Highe Priestе, who enquireth of a moste manyfest matter, as if the same were doubtfull. Notwithstanding thys place seemeth contrarie to that other saying of Christe, where he commaundeth the Apostles to preach that vppon the house toppes, whiche they had harde in secrete. Answere hereunto is made, When he saythe in thys place, that hee hathe spoken nothing in secrete, it is to be referred to the substaunce it selfe: which was alwayes one, though the fourme of teaching were different. M. He hadde taughte the Disciples seuerally in secrete certayne thinges: but yet the very same whiche hee hadde taughte in Parables openly before the people, neyther yet bycause they shoulde retayne them in secrete, but bycause when the tyme came they should preach the same vppon the house toppes. He hadde taughte also in priuate houses, but not therefore bicause he sought lurking corners, and to shunne publique assemblies: neyther dyd he teache any other things than the very same which he had taught in the Temple, in the Synagogues, and in other publique places.

Mat.10.27
Mark.13.11.

Mar.4.14.

C. Wherefore he myghte protest with a good conscience, that hee hadde freely professed, and sincerely publyshed the summe of hys doctrine.

M. Also we see heere howe the Lorde vsed the Synagogues and Temples, and also what we muste dow according to hys example in Ecclesiasticall assemblies. He taughte, he offered not Sacrifyce. Doctryne belongeth tow the people of GOD. Therefore they whiche dow nothing in their Churches, but boa and bleate, and sacrifyce, are not the followers of Christe, but of the Iewishe Priestes. C. Moreouer very childishe is

the erroꝛ of ſome, which thinke that they are hære condemned by the anſwere of Chriſt, which handle the woꝛde of God ſecretly and in cloſets, when they may not publikely pꝛeache the ſame, by reaſon of the tyꝛannie of ẏ wicked. Foꝛ Chriſt doth not diſpute what is lawfull to be done, and what not, but his purpoſe is to refute the impudent malice of Caiphas. A. The Apoſtles alſo were then to be condemned, who pꝛeached not onely publikely, but alſo pꝛiuately in houſes.

Act.20.20.

21. Why askeſt thou me? aske them which hard me what I haue ſayde vnto thē: beholde they can tell what I ſayde.

M. Chriſt would not haue refuſed the examination of his doctrine, if ſo be theſe hye Pꝛieſtes and Pꝛelates had ſoughte with their whole hart the knowledge of the truth. Foꝛ how could he whiche was readie to dye foꝛ the ſaluation of moꝛtall men, haue denied ſo little labour to teach them which enquired concerning his doctrine. But he knew that they ſought nothing leſſe then to be taught, when they enquired of his Diſciples, and of his Doctrine. Wherfoꝛe he appealeth to his heaꝛers, which were his enemies. R. Wherby we learne what boldneſſe ought to be in a teacher of the Goſpell. He dothe not denie the examination of his Doctrine, which he knew to be ſo ſounde and true, that he referred the high Pꝛieſt to the teſtimonie of thoſe which had openly heard the ſame, what maner of perſons ſoeuer they were, ſo that they would ſet malice and enuie aſide. He doth not appeale vnto his Diſciples, but to all generally whiche had heard him in the Temple and in the Synagogue. This teſtimonie of cōſcience foꝛ teaching the truth, ought to be in euery Miniſter of the woꝛde, in ſo much that he may alſo ſay, Aſke thoſe whiche haue heard me: beholde they can tell what I haue ſayde. A. The which they may eaſily do, if ſo be they ſpeake nothing of themſelues, but ſpeake in the Churche as the woꝛdes of God, and if ſo be they haue receyued from the Loꝛde that whiche they deliuer vnto others.

1.Pet.4.11. 1.Cor.11.23.

22. Whē he had thus ſpoken, one of the officers which ſtood by, ſmote Ieſus with a rod, ſaying: Aunſwereſt thou the high Prieſt ſo?

M. This ſæmed to the ſeruauntes of the high Pꝛieſt great contempt of their maſter, and of his Pontificall maieſtie, in that Chriſt anſwered not ſeruilely, fearefully, and abiectly, ſaying, Mayit pleaſe your Holyneſſe moſt Reuerende father, to aſke thoſe which haue heard me? but with a certayne repꝛehenſion and bolde ſpeeche he ſayth, VVhy askeſt thou me? aske them vvhich heard me, what I ſayd vnto them. Therefoꝛe one of them thinking to do the high Pꝛieſt a pleaſure, as a maynteyner of his Pontificall honoꝛ, gaue the Innocent a blowe on the face, being captiue and bounde, and withall taunted him, ſaying, Anſvvereſt thou the high Prieſt ſo? As if he ſhould ſay, Is this thy reuerence which thou geueſt vnto the dignitie of the Pꝛieſthood? Art thou ſo raſhe, that thou anſwereſt the highe Pꝛieſt no better than thou wouldeſt ſpeake to a pꝛiuate perſon, and one of the common ſoꝛte? C. Therfoꝛe this was added fyꝛſt of all, that we might knowe how great the madnes of the enimies of Chriſt was, what tyꝛannicall gouernment, and alſo what diſcipline was amongeſt thoſe hye Pꝛieſts. M. There is a Pꝛouerbe, Such a maſter, ſuch a man. A man might know what this high Pꝛieſt was by hys ſeruaunt. It is to muche inhumanitie, to checke, taunt, and beate a pꝛiſoner befoꝛe a Judge. C. They ſitte as Judges, and yet they are moꝛe fierce and cruell than bꝛute beaſtes. This was a Seſſion, in the which there ſhould haue bæn great grauitie: and yet notwithſtanding a ſeruaunt is ſo bouldo and pꝛeſumptuous,

that

that in the middeſt of the Plea, euen before the Iudges, he ſtriketh the Priſoner which was found guilty in nothing. Wherefore it is no maruell if ſo be the doctrine of Chriſt be condemned in ſo barbarous an aſſemblie. M. It became the hye Prieſt to haue reprehended and corrected thys raſhneſſe of the ſeruaunt: but bicauſe he ſæmed to be a mayntayner of his Maieſtie againſt the Lorde, he alowed this wicked acte by his ſilence. This flattering Paraſite repreſenteth all thoſe whiche allowe and confyrme the diſdayne, arrogancie, and iniquitie of falſe Biſhoppes, and do iudge it great contumelie and diſhonour to the Biſhoply dignitie, if all things concerning the ſame be not ſeruilely with ſubmiſſion allowed, and extolled euen to heauen. They can not ſee their iniquitie, but can with great feruencie mayntayne their Epiſcopall dignitie and authoritie.

23. Ieſus anſwered him, If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmyteſt thou me?

M. Firſt we muſt note the patience of Chriſt. He might haue reuenged hymſelfe of that lewde ſeruaunt of the wicked hye Prieſt: but he thought it better to ſuffer contumelie, then to reuenge hymſelfe. The whiche is ſet downe here for our example. A. For beſide this, that the ſonns of man came not to deſtroy mens ſoules, but to ſaue them, he was alſo readie to ſuffer death, that we beeing enemies he might reconcile vs vnto his Father: Wherevpon afterwards he prayed for thoſe which crucified him, ſo farre was he from wiſhing vengeance to be taken of them. M. Therefore he ſuffereth contumelie, and taketh not vengeance of his enemie: and yet notwithſtanding he holdeth not his peace at his iniquitie, neyther doth he forſake his Innocencie, but mayntayneth the ſame. C. As if he ſhould ſay, If I haue offended, accuſe me, that when the matter is heard, I may be puniſhed according to the offence. For the foreſayde violence was no lawfull dealing, but another maner of order and modeſtie belonged to iudgements. Chriſte therefore complayneth of greate iniurie done vnto him, if he hathe not offended: and that if he had offended, yet they ſhould haue delt according to lawe and equitie, and not by violence. But Chriſt here ſæmeth not to obſerue that, which he commaunded his to do in another place. For he doth not turne his right eare when his left checke was buffeted. Anſwere. R. If thou wel vnderſtand the word of Chriſt, by which he expounded the Law, it ſhall manifeſtly appeare that Chriſt hath fulfilled his owne doctrine. For this is the meaning of that place: If ſo be any man do vnto thee any iniurie, contumelie, or harme, thou muſte be ſo farre from requiting one iniurie for another, that thou muſt rather be prepared to ſuffer great iniuries. Compare nowe the deede of Chriſt with this ſaying: Did he reuenge him ſelfe? Peter ſayth he did not. Did he gene euill words againe? Thou hearest a defence, but no accuſation: Thou hearest an admonition, but no rayling: For he ſayth, If I haue well done, why ſmiteſt thou me? As if he ſhould ſay, I ſtrike not againe, I do not reuenge my ſelfe: but I warne thee repent, leaſt worſe happen vnto thee from the Lorde our God. C. Wherefore it is not alway required in Chriſtian patience, that he whiche is hurte, ſhould both holde his peace and ſuffer iniurie: but this is required, that he ſuffer the ſame patiently, without deſire of reuenge, and that he rather ſeeke to ouercome euill by doing good. The ſpirite of Sathan doth to muche carry the wicked to do harme, yea thoughe no man prouoke them.

Mat.5.39.

1.Pet.2.23.

Luk.9.56.

Luk.23.34.

M. Moreouer that whiche was done vnto Paule by Annas the high Prieſt, differeth little from this whiche was done vnto Chriſt by the preſumpteous ſeruant of the wicked hye Prieſt.

Rom.12.21.

24. Now Annas had ſent him bound vnto Caiphas

phas the high priest.

R. This sentence must be included by a Parenthesis. C. For, bicause the Euangelist had sayd, that Christ was led to the house of Annas, & had so prosecuted his narration, as though the counsayle and assembly of the high Priest had bene there, he now giueth vs to vnderstande that he was brought backe agayne to the house of the highe priest. A This also semeth to be added to craggerate the iniurie done vnto Christe by the hye Priests seruants, for it was very vnmete that a prisoner, bounde, and vncondemned, should be foully beaten before a Judge, standing at the barre pleading and defending hys owne cause. Concerning the reste of the texte betweene this and the. 28. verse read oure commentarie vppon the. 26. chapter of Mathevv.

28. Then led they Iesus from Caiphas into the haule of Iudgemente: It was in the morning, and they themselues went not into the Iugemente haule, leste they shoulde be defiled: but that they might eate the passeouer.

R. This is a preparation to the second parte of the oration or communication, by whiche Christe was reproued of sedition. M. For the Euangelist passeth to the declaration of those things, which were done before Pilate, of the Romaine Lieftenant. C. That examination of the whiche Sainct Iohn speaketh, was very early, before the breake of the day. Yet notwithstanding there is no doubte but that they had in euery place of the Citie their bellowes, to set ỹ people on fyre, the burning madnes of the people, which with one consent required to haue Christ deliuered vp to death, flamed so sodainly. The hye priestes had the examining of Christ, not that it was in their power to geue sentence, but bicause by their prudence they might deliuer the oppressed to the iudge, as the matter concerning him were sufficiently examined and knowen. M. They made haste to finishe their purpose, leste the wicked acte might be preuented or let by any tumult or trouble. C. The Romaines called as wel the house of the Lieftenante, as the Tribunall seate, where iudgement was commonly giuen, the iudgement haule.

It was in the morning.

A. Reade the exposition of this in the 27. of Mathew. in the. 11. verse. Also concerning the reste of this chapter reade our commentarie vpon the sayd, 27. chap. beginning at the sayd verse.

The. 19. Chapter.

Then Pilate toke Iesus therfore and scurged him. M.

IT appeareth by that whiche followeth wherefore Pilate caused the Lord to be scourged. R. He saw that the Iewes were so enuious against Christ that no persuation, nor fayre speach could stay them from murdering him. Wherefore to auoide a greater mischiefe (whiche was the kylling of an Innocente) he chose a lesse punishmente. C. Hopyng that the Iewes by this meane punishement would be contēted whē Christ was scourged. M. But this purpose of Pilate,

though

though it were directed to auoyde the neceſſitie of killing Chriſte, yet notwithſtanding it can not be defended as well done. For he ſhoulde frely haue deliuered the Innocente, and haue deliuered him out of the handes of the wicked, and not to haue ſcourged him. C. And whereas he laboreth ſo earneſtly, and profyteth nothing, we muſte therein conſider Gods decree, by whiche Chriſte was appointed to death. Yet notwithſtanding his innocency was often times mayntayned by the teſtimony of the Judge, to the ende we might knowe that he beeing free in all thinges from ſinne, was made gylty for others, and ſuſtayned the puniſhemente due for the ſinnes of other. R. Moreouer the Lord declared in his onely begotten Sonne, how he will haue hys Electe and adopted ſonnes, to be handled in this worlde. For if he ſuffered his onely begotten Sonne to be ſcourged, how much more will he ſuffer his adopted Sonnes, to be whipped and ſcourged. Whome the Lorde loueth (ſayth Salomon) he correcteth: and he ſcourgeth euery ſonne whom he receiueth.

Pro.3.12. Apoc.3.19.

2. And the ſouldiers wounde a Crowne of Thornes, and put it on hys head, and they did on hym a purple garment.

This no doubte was done at the commaundement of Pilate, to ſet ſome note of offence vppon the Sonne of God, becauſe he made him ſelfe a king: and this he did to fulfill the madneſſe of the Jewes, as if he had beene perſwaded that Chriſte was rightly accuſed of them. Notwithſtanding the ſouldiers wente beyond their commiſſion, and delte more cruelly with Chriſte then they were commaunded: euen as all the wicked are wonte to do, who when any occaſion of euill doing is offered vnto them, greedely take the ſame. R. For the ſouldiers with contempte Crowne Chriſte, put on him Purple, and giue him a reede in his right hand: (for they heard that he deſired a kingdome) but while the wicked deryde and contemne him, the purpoſe of God hath his effect. For by theſe ceremonies Chriſte is ſet in his kingdome, and it is declared that the kingdome of Chriſte is not of this worlde, that is to ſay, glorious in the fleſh, adorned with pompe, & mightie in external power: but a thorney, and purple kyngdome, that is ſubiecte to afflictions and paſſions.

4. Pilate wente foorthe agayne and ſaid vnto them: Behoulde I bryng hym foorth vnto you, that ye may knowe that I finde no fault in hym.

M. Pilate teſtifieth againe of the innocency of Jeſu. And therfore he pronounceth ſentence againſte him ſelfe. For if ſo be Chriſte be ſubiect to no fault, why was he wipped by the commaundemente of the Judge?

After the ſame manner the tyrants at this day, whiche cruelly vexe and torment the profeſſors of ỹ Goſpel pronoũce many thinges againſt them ſelues, wherby they ſhall one day be iudged. For they ſay, Wonderfull is the condition of theſe heretiques, they haue nothing in their mouth but the woorde of God, they talke alway of God and of Chriſte, and contenting them ſelues with the word of the Goſpell, they contemne humaine traditions, as ſuperfluous: many ſuche lyke thinges they ſpeake, by which they pronounce the cauſe of the Godly to be moſt Juſte, and them ſelues moſte wicked wretches.

R. As touching the ciuill law, Chriſte of right, ſhoulde haue beene ſette at lybertie, ſeeing the ſentence of the Judge was ſatiſfied, and the Ciuill lawes can geue to one cauſe but one puniſhemente: But this is the lotte of Chriſt

and

and of the Goſpell in this worlde, to haue wrong and iniuſtice in this worlde offered him. For as at another tyme Chriſt was condemned by the Phariſeis, hys cauſe not heard, and the Goſpell contemned before it was knowen: euen ſo at this time Chriſte, though he were cleare and quit by the ſentence of the Iudge, yet notwithſtanding impietie would haue hir pleaſure.

5. Then came Ieſus foorth wearing a crowne of thorne, and a robe of purple: and Pilate ſayth vnto them, behoulde the man.

M. To the ende Pilate might ſomewhat pacifie the Iewes, and might bring them to humaine compaſſion and pitie, he firſt pronounceth Chriſte to be an innocente: ſecondly he willeth them to behold with more pittifull eyes, the man myſerably handeled and intreated, and to laye aſyde their furie. As if he ſhoulde ſay, if ye be men, haue pittie vppon thys poore man miſerably intreated: if he be iuſte diſcharge the Innocent.

R. But they were ſo farre from being ſatiſfied and appeaſed, that they waxed more outerageous than they were before, crying with a lowde voyce, Crucifie him, Crucifie him. With the lyke voyce the mad Ethnix cryed out againſte the Chriſtians, ſaying, To the Beaſtes, To the Beaſtes, Away with the Church robbers, away with them. A. So the Papiſtes at thys day cry out againſt the profeſſors of the Goſpell, To the fyre, To the fyre: To whome we may more modeſtly anſwere, To the Scriptures, To the Scriptures, and as the Prophet ſpeaketh, To the lawe and to the teſtimony, But theſe miſerable men heare not this voyce. C. Wonderfull verely was the madnes of the people of the Iewes, and their crueltie no leſſe, whoſe myndes coulde not bee moued to pittie and mercie, by ſo ſorrowfull a ſight. But God was the moderator of all theſe thinges, that he myght reconcile the worlde to him ſelfe by the death of hys Sonne. A. Concerning the verſes following reade oure commentarie vppon the. 27. of Mathew, beginning at the. 23. verſe.

31. The Iewes therfore, becauſe it was the prepartion of the Sabbath, that the bodies ſhoulde not remayne on the croſſe on the Sabbath day (for that Sabbath day was a hie day) beſought Pilate, that theyr legges myght be broken and that they myght be taken downe.

M. Thus far commeth the hyſtorie of the paſſion and crucifying of the Lorde, and the Euangeliſt goeth forward, with that which happened after the death of Chriſte. C. Therfore that whiche he telleth concerning the Iewes howe they beſought Pilate, that the bodies might be taken downe, it ſerueth to the confirmation of our faith: firſte, becauſe it ſheweth that the ſame was fulfilled in the perſon of Chriſte, which was foreſhewed in the Scriptures: ſecondly bicauſe it contayneth a miſterie of no ſmall weight.

A. In the meane tyme notwithſtanding the Iewes bewraie their hypocriſie when they require that the bodies may be taken downe from the Croſſes. M. The lawe of Moſes commaunded that the body hanged Deu. 21. 23.

vpon

vpon the trē, shuld the same day ẏ it was hanged be taken downe & buried. R. The Iewes very diligently obserue this lawe, being made only for ciuility and humanities sake: whereas otherwise they transgressed ẏ whole law. Who wold not haue iudged these to be holy men? Who would haue suspected that they wold haue killed Christ against the law, seing them such diligent obseruers of the law? Therefore to ẏ end they might religiously obserue their Sabbath, they are very carefull for ẏ outward pollution: in the meane time not cōsidering how wicked a dēd it is to kill an innosent man. So a litle before we sawe ẏ they entered not into ẏ iudgement haule, least they should defile them selues, when as their impietie defiled and polluted the whole Countrey.

22. Then came the souldiers & brake the legges of the first, and of the other which was crucified with him. 23. But when they came to Iesus, & sawe that he was dead alredy, they brake not his legges.

G. Whereas, whē they had broken ẏ legs of the two theues, they found Christ dead, and therefore touch not his body, we may therin behold an extraordinary worke of Gods prouidence. Heathen and prophane men will saye, that it commeth naturally to passe that one man dyeth sooner than another: but he that shall wey and consider the whole order of the history, shal be constrayned to ascribe it to ẏ secrete purpose of God, in the iudgement of god, ẏ the speedy death of Christ stayed them from breaking his legges.

34. But one of the soldiers with a spear thrust him into the syde, & forthwith came there out bloud and water.

In ẏ his side was pearsed with a speare by the Souldier, it was done to approue his death: but god had a further respect, as we shall see anon. But very childish is the imagination of the Papistes, which haue made of this speareman a Longius, fayning the proper name of a man: & to make the matter more fabulous, they say that this Souldier was before blinde, and receiuing his sight was conuerted to the faith. And therefore they haue canonized him a Saint. If such Saintes be their patrones when they pray vnto God, what, I pray you, shal they attayne at any time: but thei are worthy, which leauing christ seke after dead men, to be deceyued and blynded by the Diuell.

{ And forthwith came therout bloud & water }

C. Some were deceiued, fayning heare a miracle. For it is a natural thing for blud when it is congealed, and hath lost his redines, to be lyke water. Therefore this was no miraculous thing that water gushed out of his syde with bloud, hee being dead. And the purpose of the Euangelist was to declare, that his narration was confyrmed by testimonies of Scripture, which he afterward addeth: and specially that he might put the faithfull in mynd of that which hee sayeth in another place, namelye, that Christ came by water and bloud. By which words he declareth that Christ brought with him the true satisfaction, and the liuely fountaine. For remission of sins, righteousnes, and the puritie of the soule, were figured in the law by these two signes, namely, by sacrifyces and washinges. In sacrifyces bloud satisfyed for sinnes, and was the pryce to satisfye the wrath of God. Washings were testimonies of true puritie, and remedies to pourge away vncleannes, and to wash away the spottes of the flesh. 1. Ihon. 5. 6.

But least fayth should stay any more vpon these elementes, S. Ihon testifyeth in

his

his Epistle, that the fulfilling and fulnesse of both graces is in Christ: and heere he giueth vs a visible signe of the same thing. To the same ende pertayne those Sacramentes which Christ hath lefte vnto hys Church. For in Baptisme, the purgation and puritie of the soule, which appeareth by newnesse of life, is declared. And the Supper is a pledge of the satisfaction made. But they differ farre from the figures of the olde Lawe, bicause they offer Christ as if he were present, whome the figures of the Law shewed a farre off. Wherfore we may affirme that our Sacraments flowed out of the side of Christ: For thē we are truly washed away from our spottes, and are renued into a holy life: then we are redeemed from death, and do liue in the presence of God, when Baptisme, and the Supper of the Lorde, do leade vs vnto Christes side, that from thence we may drawe that, as from a liuely spring, by fayth, whiche they do figure and signifie.

Sacramentes flowed out of Christes side.

35. And he that saw it bare recorde, and his record is true: and he knoweth that he sayth true, that ye might beleeue also.

M. This S. John addeth for the more certentie of the matter, shewing that in a cause of Christian fayth, we must leane to those things which are certayne and true. To the same effect pertayne these words, And vve savv his glory, as the glory of the only begotten Sonne of the Father. And agayne, That vvhich vve knovv vve speake, and vve testifie that vvhich vvee haue seene. M. Furthermore in that he bringeth god for a witnesse of those things to be true whiche he writeth, (saying, And he knovveth that he sayth true) we haue an example of a Christian teacher. He whiche speaketh or teacheth in the Church, ought not only to speake, but also to testifie, and that of suche true and manifest things, as he him self nothing doubteth of, so that he him selfe may say, I know that I speake those things whiche are true. A man shall finde diuers which teache the truthe, notwithstanding they are vncertayne whether they speake truthe, or no, bicause they haue not the true and vndoubted meaning of those things which they speake, but the letter onely. Furthermore, we se to what ende the Euangelist hath written, namely to this ende, that we might beleeue, bicause in him the Scriptures are fulfilled. He was not content with his owne fayth, but sought also to bring others vnto the same.

John.1.14.

John.3.11. 1. John.1.1. 2. Pet.1.16. Ephe.4.14. 1. Joh.1.24.

36. For these things were done that the Scripture should be fulfilled, Ye shal not break a bone of him.

M. The souldiers brake the bones of the theues whiche were crucified wyth Christ: but they left the bones of Christ vntouched, bicause bothe God had so appoynted, and it was also prefigured in the Passouer. C. For this testimonie was taken out of the twelfth chapter of Exodus, where Moses intreateth of the Paschall Lambe. And S. John taketh this as graunted vnto him, that the same Lamb was a signe of the true and only sacrifice, by which the Church should be redeemed. Neyther maketh it any matter that the same was offered, for a remembraunce of the redemption alreadie made. For so god would haue that benefite celebrated, that it might promise spirituall deliueraunce vnto the Church in time to come. Wherfore without all controuersie, the Apostle Paule applieth that forme of eating the Paschal Lambe, which Moses prescribeth, vnto Christ. By this analogie and similitude, fayth gathereth no small fruite: because the same shall beholde saluation offered in Christ in all the Ceremonies of the Lawe.

37. And agayne another Scripture saith, They shal loke on him whō

they

they pearced.

This place is taken out of the twelfth chapter of the prophesie of Zacharie. B. And it agreeth with that whiche is written in Deutronomie, wher it is said, Vengeance is mine, and I will repay. By whiche places, seeing the punishemente of the wicked is deferred for a long time to come, the spirite signifyeth that the wicked shall preuaile and haue the vpper hande in thys worlde: but yet so, that they shall slay themselues with their owne swoorde. For the more they prosper in their euill doinges, the more iuste their cause is thought of them to be. Therefore being blynded they runne headlong into the greeuous iudgemente of God. Therefore they whiche goe aboute to expounde this place concerning Christe, according to the letter, do to violently racke the same. For the Euangelist doth not alleage the same to that ende, but rather to shewe that Christe is that God, whiche long agoe complayned by Zachary that the Iewes had perced him to the harte. For there God speaketh after the manner of men, signifying that he is wounded with the wickednes of the people (but specially with the wicked cõtempte of his woorde) euen as that man is wounded to death, whose harte is perced. Now, bicause Christ Iesus is God manifested in the flesh, Sainct Iohn sayth that the same was openly fulfylled in his visible flesh, which his diuine maiesty (according to that manner whiche it might suffer) suffered of the Iewes.

Deut.32.35.

Esay.6.10.

Not that God is subiecte to the iniuries of men, or that the reproches and slaunders of mortall men can reache from the earth vnto him: but bicause he woulde expresse by this manner of speach, of how great sacrilodge the impietie of man was giltie, when proudly and presumptuously it extendeth it selfe to heauen. And rightly S. Iohn ascribeth that to the Iewes, which was done by ỹ hand of a Romaine souldiour. Euen as in another place they are sayd to haue crucifyed the Sonne of God, although they touched not his body with their fynger.

{ *They shall see him.* }

M. As touching this seeing, some therby vnderstand the conuersion of the Iewes: of the which we haue an example in the second of the Actes of the Apostles. R. For then they began to haue respect vnto him whom they pearced, in mourning and repentaunce. Othersome interprete the same of the punishemente of the wicked to come, as we sayde before: Both which are comprehended in this place, if we wel consider of the same: namely that a remnante shall be gathered by God from amonge this loste nation: & shal also shewe his horrible punishment and vengeance, vpon all the contemners of his grace. For we knowe that they were wont to scorne the Prophets no lesse, than if they had tolde a tale, without the commandemẽt of God. This sayth the Lord shal not escape vnpunished, bicause he will him selfe defende his owne cause. Concerning the rest of this chap. reade the. 27. of Mat. 56. vers

Act.2.37. Act.3.15.

The twentith Chapter.

1. The first day of the Sabbaths, came Mary Magdalene, early when it was yet dark, vnto the sepulcher, and sawe the stone taken away from the graue.

HItherto wee beholde nothing in ỹ passiõ of Christ, & outwardly in Christ, thã a very abiect mã, & forsakẽ of God. But nowe by the resurrectiõ it is manifestly declared that he is the sonne of God. And first of al we must haue a consideration of the woorks of God by the resurrectiõ. For as God began the resurrectiõ in Christe by a cleane cõtrary woorke, (that is say, by reiecting & casting down into the extreme pit of hell) euen so he beginneth ioy with sorow, glory with ignominy & shame, and

Rom.1.4.

Death the beginning of life.

life with death. C. But because ỹ resurrection of Christ is ỹ principall Article of our faith, without which ỹ hope of euerlasting life lieth dead, therefore the Euangelists do stand the more vpon the probatiõ of the same. Euen as this our Euangelist gathereth many testimonies, by which we may be certified that Christe rose agayne from the dead. A. The vertue of whose resurrection, the Apostle Paule in diuers places sheweth at large, but specially in his Epistle to the Romanes. C. But it may seeme very absurde, that S. John doth not bring more approued and credible witnesses: for he beginneth with a woman. But thus this saying was fulfilled, that God hath chosen the weake, foolish, and contemptible things of this world, to confound the wisdome, power, and glory of the flesh. A. And in that there seemeth to be some varietie betweene this our Euãgelist, and the other three, reade our Commentarie vpon the. 28. of Matth. the first verse, and there you shall see a playne reconciliation of those places which seeme to varie.

Rom. 4. 25. Roma. 6. 4. 1. Cor. 15. 3.

1. Cor. 1. 7.

2. Then she ran and came to Simon Peter, and to the other disciple whō Iesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, & we can not tell where they haue layde him.

R. Although this woman was not as yet endued with a perfect fayth, yet notwithstanding she rightly endeuoured her selfe to manyfest the glory of the sonne of God. M. Mary therefore runneth with speede to Peter and John, eyther for that they were best knowen vnto her, or els because they were gathered into one companie. She maketh hast by running, beeing feruently affected by the spirite. And because she found ỹ graue emptie, contrarie to her expectation, forgetting the woordes of Christe, she conceyueth a wrong suspition in hir minde, that the body of ỹ Lord was translated into some other more seemly & decent sepulchre, the other being but rude and inconuenient, though peraduenture fitte for the purpose of the Jewes beeing nære vnto mount Caluarie where he was crucified: or els she iudged that the body of Christ was remoued for some other cause which shee knew not of. R. Therefore weeping and crying she commeth to Peter and John, saying, They haue taken away the Lorde out of the graue. She speaketh of the body of the Lorde, and she calleth him hir Lorde, thoughe he were buried: so she was affected towarde the Lorde Jesus. But this woman rather suspected that whiche was false, than that whiche was true, and forshewed by the Lord him selfe in playn woordes. She suspected that he was remoued to some other Sepulcher: when as he was neither in that nor in any other: but was risen agayne. So in doubtfull matters we rather fall into suspition of that which is false, than of that which is true. BV. Notwithstanding by this complaynt it came to passe that occasion was giuẽ to the Disciples more diligently to searche out the truth. For therefore Mary Magdalene tolde that vnto Peter and John which she vnderstoode, that they mighte more narrowly discusse the whole matter. The which they also did, as appeareth by that which foloweth.

3. Peter therefore wente foorth, and that other Disciple, and came to the sepulcher.

M. When Peter & John vnderstoode that Mary had foũd the sepulcher without the Lord, & caried frõ thence to another place, they went also togither out of the City, because they would know the truth, & came at last to ỹ sepulchre. C. But it is maruel, seing ther was so litle faith, & almost none at al, aswel in ỹ disciples, as in ỹ women, ỹ ther was notwithstãding so great a zeale & feruẽt a desire. And in dæde it can not be but that pietie draue thẽ to sæke Christ.

There-

Therefore there remayned some sede of fayth in their harts, but choked as it were for a time, insomuch that they knewe not that they had that which they had. So the holy Ghost worketh oftentimes in ỳ Elect after a secret maner. Wherfore we must be persuaded that there was some secrete rote, frō the which we se fruit to spring.

M. For as touching Peter we see, that although he were greatly fallen in denying the Lord, yet notwithstāding he retayned his accustomed mind & affection towarde him. Wherupon here also, though the disciples were in feare, yet neuertheless he doubted not to go forth to the Lords Sepulchre. He sayd not, What haue I to do to go to the sepulcher of our dead Lorde, whom most filthily I denied whē he was aliue and in perill? He thinketh of none of this, but ioyneth himselfe to the rest of the Disciples agayn, and retayneth a sincere mind toward Christ: such is their disposition which fall not so muche of malicious wickednesse, as of infirmitie of the flesh.

4. They ran bothe together, & the other Disciple did outrun Peter, and came firste to the Sepulchre.

BV. We haue a notable example lefte vnto vs in these two Disciples. For they run with a feruent desire, and very carefully & diligētly they search out al things.

M. They runne, I say, both togither, but the one is more swift on foote than the other, and commeth first to the Goale. Hereby we are taught, not to loke that they which are chiefe and excell others in singuler giftes, should runne all alike in the race of Christ, least one shoulde contemne another.

5. And when he had stouped downe, he saw the linnē clothes lying, yet went he not in.

M. The Lords sepulcher was so made, that none standing vpright, but stouping down, could see into the same. Euē so such are the mysteries of the deathe, of the buriall, & of the resurrection of the Lord, that they can neither be seene, knowen, nor cōsidered, but of those which haue an humble and lowly mind. They wil not be seene of such as are proud and hye mynded, yea though they be called Apostles, Bishops, Priests, and Doctours.

6. Then came Simon Peter following him, and wēt into the sepulcher, and saw the linnen clothes lye.

7. And the Napkin that was about his head, not lying with the lynnen clothes, but wrapped togither in a place by it selfe.

R. Although John came fyrst to the sepulchre, when he sawe the linnen clothes lye aside, he went not in, peraduenture stayed with feare, or els to tell Peter newes, who came more slowly after him. And in ciuill matters too much hast is reproued by this prouerbe, A softe fyre maketh swēte malte: that is to saye, thou muste not be too rashe, nor too slowe: but make hast, not with rashnesse, but wyth consultation: not with heat, but with prudence: not with lust, but with deliberatiō.

C. Therfore, in ỳ Peter, who made lesse hast, entred notwithstāding first into ỳ sepulchre, we therby lerne, ỳ there is more giuen to many in retiring, thā apereth at the first sight. And sometimes we see it cōmeth to passe that many which in ỳ beginning were very hote, do ware cay cold, & that many which brag most at the fyrst, when they come to the cōflict, turne their backs & run away: and cōtrariwise ỳ they which wer thoght to be cold & slow, when peril cōmeth ar most forward & coragious

And he saw the linnen clothes.

C. These lynnen clothes were as it were Relikes to confyrme the faith of the Resurrection. For it is not like that the body was stripte to be caried to another place: For neyther enmie nor friende would haue done suche a deede.

And the napkin that was about his head.

M. The Euangelist is wonderfull diligent in noting and describing all things so exactly. For it was not without cause that ỳ napkin which was about his head, was layde from the linnen clothes in a seuerall place by it selfe. For hereby the beholders of the same might quickly see, that none of those things were wanting, in the which the body of Christ was wrapped, that there might be a perfect testimonie of his resurrection, and that all suspition of remouing his body might be taken away. The Lorde lefte his apparel which he vsed in this lyfe, with the souldiers, before he was executed vpon the Crosse: but he left the linnen clothes and the napkin which was about his head, with the which he being dead was infolded and buried in the Sepulchre, when he rose again from death. For he being rayſed to the glory of immortalitie, mynded to come no more into thys miserable lyfe: therefore he had no more anye neede of those garments and linnen clothes. So in lyke maner we muſt dye with Christ, that we may wholly forsake this newe lyfe, and we muſt so ryse from death, that we muſt leaue the Reliques of sinne in Baptisme, as in the graue.

A. Concerning the exposition of the eyght and ninth verses following, reade our Commentarie vpon the. 28. of Math.

10. Then the disciples wẽt away agayne to their owne house.

R. It is like that the Disciples returned home agayne with suspended and doubtfull minds. For although S. Iohn sayth that he beleeued, yet notwithstanding that sayth was not fyrme, but had onely a certayne small taste of the myracle, vntill suche tyme as he was afterwarde better confyrmed. And in deede a sounde sayth could not be conceyued by a bare sight onely.

Moreouer, Christ did not shewe hymselfe vnto them vntill suche time as they were better awaked from their carnall blindnesse. They had shewed a notable token of their zeale, in running to the sepulchre: notwithstanding Christe was hidde from them, bicause they sought him to superstitiously. Let vs learne also by this exãple to keepe vs within our bounds in sorowfull and obscure matters, vntill by the grace of God better thinges come to lighte.

11. Mary stoode without at the Sepulcher weeping: So as she wept, she bowed hir self into the Sepulchre:

12. And seeth two angels clothed in whit, sitting the one at the head, & the other at the feete, where the body of Iesus was layde.

C. Now the Euangelist beginneth to shew how Christ appeared to testifie his resurrection, aswell to the women as to his Disciples. And although there be mẽtion but of one Mary, yet notwithstanding it is likely that there were mo women with hir. For whereas other think that they were gone for feare, it is against reason. They seeke to auoyd repugnancie where there is none. Nowe whereas the women abide by the sepulchre, the Disciples being gone into the Citie, there is no cause why they should be greatly cõmended for ỳ same more than ỳ other. For the other

Resurrection of Christ confirmed.

other go away with ioy and conſolation: and theſe tarry and occupie them ſelues with vayne and ſuperfluous weeping. To be ſhort, they ſtayed at the ſepulcher ſuperſtitiouſly, and with carnall affection.

{ And ſeeth two angels. }

BV. It ſeemeth that Mary, the Diſciples beeing returned home, came agayne to the Sepulchre. For as ſhe ſtode without at the dore of the Sepulchre, and did nothing els but weepe, after the maner of women, ẏ preſence of Angels which were in the ſepulcher, brought to paſſe, that ſtouping downe ſhe might ſee into the Sepulcher: where ſhe ſaw two Angels with a ioyfull and glorious countenance, keeping that place where the body of ẏ Lord was layde. C. Wonderfull was the ſufferance and goodnes of the Lorde, which forgaue Mary and hir fellowes ſo many vices. For he doth them no ſmall honour in ſending his Angels, and in manifeſting him ſelfe vnto them: the whiche was not graũted vnto the Apoſtles. For although the Apoſtles and the women were all in one fault, yet notwithſtãding they^r blindneſſe was leſſe excuſable, who beeing ſo plainly taught, had profited ſo litle. Chriſt choſe the women, that he might firſt reueale him ſelfe vnto them, not with ſhame to the Apoſtles. M. Notwithſtanding it is vncertayne whether Mary knew them to be Angels, yea or no, or whether ſhee thought them to be men. Moſt thinke that ſhe toke them for mẽ. But ſo often as we reade that Angels appeared in the vñle ſhew of men, and clothed in mens apparel, it was bicauſe of the groſſe rudeneſſe of men. Alſo there is no doubt but that they had ſometime true bodies giuen vnto them. But whether theſe two Angels had only the fourme of bodies, or no, it is ſuperfluous to enquire. It ſuffiſeth vs that the Lord gaue vnto them a humaine forme, in ſo much that the women coulde both ſee and heare them: but they were beautified ſo ſtraungely, that they ſeemed rather to be come from heauen, than from among men. BV. And certaynely, God at this time had ordeyned theſe Angels to teſtifie of the reſurrection of the ſonne.

{ The one at the head, & the other at the feete. }

Whereas in Matthew we haue mention made only of one Angell, it differeth nothing from the narration of Iohn. For bothe ſpake not at once to Mary, but one of them to whome the meſſage was committed. C. And in that the Angels kẽpe and watche this place, we haue to note that Chriſte thus began the glory of his kingdome. For in that the Angels honor his Sepulchre, the ignominy of the croſſe is not only therby taken away, but the Maieſtie of Chriſt alſo ſhineth.

13. They ſay vnto hir, womã why wepeſt thou? She ſaith vnto thẽ, for they haue taken away my Lord, & I wot not where they haue laide him.

M. The Angels knew wherfore Mary wept: but they kept the ſame ſecrete awhile, vntill Chriſt made them ioyfull by appearing vnto them. C. But by ẏ other Euangeliſts we may gather that the Angels ſpak more: but S. Iohn only noteth the ſame briefly, bicauſe this was ſufficient to teſtifie the reſurrection of Chriſte. This ſpeach conteyneth both reprehenſiõ and conſolation. The Angels reprehende the vntimely weeping of Mary, notwithſtanding withal they mixe ioy, in denying that there is any cauſe to weepe, for that Chriſt was riſen.

{ She ſayth vnto them, bicauſe they haue takẽ. }

Mary being exceeding ſorowfull, wayed not what theſe two men appearing in white apparell, and ſitting in the emptie ſepulchre, might meane. A. And therefore ſimply ſhe cõplayneth that the body of the Lorde Ieſu was taken away: euen as a litle before ſhe complayned to the Diſciples, with the reſt of the women.

14. When she had thus said, she turned hir self backe, and sawe Iesus stãding, and knew not that it was Iesus.

C. But how was Mary thus blynded and deceyued, that she knewe not Iesus, who ought to haue bene familiarly acquaynted with him? Some think that he appeared in another fourme. But it is more likely that the fault was in the womans sight: euen as it is sayde of the two Disciples in the. 24. of Luke. Therefore let vs not say that Christe did alter and chaunge his face, as the Poets fayne of Proteus, who transformed him selfe into diuers shapes: but rather let vs say, that it is in the pleasure and power of God, which hath giuen eyes vnto men, to dasel them, when it shall seeme good vnto him, that in seing they might not see. And in Mary we haue a common example of the errours of mans minde. For although Christ offereth him selfe to be seene, yet nethelesse we imagine that he hathe diuers fourmes, in so muche that our sence and reason conceyueth any thing sooner than true Christ. For seing the sighte of our minde is of it selfe deceytfull, it is also blinded and bewitched by Satan and the world, that it might discerne no truth.

15. Iesus saythe vnto hir, Woman why wepest thou? whome seekest thou? Shee supposing that he had ben a Gardener, saith vnto him: Sir, if thou haue borne him hẽce, tell me wher thou hast layd him, & I will fetche him.

M. The Lorde him selfe speaketh vnto hir as a stranger, & demaundeth the cause of hir weping, as moued with cõpassion.

{ *Syr.* }

C. She calleth him Syr, according to the maner of hir countrey. For the Iewes saluted husbandmen and other base personages by the name of Syr.

{ *If thou haue borne him hence.* }

M. Bicause she thought that he had hard hir speake those things which she had answered to the two men sitting vppon the sepulchre, she sayth not, I seeke my Lord, but simply, If thou haue borne him hence tell me vvhere thou hast layde him, that I may go and fetche him, and burie him in a condigne place. C. Heere we see that Mary sauoreth nothing but that which is from the earth. She only desireth to haue the dead carkasse of Christ, that she might kepe the same in a sepulchre, but she thinketh not vpon the diuine power of his resurrection, whiche was moste principall. Wherfore it is no maruell if suche grosse affections put a vayle before hir eyes.

16. Iesus saythe vnto hir, Mary. She turneth hir self, and said vnto him, *Rabbony*, whiche is to say, Master.

C. In that Christe suffered Mary to erre for a shorte time, it is profitable for vs to confirme our fayth: but nowe with one worde he reuoketh hir from errour. M. He sayth not, I am he whom thou seekest, for whose sake thou wepest so much: but he calleth hir by hir proper name, as one familiar friende speaketh to another, and that with suche a voyce as was best knowen vnto the woman. C. At the first he spake vnto hir as a stranger: but now taking vpon him the person of a Master, he speaketh vnto hir as to a Disciple: euẽ as we heard before that a good shepheard calleth all the shepe of his flocke by name. John. 10.

The

The voice therfore of this shepeherd perceth into the mind of Mary, openeth her eyes, moueth al her sences, & affecteth her forthwith to geue her self vnto christ. For

She tourned hir selfe, and said vnto him Rabboni.

M. The Euangelist in saying that Marie tourned hir selfe about againe, meaneth that she tourned hir face again to the Sepulcher, whither peraduenture hir heart was bent. A. For she had a feruent & vnspeakeable desyre to fynde the Lord: but so sone as she heard and vnderstode the voice of her Shepeheard, she biandly cryed with great ioye and admiration, Rabboni. C. Thus in Mary we haue depainted to vs the Image of our calling. For this is our only enteraunce into the true knowledge of Christ, if so be he know vs fyrst, and do familiarlye call vs vnto him, not with that common voyce, which generally soundeth in the eares of all men, but by which he doth specially cal those shepe which are geuen vnto him of the father.

Gal.4.9. Hereuppon the Apostle Paule sayth. After that ye knew God, yea rather wer known of God. And the efficacie of the word appeareth hereby, that Mary gaue biandly vnto Christ, that honour which was due vnto him. For ỳ name of Rabboni is not only honorable, but contayneth also the profession of obedience. Therefore Marye declareth her self to be a disciple of christ, and submitteth her selfe vnto him as to a maister. This is a wonderfull and secret conuersion of mans mynde, when God illuminating the same by his holye spirite, maketh the same of blynde, sodenly to see perfectly. The like example we haue almost in the two disciples which were going to Emaus. A. For when as at the fyrst

Luk.24.30. their eyes were held that they knew not Christ, at the length when he toke bread, and blessed, and brake the same, their eies were opened, and they knew him whom before they iudged to be a straunger.

C. Furthermore the example of Marye ought to be an exhortation vnto vs, that so many as Christ calleth vnto him do answer him presently again without delay.

17. Iesus sayth vnto her, touch me not, for I am not yet ascended to my father: but goe to my brethren, and saye vnto them, I ascend vntc my father, & your father, and to my god, & your God.

B. Mary wold haue imbraced Christ for ỳ exceding loue & ioy which she had, because she saw Christ present again in the flesh. But when the Lord sawe that she wondered at his carnall presence more than was mete, seking to lift vp her mynde to heauenly thinges, and to the imbracinges of faith, forbad her to touch him, saying:

Touch me not.

C. Notwithstanding this semeth not to agree with the narration of Mathew. For he plainlye writeth that the women imbraced the fete of Christ. And seing afterward he would haue his disciples to handle and to fele him, what cause was ther why he should forbid Mary to touch him?

Mat.28.9.

Obiection.

M. For he said vnto Thomas, brig hither thy finger, and see my hands, and put thy finger into my syde, and be not faithles, but beleuing. C. The solution hereof is very easy, if so be we consider that the women were not prohibited the touching of Christ, before such tyme as they were too busy and desirous to touche him. For no doubt he did not forbid thē to touch him, so far forth as it was nedefull to take away all doubt: but when he saw that they were to busye in imbracing his fete, he moderated and corrected that rashe zeale. For they depēded vppon his corporal presence, neyther did they know anye other way to enioy him, than if he dwelt among them vppon the earth.

Answere.

M. Moreouer bicause his disciples doubted whether he were truly risen again or no, and bicause the same which appeared vn-

to

to them: was iudged of them to be but a
Luk.24.37 vision, to the end they might beleeue the resurrection, he sayd, Feele and see, for a spirite hath not flesh and bones as ye see me haue. Also, Thomas had sayde, Except I see the print of his nailes in his handes, and put my finger into the print of the nayles, and my hande into his side I will not beleeue. Therfore Christ did very well in offering him selfe to be felte of him. A. But in Marye there was no suche doubting, that there should nede any further saling: but it was requisite that she shuld come to a further faith, and to more plain vnderstanding of the kingdome of Christ, least she should abase him in cogitation more than there was cause. C. We must also note the reason which Christ addeth.

For I am not yet ascended to my Father.

For by these wordes he commaundeth the woman to suspend their affection, vntill suche time as hee was ascended into the glory of his kingdome. Furthermore he sheweth the fayth of his resurrection, not such a faith as they imagined to them selues, as that when he was risen againe he should raigne & triumphe in the worlde: but rather that by his ascension into heauen, he shold take possession of that kingdome which was promised vnto him, and sitting at the right hande of his Father, might gouerne the Church by the power of his spirit. Therfore the sence and meaning of his wordes is, that the state of his resurrection is not full and perfecte, vntill such time as he sit at the right hand of his Father in the kingdome of heauen. As if he should say. B. Think not bicause ye see me presente in the flesh, that ye haue obtayned the fruition of all good thinges. I sayd before vnto my disciples, that it was good for them that I should go vnto my Father, to whom when I had ascended, I would send my spirite the comforter, and bring all things to passe for them. These thinges ye ought to looke for, and not to make such account of my corporall presence. Abstaine therfore from this earnest touching, lest ye be to much addicted to my carnal presence: ye ought hereafter to imbrace me by faith, raigning in heauē C. But this doctrine bringeth a double profit. The first is, ỳ al they which wil not erre in seeking Christ, must lift vp their minds to heauen. The second is, ỳ al they Col.3.1.
which come to him, must cast off from thē carnal affections, euē as the Apostle Paule teacheth.

But go vnto my brethrē

M. Christ leadeth Mary vnto his Apostles, whom he calleth his brethren. For they wer sons of the same God ỳ father whose only begotten son he was. C. But the inestimable goodnes of Christ doth shine in this, that he ordaineth & appointeth women to be witnesses vnto the Apostles of his resurrection. For ỳ Ambassage which is committed vnto them, is the only foundation of our saluation, & conteineth the principal point of heauenly wisdom. Howbeit we must also note that this was extraordinary, and as it were accidentall.

I ascende vnto my father, and your father.

By the name of ascending he confirmeth ỳ doctrine of ỳ which we spake euen now: namely ỳ he therefore rose againe, not to abide vppon the earth, but to enter into ỳ heauenly life, & to drawe all the faithfull thither wt̄ him. Therefore ther is a great emphasis & force in this word, I ascend, bicause Christ reacheth his hande vnto his disciples, lest they should seke felicitie in any other place then in heuen. For where our treasure is, there also it is mete that our heart shuld be. But Christ saith that he doth ascend: therfore we also must as-
cend, except we wil be seperated frō him. Mat.6.21.
Moreouer when he saith that he doth assend to God, he doth put away all sorow and griefe which the Apostles might conceiue by his departure. For he geueth thē to vnderstand, that he will alway be present by his deuine presence, with those that are his. By his assending the distance of ỳ places is noted. But although Christ be absent in body, yet notwithstanding bicause he is God, hys power euerye where shed forth, doth playnlye declare hys spirituall presence. For to what end doth he ascend vnto god, but only that

he

he ſitting at his right hande, might reigne in heauen, and in earth. M. Alſo this is to be noted, that he doth not onely ſay, I aſcende vnto my Father and my God, but added alſo, And to your Father, and your God. Therfore they which are Chriſtes, haue the ſame God, and the ſame Father that he hath. C. For this is an ineſtimable benefite, that the faythfull may ſurely truſte and beleeue, that the God of Chriſt is their God and Father alſo. This truſt, beeing founded vpon Chriſte, is no raſhneſſe. Moreouer Chriſte calleth the Father his God in reſpect of his humanitie, he hauing taken vpon him the fourme of a ſeruant. This therfore is proper to his humane nature: but yet it is referred to the whole perſon in reſpecte of the vnitie: becauſe he is both God and man. We haue alſo here to note that Chriſt is the Sonne of God by nature, but we by adoption onely: but ſuche is the ſtabilitie of grace whiche we haue by him, that the diuell with all his force ſhall neuer be able to ſhake the ſame, but that we ſhall alwayes call him our Father, who hath adopted vs in his only begotten ſonne. A. Chriſte therefore is ſo called oure brother, that therewithall alſo wee muſt account him our Lord and Prince.

18. Marye Magdalene came and tolde the Diſciples that she had ſeene the Lorde, and that hee had ſpoken ſuche things vnto hir.

A. So ſone as the Lord commaunded, Mary Magdalene obeyed, who notwithſtanding, as it is like, was muche greeued that ſhe ſhould departe from him. And ſhe tolde vnto the Diſciples two things, accoording to the Lordes commaundement: The one is that ſhe ſhad ſeene the Lorde. She ſayth not that the Lord was ryſen, but that ſhe had ſeene him, that ſhe might bring tidings of that whiche was playne and euident. This was very neceſſarie to be tolde vnto the Apoſtles, by hir, who before had made them ſuſpecte the remouing away of the Lordes body. The other is, that he ſayde vnto hir, Go vnto my brethren, and tell them, I aſcend vnto my father. &c. Let vs conſider that it is not without cauſe that he commaunded Mary to tell the Diſciples, not only that he was riſen agayne, but alſo that he was about to aſcende into heauen to his Father. They were to be called from an earthly opinion as well as Mary, the which they coulde hardly put away, hauing conceyued the ſame in their myndes before his Paſſion. Wherefore Luke reporteth that they ſayde, Lorde vvilte thou at this tyme reſtore the kingdome of Iſraell?

19. The ſame day at night which was the firſt of the Sabbaths, whē the dores were ſhut where the Diſciples were aſſembled together for feare of the Iewes, came Ieſus and ſtoode in the middeſt, and ſaith vnto them, Peace be vnto you.

M. Saint John omitteth many things which are to be read in the other Euangeliſtes. C. He nowe beginneth to ſhewe heere, howe that by the ſighte of Chriſte the Diſciples were confirmed in his Reſurrection. BV. For he ſetteth his liuely body before his ten Diſciples to bee ſeene and touched. C. And it came not to paſſe without the prouidence of God, that they came altogither in one place, that the credite of the matter myghte be the more ſure and manyfeſt. BV. The Apoſtles were miſerably diſpearſed by the croſſe of Chriſte: euen as the Lorde himſelfe by the mouth of the Prophet Zacha rie

charie, had tolde them it should come to passe: but now taking vnto them a good courage againe, they come togither, loking now for more happie successe. Wherfore if so be at any tyme the tempest of afflictions do disperse vs, let vs retourne againe vnto our fellowship, for we shal not wante the grace of God. C. Christ verely deite most gentelly with them, bycause he helde them in suspence but till the euening.

{ When the doores were shut. }

M. The manner of this people was not to shut their doores in the day tyme. For this cause the Euangelist sayth, that the Apostles came together in a secrete assembly beeing afearde of the fury and outrage of the Iewes. C And in that they came together, it was a signe of faith, or of Godly affection: but in that they shut vp them selues in secret, we do acknowledge that there was some infirmitie in them. For the stoutest and most valiant mẽ sometime are afrayd: but notwithstãding we may perceiue that the Apostles were so afearde, that they bewrayed the infyrmitie of their sayth. R. The Apostles feared the Iewes as yet (bicause their harte was not yet sealed with the spirite of God: but afterwarde, the spirite beeing reuealed, the doores were not onely opened, but also the Apostles preached Christ publiquely abroade, fearing neyther thretninges, nor death, nor hell, nor Sathan, but derided them euen as trifles and sporte. Of so greate power is the consolation of the holy Ghost. C. And we haue here an example worthy to be noted. For although the Apostles behaued not thẽselues so valiantly as it became thẽ, yet notwithstanding they did fauoure their infirmitie. They seke to hide them selues to auoyd peril, yet not withstãding they pluck vp their minds ỹ they may abyd together. For otherwise they had bene dispersed here and there, and one of them woulde haue bene afrayde to loke another in the face. After the same manner must we fight with the infirmitie of our flesh, and resiste feare, which maketh vs to falle away. And Christe doth bless their zeale in appearing to them being gathered together, and Thomas is iustly depriued of that grace which all his brethrẽ had, bicause as a vagrant or wãdring souldier he was departed from the ensigne of vnitie. Therfore let al those hereby learne, whiche are to fearefull, to imbolden them selues, and to correcte in them, the feare of the flesh.

{ Came Iesus and stoode in the middest. }

M. In that Christe, when the doores were shut, came vnto his disciples, which were gathered together for feare of the Iewes, to the ende, by his apparition he might comforte them being in griefe and feare, we haue a notable proofe of his diuine power. For whereas some think that the doores were opened for him, that he might enter in according to the manner of men, it disagreeth much with the mind of the Euangelist. Therefore we muste not thinke that Christ entred in without miracle, to the ende he might declare hys diuine power, to make his Disciples the more attentiue. Neuertheleſſe that is moste false whiche the Papistes affirme, as, that Christes body perced the doores which were shut. This they therefore affyrme that they mighte make his glorysfied body not onely lyke vnto a spirite, but also so incomprehensible that no place can contayne the same. But the woords of the Euangelist sounde no such thyng: bycause he saith not that he entred through the doores that were shut: but that he stoode sodaynely in the middest of hys disciplees when the doores were shutte. We knowe that Peter came forthe of the fast barred prison: shal we therfore say that he perced through the middest of the Iron gate? This were to absurde and childish: let vs cõtent our selues with this that Christ purposed by a notable miracle to confyrme the Apostles in the sayth of his resurrection.

{ Peace be vnto you. }

BV. Christ according to his maner saluteth his beloued disciples. For the Iewes

vsed

vsed this maner of salutation, and it continueth with them vntill this daye. By peace, he meaneth integritie and health, prosperitie and a blessed lyfe. M. Euen as when we say, God saue you. The Lord vsed this maner of salutacion, not onlye at this present, but also before his passion. A. Concerning this salutacion reade the tenth Chapter of Mathew, beginning at the 12. verse.

20. And when he had so sayd, he shewed vnto them his hands, and his syde: Then were the disciples glad.

C. It was meete that this confyrmation should be added, that it might appere vnto them by all maner of meanes that Christ was risen againe. BV. Least they should imagine him to be a spirite, or some other body than that which had hong vppon the crosse. Therfore he sheweth vnto thē his hands and his side, namely the prints of the nailes in his hands, and the wound pearced by the speare in his syde. M. The Euangelist Luke in his fower and twentie chapter addeth more cōcerning ẏ communication of Christ with his disciples about meate, in the 41. verse.

21. Then sayd Iesus vnto them againe: Peace be vnto you: as my father sent me, euen so send I you also.

C. Christ saluted them again to make thē ẏ more attentiue vnto those things which he spake, being matters of great waight and importaunce.

{ *As my father sent me* }

M. Christ first declared vnto his disciples, the reason of his death & resurrection, out of the scriptures, and then he tould them that they should preach remission of sins, & repentance, & geue testimonye vnto the gospel. C. By which words Christ doth after a sort enter his Apostles into their office, to the which before he had chosē thē. They wer sent before throughout Iewry, but only as forerunners, which should exhort & cōmand men to heare the chief teacher, but not as Apostls which shuld take vpon thē the cōtinual office of teaching. And now the lord appointeth thē as Ambassadors to declare & set forth his kingdō in ẏ world. Therefore let this stand as an vndoubted truth, ẏ this is ẏ first time in the which ẏ Apostls wer ordained to be ordinary ministers of ẏ gospel. And his words are in effect as much as if he shuld sai, ẏ he had hitherto don ẏ office of a teacher, and ẏ hee hauing ended his course & race, appointed vnto them their turne. For the father had appointed him to be a teacher of the church to this end, ẏ he might go before ẏ rest for a time, & might afterward appoint substitutes in his place to supply his rome. For the which cause Paul saith that he hath appointed some in the church to be Apostles, other Euangelists, other Shepeheardes, to gouerne the church vnto the end of the world. BV. Therfore he committeth vnto them their Ambassage, and appoynteth thē to be teachers of the whole world & ministers of his church. C. First of all then Christ testifyeth, that although he him self hath a temporall office of teaching, yet not withstanding that the preaching of the gospel shal abide for euer: and lest the doctrine of the Apostles should haue lesse authoritie, hee cōmaundeth thē to succeād him in the same function which he had receiued of his father. And thus it was meete that their ministrie should be authorised: for they wer base & vnlearned men. BV. But we must take hede lest we abuse these words of the Lord or misconster them. For the lord did not send forth his Apostles, to offer them selues a sacrifice for the sins of the whole world, nether to the ende the father might be called vpon through their name, or that by their merittes the whole worlde might bē saued, but that by the preaching of the woorde they myght call men to repentaunce, and to remission of sinnes in Christ. Therefore the maner how Christ him selfe was sente is noted in the places quoated in the margent.

Eph. 4. 11.

Mat. 9. 12. Ihon. 6. 38. Ihon. 3. 17.

This

This then is referred to the preaching of the gospell: euen as he sayth in another place: Go ye forth into the whole world and preach the Gospel to euery creature.

Mat.28.19. Mar.16.15.

22. And when he had said those woords, he breathed on them, and saith vnto them, receyue ye the holy Ghost.

BV. The Apostles might haue sayd vnto Christ, thou laiest a heauy burthen vppon our shoulders. We feare Lord that wee are not sufficient for these labours, & that we want strength, insomuch that we shal fainte at the last vnder our burthen. This world hath his power, his customes receiued from the fathers, which it accounteth for deuine lawes, it hath Priestes, and Philosophers which are learned, elloquēt, and of greate authoritie: agaynst whom thou settest vs which are naked, vnprepared, vnlearned, and barbarous men.

C. Therefore bicause almost no mortall man was fitte for so heard an office, therfore Christ endueth his Apostles with the spirit of grace. And in dēd it is a thing far surpassing the strength and power of man to gouerne the Church of God, to prefer the Ambassage of eternall salvation, to erect the kingdome of God in earth, and to lift vp men vnto heauen. Wherfore it is no maruayle if so be none be found fitte, but hee which is endued with the holye ghost. For no man can speak one woord of Christ, except the holy Ghost gouerne his tong, so far is euery one from the saythfull discharging of so notable an office.

1.Cor.12.

But this glory belōgeth only vnto christ, to frame & uppoynt those teachers which he setteth ouer his Church. For therefore he receyued the fulnes of the spirite, that he might geue vnto euery one of the measure of the same. And seing he is the only Shepeherd of the Church, it is necessarie that those Ministers, whose labour he vseth in the Church haue the power of the spirite from him: the which he declared by an externall signe, when he breathed vppon his Apostles. What horrible sacriledge thē is that of the papists, which take that honour vnto them selues which belongeth vnto the sonne of God? C. For their consecrating Bishops deprane those woordes, when in making their Masse Priestes, they boast that they breath out the holy Ghost by deceiving. But the matter it self doth plainly declare, how much their filthy breathing, doth differ from the deuine breathing of Christ: bicause of brutish horses, they do nothing els but make ignorant asses. Wherefore they vsurpe vnto themselues the glorye of the diuinitie, which professe that they geue the holy ghost by breathing. We must also note that Christ indueth them with necessary giftes, whom he calleth to the pastorall offices, ỳ thei may be able to execute their office, or at least not vnprepared for the same. Therefore let vs beleue that they are lawfull pastors of the Church, who (as it may appere) are endued with the grace of the spirite. But some will say, if so be Christ at this tyme gaue the holye Ghost by breathing, the sending of the holy Ghost afterward may same superfluous. Answer. The holy Ghost was so geuen to the Apostls in this place, that they were only sprinckeled with his grace, and not endued with his full power. For whē the spirite appered in fyery tonges, lighting vppon them, they were wholy renued. But at this tyme he did not so ordaine them preachers of his Gospell, that they might biandby go forth to the same: but rather (as it is sayd in another place) hee commaundeth them to be quiet, and to abyde in the Citie, vntil such tyme as they wer endued with power from aboue. And when Christ might haue gēuen grace to his Apostles by secret inspiration, he added therunto visible breathing, to the end he might not onlye instruct them with woordes, but confyrme them also with a certayne signe, to the ende the myndes of the disciples might doubt the lesse of the truth of the promise. The like signe Ieremy vsed in threatning destruction of Ierusalem.

Obiection. Answere. Luk.24.42 Jer.19.10.

But we must also note that the woord is ioyned to the externall and visible signe. For hereof sacramentes take their force. Not that the efficacie of the spirite is in

cluded

cluded in the voyce which soundeth in the eares: but bicause the effecte of all those things whiche the faythfull vnderstande and feele by sacraments, dependeth vpon the testimonie of the woyde. Christ breatheth vpon his Apostles, but they receiue not only breathing, but also the holy ghost. And wherefore, but onely bicause Christe promiseth vnto them? Thus it commeth to passe in Sacraments. Wherevpon we may gather, that whatsoeuer sacraments men haue deuised, are nothing els but mere toyes: bicause there cã be no truth in signes, but where the woyde of God is present.

23. Whosoeuers sins yee remit, they are remitted vnto thẽ: and whosoeuers sins ye retaine, they are retained.

C. After that Christ had ordeined and appoynted Ambassadours to be sent forth into the woyld, now more expresly he describeth the office or ministerie of his Apostles, and comprehendeth in feive woydes the summe of the Gospel. For this power of remitting of sinnes must not be separated from the office of teaching, to ỹ which here it is annexed. M. The sonne of God him selfe came into this woyld, and suffered the death of the crosse, to bring remission of sinnes vnto mankinde. So said the Angell, He shall deliuer his people from their sinnes. For in this consisteth our salvation, that our sinnes are freely forgiuen vs, euen as damnation standeth in the retayning of them. C. Therefore the speciall ende of preaching the Gospell is, that men may be reconciled vnto God: bicause remission of sinnes is free, euen as the Apostle Paule teacheth in the fyfth Chapter of his seconde Epistle to the Corinthians, where, vpon this consideration, he calleth the Gospel the ministery of reconciliation. Many other things the Gospell conteyneth: but this is the speciall thing which God intreateth of in the same, that he might receyue men into his fauour, not imputing vnto them their sinnes. Therefore whiche will shewe them selues faythfull ministers of the Gospell, muste be very paynefull in this poynt. For the Gospell dothe differ specially from prophane Philosophie in this, that it placeth the saluation of mankinde in the free remission of sinnes. For hereof come other benefytes of God, as, that God illuminateth and regenerateth vs by his holy spirite, that he maketh vs lyke vnto hym selfe, and armeth vs with inuincible fortitude agaynst the woylde and the diuell. So that the whole doctrine of pietie, and the spirituall buylding of God standeth vpon this foundation, that God deliuering vs from all our sinnes, adopteth vs to be his sonnes.

Saluation consisteth in free remission of sinnes

M. But it maye be demaunded, howe Christe giueth vnto his Apostles power to remitte sinnes, seeing it belongeth only vnto God to remitte sinnes.

Obiection.

Answere. Christe so commaundeth his Apostles to remit sinnes, that he doth not geue vnto them that whiche belongeth vnto him selfe. It is proper to him selfe to remit sinnes: this honor as it is proper to him selfe he doth not geue vnto hys Apostles: but commaundeth them in his name to pronounce remission of sinnes, that by them he might reconcile men vnto God. And to speake properly, he hym selfe alone forgiueth sinnes, by hys Apostles. Notwithstanding this was giuen to establishe our fayth, when he so greatly extolleth their power, that he maketh them witnesses onely, and proclaymers of this grace, and not the authors of the same. And therefore the Apostle Paule saith, VVe are messangers in the roome of Christ, euen as though God dyd beseeche you through vs: so pray vve you in Christes steede that yee be reconciled to God. And we oughte not to esteeme of this vnspeakeable treasure any whit the lesse, bicause it is offered to vs in earthen vessels: but wee haue rather cause to giue thãks vnto God, which hath giuen such honor vnto mẽ, that they may representh his owne person and the person of his sonne, in pronouncing remission of sinnes. Moreouer hereby appeareth the madnesse and blindnesse of the Papistes, which wrest and abuse this place to their

Answere.

1. Cor. 5. 20.

Absolution of the Papistes.

Sinnes remitted by Christ.

Mat. 1. 21. Lu. 24. 47. Rom. 4. 8.

Remission of sinnes pronounced by the Apostles.

magicall absolutions. But Christe dyd not here appoynt his Apostles to be auriculer confessours, but publique preachers of his Gospel. Wherefore we must consider the maner of remitting of sinnes, that we may knowe what power this is, which is giuen to the Apostles.

And whosoeuers sinnes yee retayne.

Christ addeth this seconde parte, to terrifie the contemners of his Gospell, to the ende they may know that their pride shal not estape vnpunished. Therefore as the Ambassage of saluation and eternall lyfe was enioyned the Apostles, so also they had vengeance committed vnto them to vse agaynst all those wicked ones, whiche should reiecte the saluation offered vnto them: as the Apostle Paule teacheth. BV. So that the Apostles forgaue men their sinnes, when by the preaching of the Gospell they taught that the faythful had their sinnes forgiuen them, and that they were endued with life by the death and resurrection of Christ Jesus: And they retayned sinnes, when they pronounced the wrath of God to rest vpon al vnbeleuers.

Retayning sinnes.

2.Cor.10.6. It is proper vnto the Gospell that we are reconciled vnto God: but it is accidental that the vnbeleeuing are addicted vnto death. Notwithstanding wee must note, that whosoeuer heareth the preaching of the Gospell, and doth not imbrace remission of sinnes there offered, is in the

1.Cor.1.16. state of eternall damnation. For as the sonne of God is the sauour of life vnto life to them that beleeue, so also he is the sauour of death vnto death to the Infidels.

A. Concerning the larger exposition of this place, reade our Commentarie vpon the. 16. Chapter of Matthew, and begyn at the nynth verse: also at the. 18. verse of the. 18. chapter.

24. But Thomas one of the twelue, whiche is called Didimus, was not wyth them when Iesus came.

R. As the fall of Peter is before described at large, not to the reproche of Peters fall, but that the Scripture myghte set before vs the vayne presumption of flesh: euen so in this place S. John describeth ỹ vnbeleefe of Thomas, not to discredite him by ripping vp his sinne, but to set foorth in Thomas the nature of flesh. BV. For Thomas representeth all those who iudge the resurrection of the flesh to be impossible, and therefore do make a scorne at the same. And the vnbeleefe of thys Apostle is therefore set downe, that the faythfull myghte thereby be the better confyrmed and strengthened. He was not onely slowe and harde to beléeue: but also hys obstinacie made hym desire to feele and handle the body of Christe, being not contented with the sighte of the same.

R. Furthermore in this Historie wee acknowledge the woonderfull 'Judgementes of God. For as God wrucked at the brethren of Joseph, and suffered them to be ledde by enuie agaynst Joseph at the fyrst, secondly to sell him, and lastly to lye vnto their Father: but to this ende, that being fallen the deeper, when they were deliuered, they mighte the more manyfestly see and acknowledge the hande and power of the Lorde: Euen so Christe wynketh at the vnbeleefe of Thomas, but with this iudgement, that not so muche hys faythe as oures mighte be the more confyrmed. For by the vnbeléefe of Thomas oure beléefe was furthered. M. In that Thomas was not with the rest, some thinke the cause to be this, bicause he was not as yet returned from the sighte whiche he toke for feare.

The iudgementes of god in Thomas hys vnbeleefe.'

25. The other Disciples sayde vnto him, wee haue seene the Lord. But he sayd vnto thē, excepte I see in hys hands the print of the nayles, and thrust my

hande

hande into his side, I will not beleeue.

C. Here is noted the originall and welspring of the fault, bicause euery mã will be wise in his owne conceyte, and flattereth him self too much. BV. Thomas doth not desire simply to see the Lorde, but rather seeketh for the printes of the nayles, and markes in the flesh, for so he sayth he will beleeue, that Christ is truely risen agayne. As if he shoulde say, We are disceyued no doubt by some phantasie or spirite. I therefore will not beleeue, except I see his body, yea (and least my sight be deceyued) except I put these my hands into the printe of the nayles in his hands, and my finger into the wounde of his side. These wordes contayne nothing sounding to fayth, but onely a sensuall iudgemente. The lyke happeneth to all those which are so addicted vnto them selues, that they giue no heede or credite vnto the worde of God.

26. And after eyght days agayne hys Disciples were with him, and Thomas with them: Then came Iesus. &c.

M. This was the eight day after his resurrection, which we may name the Sonday. The same day the Disciples were gathered togither agayne. In whome we maye note the nature of sincere loue. There is a common prouerbe: Like will to like. They were all lyke affected towarde Christ, therfore they desired to be in one assembly. And they did patiently beare the vnbeleefe of Thomas, vntill suche time as he shoulde be cured by Christ him selfe. They did not excommunicate him, but admitted him into their fellowship without grudging. And Thomas also him selfe, although he beleeued not those who tolde him of the Lordes resurrection, yet notwithstanding he could not keepe him selfe out of the companie of the Apostles and Disciples. Hereby wee are put in minde to foster and maynteine mutuall loue, and not to forsake ỹ bonde of Christian charitie for some lighte contention. C. Concerning the comming in of Christ, and the salutation which he vsed, reade the. 19. verse going before.

27. After that sayde he to Thomas, Bring thy finger hither, and see my handes, and reache hither thy hãd, & thrust it into my side, and be not faythlesse, but beleeuing.

M. The Lorde dothe not tarrye vntill Thomas preuenteth him, but offereth him that thing first, without the which he had sayde he woulde not beleeue: that thereby he might not onely beleeue the resurrection, but might also be pearced in conscience: and that he might knowe that he was not ignorannt of those things which he had spoken vnto the rest of the Apostles, telling him of the Resurrection.

C. Hereby also we gather, what care he had to prouide bothe for the confirmation of our faythe, and also for Thomas hys fayth. For this was not done for Thomas his sake onely, but for our sakes also, that nothing might be wanting whiche might confyrme our fayth. M. Moreuer in that Christe spake these thinges to Thomas, not in secrete, but openly before all the Apostles, it was not done without cause. For this vnbeleefe of Thomas was not secrete, but manyfest vnto the rest of the Apostles: Wherefore there was no cause why eyther hys estimation, or his shame shoulde be spared. For why shoulde he be ashamed openly to be cured, who was not ashamed openly to offende? A manyfest wounde must haue a manyfest plaster. Therfore let vs hereby learne what is the fourme of Christiã discipline. Let these things which are secret, be secretly corrected, and these things which are manyfest, be manifestly reprehended. Also this open reprehension

Christian discipline.

of Thomas, ſerued greatly to the confirmation of the other Diſciples which were preſent. Euen ſo Paule willeth that they which ſinne openly, be openly reproued, that others may feare. For he which by his vnbeleefe ſtayeth others frō the fayth of Chriſte, muſte ſuffer hym ſelfe to be cured by open correction. C. But wonderfull and monſtrous was the vnbeleefe of Thomas: who beeing not contente with the ſimple ſighte of Chriſte, woulde haue his handes alſo witneſſes of the reſurrection. And thus he was not onely obſtinate, but alſo proude and contumelious againſt Chriſte. But nowe at the laſte when he had ſeene Chriſte, he oughte to haue beene aſhamed and afrayde. And yet as thoughe he had knowen no faulte by him ſelfe, he bouldly and without feare putteth in his hande. For we may eaſily gather by the wordes of the Euangeliſt, that he dyd not repent hym before he was conuinced by touching. Thus when we geue leſſe honour to the worde of the Lorde than is meete, there creepeth into our hartes by little and little, obſtinacie, which bringeth with it contempt, whereby all reuerence of him and his worde it quite taken from vs. Wherefore we muſte take the more payne in brideling the laſciuiouſneſſe of our nature, leaſt by obſtinacie we quenche the kelyng of pietie, and ſhut vp the gate of fayth againſt our ſelues.

28. Thomas anſwered & ſayde vnto him, My Lorde, and my God.

BV. Thomas ſo ſone as he had ſeene and touched, knowing bothe the face and alſo the wonted voyce of the Lorde, is awaked, and (euen as a man when he hath beene out of his wits and commeth againe to him ſelfe) he crieth out, ſaying.

My Lorde and my God.

For an abrupte ſpeache hath alway great vehemencie. And there is no doubte but that ſhame conſtrayned him thus to crye, whereby he might condemne his former ſlouthe. BV. But this, as it is a moſte briefe confeſſion of a true fayth, ſo alſo it is moſte abſolute. For Thomas gathereth by the true reſurrection of the bodye that hee was Jeſus and the Lorde, that is to ſay, the Redeemer, and the king of all: Alſo God, that is to ſaye, the life and conſeruation of all creatures: and not onely the God and Lorde of all things, but alſo his God, and his Lorde. For he doth not crye, Thou art Lord and God, but, My Lorde, and my God. Therfore ſuche ſodayne exclamation ſheweth that fayth was not cleane extinguiſhed in him, thoughe it were buried for a tyme. For he toucheth not ỳ diuinitie of Chriſte in his ſide, nor in his hands, but he gathereth muche more by thoſe ſignes, than they did ſhewe. And whereof came this, but onely becauſe he returned to him ſelfe from oblition? Alſo who woulde haue thoughte that ſo great fayth would haue followed ſuche obſtinate vnbeleefe? Act.9.1. So Paule in the beginning was a moſt cruel perſecuter of the Church, notwithſtāding afterwarde he became a moſt faythfull Apoſtle. For theſe wonderfull iudgementes of God are deſcribed to this ende and purpoſe, that wee might learne to know the wonderfull goodneſſe of God, who turneth euill into good. C. For the ſame whiche happened to Thomas, happeneth ſometyme to manye: Who caſtyng the feare of God aſyde, for a tyme runne at randam, in ſo muche that there appeareth no fayth at all to bee in them: but ſo ſone as they are chaſtiſed with Gods correction, ſubduing fleſh and bloude, they retourne to a better mynde. The whyche we may beholde in 2.Kin.12.13. Dauid after the ſhorte admonition of the Prophet. For it commeth to paſſe by the wonderfull goodneſſe of God, that the Elect forſaking not the faythe, do neuer ſo farre fall, but they ſone ryſe agayne. Wherefore wee muſte take carefull heede that we fall not away from the faythe. Notwithſtanding let vs bee ſure of thys, that GOD dothe holde backe the faythful with a ſecret bridle: leaſt they ſhould fall to their deſtruc-

tion,

Christian fayth.

tion, and doth alway kepe in their hartes some sparks of faith, which afterwards in due time he kindleth by the blast of his spirite. M. We see also heere what is the confession of a christian fayth. He is a true Christian which confesseth with his hart that Christ is his Lorde and God: for we see that this confession is approued of Christ. He woulde neuer haue suffered the honor taken from his father to be giuen vnto him falsly. But he confirmeth that which Thomas spake. Therefore if he had not beene God, he woulde neuer haue approued this confession of Thomas. Wherefore this one place is sufficient to ouerthrow the heresie of the Arrians.

C. Hereby let vs learne to be brought from the man Christe, vnto the true God Christ. For that our fayth may come vnto the diuinitie of Christ, we must fyrste beginne with that knowledge which is most easie, bicause our fayth doth profite and go forwarde by degrées so, that wee apprehending Christe in earth, borne in a stable, and hanged vpon the crosse, may come at the length vnto the glory of his resurrection, and from thence to his eternall lyfe and power, in the which his diuine Maiestie shineth.

29. Iesus sayth vnto him, Thomas, bicause thou hast seene me, thou hast beleeued: blessed are they that haue not seene, & yet haue beleeued.

BV. Least anye man shoulde saye, these thinges were spoken and written concerning the Apostle Thomas, they appertayne not vnto mée, the Lorde extendeth the same vnto all the faythfull, pronouncing them blessed which haue not seene, and yet beleeued. C. Christe reprehendeth nothing in Thomas, but onely bicause he was so slowe to beléeue, that hee was violently to bee drawen vnto the faythe, by the experiment of his sences: the whiche is quite contrarie to the nature of fayth.

Blessed are they that haue not seene.

M. According to the Hebrew phrase he vseth the Preterperfect tence for the Present tence. He dothe not condemne the faythe of Thomas (to the whiche he hadde exhorted him, saying: Be not faithlesse, but beleeuing. But condemneth their faythe, whiche seeing not, are contented with the hearing of the woorde of God onely. So when he sayth, Blessed are they vvhyche heare the vvorde of God, and keepe it: he dothe not denie that to bee true, whiche the woman had sayde, Blessed is the vvombe that bare thee, and the pappes that gaue thee sucke: but extolleth those whiche heare the woorde of God, and keepe it.

C. Therefore Christe heere for this consideration commendeth fayth, bicause the same beeing contente with the simple woorde of God, dependeth not vppon the sence and reason of flesshe and blond. So that he comprehendeth the force and nature of fayth in a briefe definition: namely that it standeth not in the present aspecte, but pearceth vnto the heauens, and beleeueth those thinges whiche are hidden from humayne vnderstanding. To this effect pertayne these sentences: Fayth is an assurance of things which are hoped for, and a certenty of things which are not seene. Also, VVe walke by fayth, not after outvvarde appearaunce. The which places signifie that fayth hath his aspecte, but yet suche aspecte as stayeth not on the woorlde, and vppon earthly obiectes. Heb.11.11. 1.Cor.5.7.

If any man obiect and saye, that this place is contrarie to that where he pronounceth those eyes to be blessed which beholde him present. We answere, That Christ doth not speake there of a corporal aspect only, as he doth in this place, but of the reuelation which is common to al the godly, from the time that he came to be the redéemer of the woorld. He compareth the Apostles with the holy kings & Pro- Mat.13.16.

phets, which were held vnder the obscure shadowes of Moses law. But now he saith that the state of the faythfull is blessed, bicause more perfecte lighte shineth vnto them: yea, bicause the substaunce and truthe of figures is offered vnto them. Many of the wycked beholde Chryste wyth the eyes of the flesthe at that tyme, who notwithstanding were neuer a whit the more blessed: but we whiche neuer sawe Christe with oure eyes, are made partakers of this blessednes, which Christ here commendeth. Wherupon it followeth that those eyes are called blessed, whiche spiritually consider that in him which is heauenly and diuine. For at this day we beholde Christ in the Gospell no lesse, than if he were present before vs. M. Therefore let no man say, O that I had lyued in the dayes of Christe, and had seene with mine eyes those his myracles. We beleeue that they are muche more blessed whiche see not, than those whiche haue seene. C. If therefore wee desire to se that in Christe whiche maketh vs happie and blessed, let vs learne to beleue when we see not. Wheras therefore the Papists wrest these words to proue their Transubstantiation, it is to friuolous and vayne. That we maye be blessed they cõmaunde vs to beleeue that Christ is in the fourme of breade: but the purpose of Christ was nothing lesse, than to make our fayth subiect to the inuentions of man, the which fayth, if it passe neuer so little the boundes of the worde, it ceasseth now to be fayth. If so be we must beleeue generally all thinges which are not seene, then our fayth shall be subiect to all monstruous myracles to all fables, and forged lyes. Therefore to the ende thys sentence of Christe maye take place, we must fyrst of all proue that by the worde of God, of the which we do doubte. The Papistes bring the worde of God for their Transubstantiation, but false, expounded and vnaptly alleaged. BV. Let vs therfore keepe our selues within our prescript boundes, and let vs beleeue that Christ is our Lorde, our life, and our resurrection, in that he him selfe is risen agayne from death.

Blessednesse of those that see not Christ. Gal.3.1.

1.Pet.1.8.

30. And many other signs truely did Iesus in the presence of his disciples which are not written in this booke.

M. When the Euangelist did write these thing, many other signes also concerning the Lordes resurrection, came vnto hys minde: the whiche he might haue put in writing aswell as these: but bicause he had alreadie determined with him selfe concerning the quantitie of his booke, and was alreadie come to the measure of the same, least any man should thinke that he had written all the signes which Christe did after his resurrection, & that the Lord appeared not passing once or twice to his Disciples to confirme his resurrection, he thought good to adde these thinges vnto his Narration. C. As if he should say, Let no man thinke that he hath heere a full and perfect historie. BV. For the Lorde Iesus did declare by many other Argumentes, signes, tokens, and demonstrations, the truth of his resurrectiõ, and of his diuine power, and that so euidently, that the disciples might not only vnderstãd the same, but also might see with their eyes, & touch with their hãds the Lord Iesus restored to life, & might beleeue that he was risen agayn frõ death. But al these things haue I not perticulerly repeated in this my Euangelical worke, not that they wer vnworthy to be remembred, but bicause these things were sufficient to the edification of Fayth. Act.10.41.

31. These things are written that yee might beleeue that Iesus is Christe the sonne of God, and that in beleeuing, ye might haue life through his name.

BV. Here

BV. Here the Euangelist addeth the cause and ende of those thinges whiche he hath hytherto declared, to the ende the Reader mighte knowe how to profite in reading these things, saying: That yee might beleeue, that this Jesus, of whom I testifie that he is risen agayne, who by so many signes declare to his disciples after his death, that he is risen to life, is Christe the sonne of God, that is to say, that Messias, & only begottē sonne of God, whome the father according to the Scriptures, sente into this worlde to bee a saniour and Mediator. C. Therefore by these words he geueth vs to vnderstande that he hath put in writing so muche as is sufficiente to satisfye vs: because the same is sufficient inoughe for the confyrmation of oure fayth. For he mynded to preuente the vayne curiositie of men, whiche is seldome or neuer satisfied. Also, Saincte John was not ignorannt what the other Euangelistes hadde written. But seeing hee intendeth nothing lesse than to abolishe their writings, he dothe not sepadate their Narration from hys, saying that this is the ende of the Scriptures, that we might beléeue that Jesus is the sonne of God. C. Notwithstanding it séemeth absurde that fayth should be grounded vpon myracles, which ought to be wholly tyed to the promises of God, and of his worde. Answere. Myracles are appoynted héere to serue for no other vse, than to be helpes and stayes of fayth. For they serue to prepare mens mindes, that they may geue more reuerence vnto the worde of God. R. Therefore myracles dō confyrme a mans fayth, but they geue not fayth. For they which beléeue not by the worde, bot myracles, do fall away in time of temptation.

Myracles confirm our fayth.

{That Iesus is Christ.}

BV. That is to saye, the Messias promised in the Lawe, and in the Prophets, perfecte God, and perfecte man, the mediator of God and men, the highe Legate of the father, the onely author of perfect felicitie. BV. Who by hys death hathe put away death, and by his resurrection hath restored to lyfe.

{The Sonne of God.}

Bicause among men there was none founde méete to bring suche notable matters to passe, as, to reconcile vs to the father, to make satisfaction for sinnes, to destroy death, to ouerthrowe the kingdome of Sathan, and to bring vnto vs true righteousnesse and saluation, therefore God sente and gaue vnto vs his onely begotten sonne. A. For all are gone out of the way, all are become vnprofitable, there is none that dothe good, no not one. C. Moreouer, seeing the name of sonne dothe belong vnto Christe onely, it followeth that he is not a sonne by adoption, but by nature. Wherefore in this name the eternall Diuinitie of Christe is conteyned. M. Reade more heereof in our Annotations vpon the, 16. verse of the, 16. chapter of Matthew.

Psal. 14. 3. Rom. 3. 12.

{And that in beleeuing yee might haue life.}

BV. Now Saincte John addeth the fruite of fayth, to restrayne the desire of men, least they should desire to knowe more than were sufficient to obteyne lyfe. For what wickednesse were this, not to be contented with eternall saluation, and to séeke to passe the boundes of the heauenly kingdome? M. The ende of the Scriptures concerning Jesus, is Faythe in Christe the sonne of God: and the ende of faith in Christ is euerlasting life. BV. For bothe the Prophetes and the rest of the Apostles also sayde, that the iuste man shall lyue by fayth. Concerning our restoring to lyfe by Christ, reade our Annotations vpon the third chapter before, the 16. verse.

Haba. 2. 4. Rom. 1. 17. Gal. 3. 11. 1. Pet. 1. 9.

{Through his name.}

BV. He addeth this to declare that we haue lyfe, by the merites and vertue of Chryste. For in shewing that oure righteousnesse commeth by the grace of Chryste, hée excludeth all mans merites. M. Therefore wée haue lyfe by

the

the name of Chriſt that is to ſay, through Chriſt, for Chriſt, in Chriſt & to the glory of Chriſte, bycauſe we are Chriſtes, and do apperteine to his name if ſo be we beleeue in him. For we are geuen vnto hym of the Father. A. Alſo there are many places of Scripture which teſtify that we haue life geuen vnto vs by the name of Chriſt Jeſus onely. Such are theſe whiche I haue coted in the margent.

Act.4.12. Act.10.43. 1.Jhon.2.12

The xxj. Chapter.

1 Afterwarde did Ieſus ſhewe hym ſelfe agayne to hys diſciples at the ſea of Tyberias: and on thys wiſe ſhewed he hym ſelfe. BV.

SOme thinke that thys chapter was not added by John, but by ſome other, bycauſe Sainct John cõcludeth his hiſtorie in the ende of the twenty chapter. But they ſee not, that in the twentith chapter thoſe argumentes onely are ſpoken of, by whiche the reſurrection of the Lorde was manifeſted at Hieruſalem: & that in this one & twentith chapter thoſe thinges are named, by which he approued the truth of his reſurrection in Galile Therfore of the twentith chapter, he concludeth the narratiõ of thoſe ſignes which were ſhewed at Hieruſalem. But, bicauſe the Lorde had ſpecially promiſed that ſtreight after his Reſurrection he would go into Galile, and there ſhewed him ſelfe alyue againe vnto his diſciples, S. Jhon leſt he might ſeeme to omitte any thing which appertayned to a full and perfecte hiſtory, hath in this chapter added the reuelation of the Reſurrection made in Galile. M. But when this apparition was made we cannot ſertaynely tell, for that the Euangeliſte ſpeaketh not of any time. It is moſte ſertayne that the Apoſtles, according to the commaundement of the Lorde, lefte Hieruſalem and came to Galile after the eight daye of his reſurrectiõ. Wherin we haue to note the diligence of Chriſt, who ſought to cõfyrme his diſciples in the faith of the Reſurrection. If ſo be he had ſought onely to haue made them beleeue his reſurrection, he had done that oute of hand the fyrſt day of the ſame, neither was it nede full to vſe many ſignes and apparitions for that cauſe: but bycauſe it was not ſufficiente once onely too knowe the truth of the reſurrection, excepte they did perciſt in the knowledge and faith of the ſame by inuincible conſtancie, it was neceſſarie too inſtructe and confyrme them by many ſignes, by the ſpace of forty dayes. So alſo wee haue nede to be ſtrengthned in the knowledge of that truth whiche we haue once receyued. Therefore Chriſte hathe ſo ordered hys Church, that we might not onely be illumined, but alſo confirmed euen to the end of the world, by the worde, by Sacramẽts and by the often operations of the holy Ghoſt.

Mat.26.32

2. There were together Simon Peter, and Thomas whiche is called Didimus. &c.

C. Saynct John declareth that Chriſt apeared to ſeuen of his diſciples: amongſt whome he reckeneth Thomas, not for eſtimations ſake ſo muche, as that we might the ſoner beleeue by his teſtimony.

M. Simon Peter was of Bethſaida, a citie of Galile bordering vppon the Sea, which in other places is called the lake of Genazareth, but here ỹ Sea of Tiberias. This Peter & the reſt, S. John nameth as witneſes, to proue the truthe & ſertainety of the reſurrection of Chriſt.

Simon

3. Symon Peter ſayth vnto them, I go a fiſhing. They ſay vnto him, we alſo will go with thee. They went their way, & entered into a ſhip immediatly, and that night caught they nothing.

BV. Here fyrſt is ſet downe the occaſion by which ẏ manifeſtation was made. For when Symon Peter was come into hys owne countrey with his diſciples, leaſt hẽ ſhould be idle, and liue vpon other mens coſt and charge, went a fyſhing and toke with him the reſt of his diſciples. C. And this trauayle of Peter in fyſhing ought not to be iudged vnſæmely & vnmæte for his office. He was only ordayned an Apoſtle by breathing as yet, as we haue ſayde before in the twentie chapter: but he ceaſed for a little while vntil he were endued with new power. For he was not as yet commaunded to go forth to execute the office of teaching, but was only admoniſhed of his calling to come, that he and the reſt might know, that they were not choſen frõ the beginning in vayne. In the meane tyme they do that which they were accuſtomed to do, and which became priuate men, vntill ſuch tyme as they were called of the lord to do other buſines. The Apoſtle Paule euen in the middeſt of his race of preaching got his liuing with his hãds: but he had another conſideration. For ſo the time gaue hym leaue, leaſt handy labors might drawe him away from teaching. But Peter and his fellowes bicauſe they were frẽ from al publique function, gaue them ſelues wholly vnto fiſhing.

BV. Therfore herein labour is commended to vs all, and idlenes condemned.

And that night caught they nothing.

M. In that they toke nothing it ſæmeth to be ſo ordered by gods diſpoſitiõ and appointment. C. For god had ſuffered thẽ to labor & weary them ſelues in vaine al the night, to make ẏ miracle more manifeſt. For if they had taken any thing, ẏ power of Chriſt would not ſo quickly and ſo euidentlye haue appeared: but laboring all the night in vain, & then ſodenly incloſing a great multitude of fiſhes, they haue iuſt occaſion geuen them to acknowledge the grace of ẏ lord. BV. By this place we are taught ẏ all mans labour is in vaine, except ẏ lord proſper & bleſſe his endeuour. R. For ſo long as we labour wõut Chriſt, we labour in vaine. And this is the cauſe why they which oftentymes take moſt paynes are moſt poore. For they ſæ not God in their labour. God is not ſæne but by the word. The father is not ſæne, but by the ſonne. What then ſaith the ſonne: The father clotheth thæ, the father nouriſheth thæ. Therfore if by faith thou begin to labour in this word of the ſonne, thou ſhalt truly ſæ god in thy labour, who will throughly bleſſe thæ, & whatſoeuer thou takeſt in hand it ſhall proſper. C. Alſo God doth oftentimes exercile the faithfull, euen as he hath don the Apoſtles, to commend vnto them his bleſſing. If ſo be alwayes all thinges which they take in hand ſhould haue good ſucceſſe, no man almoſt wold impute ẏ fruit & gain of his labour to ẏ bleſſing of god: euery one would boaſt of his owne labour, & kiſſe his owne hands: but when ſometyme they wearye thẽſelues wõut profite, if ſo be afterward any better fruit chaunce to come, they are cõſtrained to acknowledge ſomwhat that is extraordinary. Thus it cõmeth to paſſe that they begin to attribute the prayſe of proſperous ſucceſſe vnto ẏ grace of God.

4. But when the morning was come, Ieſus ſtood on the ſhore: neuertheleſſe the diſciples knewe not that it was Ieſus. Ieſus ſaith vnto them, children haue ye any meate. &c.

BV. The diſciples knew not chriſt, either for that

ꝑ they were far frō ꝑ shore, or else because their eyes wer held, as wer ꝑ eies of those disciples which were going to Emaus. M. But Christ most frendly calleth vnto thē, saying, Children haue ye any meate? By this voyce is set forth that fatherly affectiō which Christ beareth toward al those which will be his disciples. M. Christ demaundeth this question as a marchaunte come thither to buy fyshe. And when hee asketh the mā if they haue any meate hee meaneth fish. But the disciples supposing that he had bene some other man which came to the lake to buy fyshe, answered him, that they had nothing.

6. And he saith vnto thē, cast out the net on the ryght syde of the ship and ye shall finde &c.

C. Christ commaundeth not as by ꝑ right and authoritie of a Maister, but geueth frendly aduice as one of ꝑ people: M. And by this admonition hee prepareth away for the miracle. For it was necessary that they shuld haue this watch word before, that they might afterward know, wherunto they might referre this sodayne and vnloked for multitude of fishes. And wheras Christ did not make the fyshes of their owne accord to leape into ꝑ disciples ship, but he rather would haue them to be taken by the inclosier of their net. By this image we are taught that the gospell is needfull to be preached euen among the elect, by the ministrie of the Apostles, that they may be saued. C. The disciples not knowing what to do, and being without hope of fruite, easily yelded to the counsayle of him, whome they take' to be a straunger. If so bee any man had geuen them suche counsayle at the fyrst pitch, they would not haue bene so ready to obaye. The which is therfore spoken, least any man should marnayle that they were so obedient, seing they were so far spente with labour. Therefore, bicause they had taken nothing, they obeyed the worde of the Lord, though vnknowne vnto them, if peraduenture they might at ꝑ last take some fish to carry home with them.

C. Howbeit this is no common example of sufferaunce and patience, that they continue their labour after the day lighte, which they had spent without profite all ꝑ night. And verely if so be we submit our selues to the blessing of him, we must patiently wayte for the same. For ther is nothing more vnmete than hondby to pull back our hand from our labour, if it appere not profytable. The nakednes of Peter testifieth that the Apostles had laboured very sore, and yet notwithstanding they let not to cast in their net a fresh, that they might omit no occasiō. Notwithstanding in that they obeyed the commaundement of Christ it cannot be ascribed vnto faith. For they heard him as a straunger. Now if so be at any tyme our vocation seemeth yrkesome, bicause our labour and trauayle is without fruite, yet notwithstanding when the Lord exhorteth vs to go forewarde, let vs be of good cheere, we shall haue at the last good successe in due tyme.

7. Then sayd the disciple whom Iesus loued, it is the lord. When Symon Peter heard that it was the lord, he gyrt hys coate vnto hym, (for he was naked, and sprang into the sea.

M. This disciple beloued of Jesus was John, who wrote these thinges. Hee was the fyrst which knew the Lord, by the inclosing of the wonderfull companye of fyshes, of whom he enformed Peter also. R. Therfore it appereth for what cause they had taken nothing all the night long, and afterwards drew a great multitude of fishes into the Ship, namely, for no other cause than that they might thereby the more plainly know the Lord: euen as oftentimes our prayers seme to be vaine, if so be anye thing contrary vnto our desyre happen. And with this purpose the

Lord

Lord doth work contrary to our prayers, that he may afterward more fully graũt vs the petitions of our hearts, & may be more largely glorifyed in vs. Moreouer the Euangelist by his example teacheth, that when we haue good successe contrary to our expectation, wee must lift vp our myndes vnto the Lord: bicause we ought bandby to remember, that this benefyte proceeded from his grace, which is the author of all goodnes. This godly knowledge of the deuine grace which Iohn had in his mynde, brought him to the knowledge of Christ also. For he knew not Christ with his bodely eyes, but bicause he was perswaded that this aboundance of fysh was geuen vnto them of God, hee gathereth that it was Christ which directed theyr handes.

{And sprãg into the sea.}

As faith was fyrst in Iohn, so Peter bandby excelleth him in feruencie of the spirit, when setting all feare of perill aside, hee casteth him self into ỹ lake. R. For Christ being knowne, no daunger is feared.

C. Notwithstãding it is vncertaine whether he did walke vpon the sea, or swim to the shore. Let it suffyce vs to know this, that he leauing the ship toke his way, not rashlye, but according to the measure of his zeale, that hee might come before the rest vnto Iesu. M. Moreouer in that hee being naked gyrded his coate vnto hym when he came out of the Ship to Christward, it is an example of shamefastnes and reuerence. Some Anabaptistical spirite would haue come naked vnto Christ without blushing.

8. The other Disciples came by Ship. &c.

9. Assoone then as they wer come to land, they sawe whot coales, and fishes layd theron, and breade.

C. All come at the last vnto Christ, but Peter excelleth the rest in zeale. They were occupied in taking the fishes out of the net: the which leysure Peter could not tary, not regarding the fythe, when hee knew that the Lord was vpon the shore. R. Men come vnto Christ by diuers meanes, some with excellent giftes, other some with base science and labour, which appereth in the sight of the world so contemptible, that the same is counted no gift. Peter commeth vnto Christ, but by miracle, and with a gift wonderfull in the eyes of the world: the other disciples row in the common skyffe or cockboate vnto Christ. A. But it maketh no matter how thou commest, so that thou bring fayth with thee which worketh through loue.

{They saw whot coales.}

M. Now consequentlye the Euangelist cõmeth to the declaratiõ of those thinges, which the Lord did after this apparition, and miraculous incloser of fyshes. The Euangelist saith not, they layd whot coales, fyshe, and bread, but they sawe whot coales, and fishes layd theron. Therefore not they, but the Lord did these thinges, whyle they were fishing on the sea, that he might entertayn thẽ w̃ a silly feast according to his wonted maner: with thys purpose to teach them, that no necessarye thing appertaining to the bodye, shall be wanting to his Ministers, so that they labour not slouthfullye, but couragiouslye. R. For the disciples comming forth of the Ship from their godly labour, founde not only broyled fish, but also bread. Thus also the Lord fed the Israelites in the wildernes, who following their vocation had bread from heauen. quailes brought with the wynd, and water out of the rock. Moses following the calling of the Lord in the mountayne, was nourished fortie dayes without bread or water. Elias following his calling was fed by a Rauen, by nature a rauenous bird. And although these were speciall miracles, yet notwithstanding we may herewithall confyrme and strengthen our fayth. For miracles are seales vnto vs of Gods promises.

10. Iesus saith vnto them, bring of the fish which yee haue now caught.

11. Symon Peter went vp, and drew the net to the land, full of great fishes. &c.

BV. Christ commaunded this to be don to take away al suspicion, least they shuld think either the broiled fish, or that which they had taken to be but a fantasie.

R. But why doth he not say, bring hither of the fyshes which I haue caused you to take? Answere: The holy Ghost is wont in other places of the Scripture, to ascribe those workes vnto vs, which notwithstanding God worketh in vs: not to the ende we should be prowd in our owne conceit, but that we might go forward in doing our dutie. C. So we call that our bread, which in desiring to be geuen vnto vs, we confesse to come from the blessing of God.

Symon Peter drew the net.

BV. Peter alone drew not the net to land, but was holpen by the rest of his fellows.

R. In this manifestation of Christ, we haue many wonderfull thinges to be considered. The fyrst is the taking of so great a multitude of fyshe, and being so many the net not broken: secondlye that Peter came vnto Christ not as did the others in a boat, but by swimming: last of al, that without the preparation of anye man, meat was dressed to satisfy their hunger. This therfore is the most notable apparision of Christ, replenished with deuyne power. For the lord which blesseth men, maketh them fyrme instrumentes, to finishe his work and will.

12. Iesus saith vnto them, cum & dyne. And non of his disciples durst ask him who art thou? For they knew that it was the Lord.

M. Christ calleth his disciples to meate, the which he had prepared not so much to fill their bellies, as to confyrme them in the faith and knowledge of the resurrection, by eating with him. BV. For although this be not plainly expressed, yet notwithstanding it may appeare by the circumstances.

And none of his disciples durst aske hym.

C. The Euangelist meaneth that the disciples durst not aske Christ who he was, bicause they feared that they should therby do him iniury, he had so plainly reuealed him selfe by manifest signes. As if hee should say. BV. The Lord was so familiarly conuersaunt with them, that none of them needed to aske & say, who art thou?

13. Iesus then came, and tooke bread, and gaue them, & fish lykewise.

14. This is now the thyrd tyme that Iesus appered to his disciples. &c.

M. His custome was to breake the bread: wherupon the two disciples which went to Emaus knew him, by breaking of bread BV. But he did not this without hys accustomed maner of geuing thankes. Luk. 24.

C. Christ had appeared more than seuen tymes, but whatsoeuer was don in one day, is comprehended vnder one apparition. AVG. So that the fyrst daye is the day of his resurrection: the second, the eight daye after his resurrection, in the which he offered him selfe to Thomas to be sene and felte: The thyrd day is this, in the which hee appeared by the sea shore of Tiberias. C. He meaneth therfore that Christ was seene of his disciples at seueral tymes, that his resurrection might haue the more credit. M. There are other some also, which think that the Euangelist speaketh of those manifestations, by

which

which he apeared not to one or two alone, but to all of them when they were gathered togither. Otherwise it should follow, that the Lord was not seene of his Disciples in Judea, but onely vpon the day of his resurrection, and the eyght day of the same, the which can not be affirmed.

15. So when they had dined, Iesus sayth to Simon Peter, Simon Ioanna, loueſt thou mee more than theſe? Hee sayde vnto him, Yea Lorde, thou knoweſt that I loue thee. He said vnto him, Feede my Lambes.

BV. As the Lorde when he had fed many in the Desert with fiue loues & two fishes, passed from the meat of the body vnto the fode of the soule, teaching that we must also hunger after the eternall fode, which maketh vs immortall: euen so he taking here occasion of the fishing, exhorteth his Disciples to the spiritual fishing, wherby they may draw many vnto God by the net of the Gospell. Notwithstanding he chaungeth the allusion. For he passeth from fishes, to cattel, cõmaunding them to fede the Lords flocke. But specially he conuerteth his whole speche vnto Simon Peter, whom the Lorde Iesus restored to that degree of honor, from the which he was fallen. That foule denyall of Christ, of the which we haue hard, had made him vnworthy of the Apostleshippe. For how should he be a faythfull teacher of the fayth, whiche had so fowlly fallen from the same? He was made an Apostle, namely with Judas. But so sone as he had forsaken his place, office, and dignitie, he was also depriued of the honor of the Apostleship. BV. Therfore least he might seeme to be remoued for euer from the fellowship and office Apostolical by the threfolde denyall, he is receiued agayne by the trebble confession of his loue, and now as well libertie, as authoritie to teache is restored vnto him: both whiche he had lost through his owne fault. And least the infamie of his fall might any thing hynder him, Christ quite wipeth and blotteth away the same. Such a perfect restitution both for Peter, and also for his hearers was most necessarie: for him it was necessarie, that he might the more boldely execute his office, being assured of his vocation, to the whiche he was restored agayne: for the hearers also, least the fault remayning still in the man, might haue giuẽ some, mẽ occasion to despise ỹ gospel.

{*Simon Ioanna.*}

A. Concerning this name we haue spoken before. Simon Ioanna (sayth our Sauiour) loueſt thou me? BV. The whiche some referre vnto the Disciples, that this might be the sence and meaning, Loueſt thou me more than thou doest these thy brethren and fellowes? But it seemeth to be the more simple sence and meaning, if so be thou vnderstande that Peter was asked, whether he loued the Lorde more feruẽtly than did the rest. Peraduenture the question rose herehence, for that he leauing his felowes in the Skiffe, cast him selfe into the lake, not tarying the time of rowing, and seeking to come first vnto the Lord standing vpõ the shore. Also because he fund the Sauiour very mercifull vnto him in forgeuing his sinne, by righte the greater loue is required of him. For he, to whom more is giuen, ought to loue more

John.1.42.

Luke.7.47

C. But howsoeuer the matter standeth that way, it is most certain that the meaning of Christ in these wordes is, that no man can faythfully serue the Church, and take paynes in feding the flocke, excepte he haue further respecte than vnto men. First, the office of teaching, of it selfe is laborious and troublesome, seeing there is nothing more harde, and to keepe men vnder the yoke and obedience of God: of whom, some are weake, some lighte, some peruerse, some dull, some sleuthfull, & some hard and vnapte to be taught. Also Satan for his parte thrusteth in al the lettes and stumbling blocks he can deuise, to discourage the good shepheard, or at lest to wea-

Preaching a harde office.

ken him. Therfore none shall constantly go forwarde in this office, but he in whose hart remayneth the loue of Christe, that he forgetting him selfe, and wholly addicting him selfe vnto Christ: may ouercome all impediments and stayes. Thus Paule declared him selfe to be affected, when he sayd, The loue of Christ bindeth vs. 2. Cor. 5. To be short, Christ requireth of the shepheard, burning and earnest loue. For the Lorde did not aske Peter as one ignorante what was in the harte of Peter, or of any other mã: but he sought to imprint this in the mindes of al his Disciples, that he must of necessitie be endued with perfect loue toward Jesus Christ, whiche taketh vpon him the care of his flocke. C. Therfore let them which are called to gouerne the Churth, remember that if they will rightly and truly execute their office, they must first begin at the loue of Christ.

{ Yea Lord thou knowest that I loue thee. }

M. So great is the constancie and trust of a good conscience, that it is not afrayde to appeale vnto the knowledge of the Lorde, and to take the Lorde him selfe for a witnesse. Peter sayth not, Thou knowest Lorde that I loue thee more than these do, but, Thou knowest Lorde that I loue thee. He exalteth not himself aboue the rest, neyther doth he ascribe lesse loue vnto them than vnto him selfe, but modestly and simply affirmeth that he loueth the Lord. He could iudge no more of other mens harts than they could do of his. For no man knoweth what is in man, but the spirite of man that is in him. Euen so we must testifie of the truth of our hart, that in the meane time we reiecte not others, nor presume to iudge of the spirit of other men.

1. Cor. 2. 11.

{ Feede my Lambes. }

C. The Scripture applyeth this worde (Feede) metaphorically to all kinde of gouernment. But bicause here he speaketh of the spiritual gouernmẽt of the Church, it is good for vs to note in what partes the office of a shepeheard consisteth. For we haue here no vayne or idle dignitie depaynted vnto vs, neyther dothe Christe commit any gouernmẽt to a mortal man, that he may vse the same at his own pleasure. Christ, seing he is properly the only shepheard of the Church, who gouerneth and feedeth his sheepe by the worde of saluation, bicause he vseth the helpe of men to preache doctrine, dothe giue also vnto them his name, or at lest communicateth the same with them. Therefore they are accounted for lawfull and true Pastors before God, which gouerne the Churche by the ministerie of the worde vnder the head Christ. Whereby we may gather what burthen Christ layeth vpon Peter, and vpon what condition he appoynteth him a gouernour of his flocke. Whereby also the wickednesse of the Bishoppes of Rome is playnly inough refelled and disproued, whiche wrest this place to establishe the tyrannie of their Popedome. To Peter (say they) it was sayde aboue the rest, Feede my Sheepe. Why it was spoken rather to him than to the rest, we haue shewed before. But there is nothing geuen to Peter in these wordes, whiche is not aswel common to all the Ministers of the Gospell. R. For the Apostles haue all one power, bicause they haue all one and the selfe same spirite, all one worde of the Gospell giuen vnto them to preach. C. Therefore the Papistes do seeke to proue in vayne that Peter was chiefe, bicause he was specially spoken vnto aboue the rest. But admit and graunt that he had some speciall honor aboue the rest, how will they proue that he was placed in the highest degree of all other? He was in deede the chiefest among the Apostles, but shall it therof follow that he is the vniuersal Bishop of the whole worlde? Verely whatsoeuer Peter hathe receyued, doth no more appertayne to the Pope, than it dothe to Mahumet. For by what right dothe he chalenge to him selfe to be Peters successor? And what man in hys right wittes will graunt vnto him, that Christ speaketh here of any right of succession? Yet notwithstanding he will be counted Peters successor. I would to God he were. None of vs doth let him but that he may loue Christ, and take care and charge to fede his flocke. But neglecting

Pastors of Christe to feede hys sheepe.

Supremacie of the Pope.

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the loue of Christe the moste highe Shepheard, and reiecting the office of feeding, to boast of succession is extreme impudencie and follie. BV. This also hath a singuler emphasis, that Christ sayd not, Feede thy sheepe, but feede my sheepe, feed my lambs, For he hath made vs a peculier people to him selfe by the redemption of his bloud. Ministers therfore are shepheards of the Lordes flocke, and not Lordes. G. Moreouer heereby it dothe playnely appeare what great care Christ hath for our saluation, when he doth so specially commit the same vnto Shepheards. M. Also wee must not lightly passe this, that Christe calleth all the faythfull his Lambes. For he giueth vs to vnderstande that as yet they are tender, and are therefore to be fed with greater care and diligence: euen as ther is commonly greater care had for the feeding of yong Lambes, than for olde sheepe: bicause the hope of the flocke consisteth in them.

Act. 20. 28. 1. Pet. 1. 18

16. He sayth vnto him the seconde time, Simon Ioanna loueſt thou me. &c.

A. Agayne the Lord asketh Peter whether he loue him, laying vppon him the same burthen which he did before, saying, Feede my sheepe. BV. That is to say, refreshe, comfort, reproue, admonishe, and teache, with the worde of truth. M. Here is the office of a Shepheard expressed. For the verbe which we haue heere, dothe not onely signifie to feede, but also to gouerne and rule. Thus the minister of Christe ought to feede the Lords sheepe, with the prouander of doctrine, and to direct and gouerne them with the worde of admonition and correction. C. Moreouer Christe did not commit all generally vnto Peter & to others to be fedde, but onely his lambs and sheepe. Euery good shepheard muste seeke to bring all vnto Christe. And bicause they can not discerne betweene sheepe and wilde beastes, we must seeke by all meanes possible to tame those that are more like Wolues than sheepe. But when they haue done all they can, it is but lost labour which is not bestowed vpon the chosen sheepe.

17. He sayth vnto him the third time, Simō Ioanna loueſt thou me. &c.

M. Peter was very sory, by the remembraunce of those things which were past, least the same might happen vnto hym agayne, which happened before, when he presuming and bragging ouermuch, had a miserable fall. C. Or else he thinketh that he is secretly nipte and blamed, as not answering to the minde & purpose of Christ. But we shewed before that this repetition is not superfluous. Also, Peter as yet had not experience, howe deepe this loue of Christ ought to be imprinted in their mindes, who were to withstande an innumerable sorte of perils. Afterwarde he learned by experience that this strayte examination was not vayne. Also in hys person all they which wil take vpon them the charge of gouerning the Church, are taughte, not lightly, but deepely to examine them selues what zeale they are endued withall, least they runne back or faynt in the middest of their course. We also are taught to be quiet and patient, when soeuer the Lorde shall straytly or roughly examine vs: bicause he hath iust causes of that thing, of the whiche oftentimes we are ignorant.

18. Verely, verely, I saye vnto thee, when thou wast young thou gyrdedst thy self, and walkedst whyther thou wouldest: but when thou shalt be olde thou shalt stretch foorth thy hands, & another shall gyrde thee. &c.

BV. After that Christ had receyued Peter into the company of the Apostles, and had restored him to his name and office, prescribing what he should do (namely, loue and feede) C. He armeth him also agaynst the battell whiche was at hande. And so, he dothe not onely require of him fayth and diligence, but also an inuincible courage in perils, and constancie in bearing the crosse: willing him to be readie to suffer death, so often as neede shall require. BV. Whereby he declareth what all teachers of the Gospell, and faythfull pastors must looke for to receyue at thys worlde, namely greeuous afflictions, and in the ende shamefull death. C. For although the condition of all Pastors be not alike, yet notwithstanding this admonition perteyneth to all in some parte. The Lorde spareth many, and requireth not their blud, being only cõtented with this, that so long as they liue they wholly consecrate thẽ selues vnto him in fayth. But yet bicause Sathan biddeth battell dayly, they muste be alwayes prepared to dye, whiche take vppon them the office of feeding, bicause they haue to do not onely with sheepe but with wolues.

{*When thou wast yong.*

M. Christ doth not heere so muche put a difference betweene youth and old age, as betweene the time of worldly peace, and tyrannical persecution. C. And by this worde of gyrding, he comprehendeth all outwarde actions, by whiche a man frameth him selfe and his life. Howbeit many thinke that the kinde of death whiche Peter suffered, is heere noted, bicause he was hanged with his armes stretched out. But what kinde of death soeuer it was that Peter suffered, it is better to be ignorant of the same, than to beleeue doubtfull tales. BV. Therfore the simple sence is this, Before that Peter was a preacher of the truthe, that is to say, an Apostle of Christe, he had libertie to lyue as he lysted: the world did not hate him: But so soone as he was made the seruant of Iesus Christ, and a preacher of the Euangelicall truth, the whole worlde was against him. For the whole world lieth in wickednesse. But the Gospel preacheth to the whole world righteousnes: Therfore it accuseth kings, Princes, high and lowe, riche and poore. And herevpon it commeth that the preachers of the truth are hated of all estates and degrees of men, euen to the death. C. Now in Peter we haue a notable spectacle of the estate and condition of vs all. Many liue in ease and pleasure before they be called of Christ: but so soone as they haue giuen their name vnto hym, and are receyued for disciples, they suffer greeuous conflicts, they are in perill, and at deathes dore. This condition, though it be harde and paynfull, yet notwithstanding we must beare the same pacientlye. For he knoweth our infirmitie, & he will lay no more vpon vs than we shal be able to beare. A. So he bare with Peter so long as he was tender and weake, euen as he said vnto him, VVhither I go thou canst not followe me, but thou shalt followe me heereafter. 1. Cor. 10. 13. John. 13. 36.

{*And leade thee whither thou wouldest not.*

C. It seemeth absurde, that Christ saith his death shall not be voluntarie. For as he hath no constancie, so hath he no prayse of Martyrdome, which is caried violently to death agaynst his wil. M. But we must distinguish here betweene the will of the spirite, and the wil of the flesh. C. For this ought to be referred to the battell of the spirite and the flesh, which the godly feele in them. For we do neuer obey God with such a willing & free minde, but the world seeketh to drawe vs a contrarie way. R. Death is alway vnsauery to the flesh, the flesh is most vnwilling to dye. C. Wherupon the Apostle complayneth, The good which I wold do I not, but the euil which I vvould not, that doo I. Therfore Peter in the flesh was vnwilling, but in the spirit willing to dye. G. Furthermore we haue to note that all men naturally feare death: bicause it is contrary to nature to desire to be dissolued. Therefore Christ, though with his whole hart he was framed to ỹ obedience of God, he wisheth death away. This doctrine therfore is necessarie to be knowne. For it stirreth vs vp to pray: bicause we can neuer ouercome the feare of death without the singuler helpe Rom. 7. 19. Death feared by nature.

John. 5. 19.

of

of God: therfore our onely way is to submit our selues vnder his holy hande, to be ordered at his pleasure.

19. That spake he, signifying by what death he shuld glorify God. And whē he had spoken this, he saith vnto him Follow me.

M. The Euangelist expoundeth the words of Christ, by which he gaue Peter to vnderstande, that he should be slayn for the doctrine of the Gospell. C. This addition of S. John is of great weight. For although all the godly ought to seeke to glorifie God whether it be by life or by death, yet S. John thought good to adorne their death with a speciall title, whiche with their bloud seale the Gospell of Christ and set forth his name. BV. That punishment which the confessors of Christ suffer is extreme, reprochefull, and full of ignominy: but the truthe calleth suche deathes, and suche punishments, glorious, bicause the holy Martyrs of God by death do glorifie God, and are glorified also them selues by that eternall glory. M. The Euangelist doth not say, by what death Peter should dye, nor yet by what death he shoulde deserue euerlasting life, but he sayth, Signifying by vvhat death he should glorifie God. Therefore the death of the godly which they suffer for Christes sake, bringeth not destruction vnto them (as the blinde world iudgeth) neyther doth it deserue eternall lyfe, but hath onely thys commendation, that it glorifieth God. The which whosoeuer doth, he hathe to comforte him selfe with this voyce of the Lorde, I will glorifie them whiche glorifie me. Blessed therefore are the deade which dye in the Lorde.

Phil.1.19.

1.Kin.2.30.
Apoc.14.13.

Follow me.

C. Here Christ declareth wherefore he foreshewed the violent death of Peter: namely that he might prepare Peter to patience & sufferance. Seing (sayth he) thou must suffer death by my example, follow thy captayne. M. Therfore ỹ Lord propoundeth his example to Peter, as if he should say, Thou knowest how I haue liued in this world, how diligently I haue fed the sheepe which the father hath giuen me, what I haue suffered of the wicked for this cause, and from whēce I am now raysed to eternall lyfe and glory. Hereby frame thy selfe after my example, hereby take heede what thou doest, hereby know what to looke for, and thou shalt finde consolation. R. For thou shalte dye a cruell death: Therfore prepare thy selfe for the afflictions to come, and take heede to thy calling. This ought to be no small consolation vnto vs, how sharpe soeuer death seemeth to bee, seeing the sonne of God offereth him selfe before our eyes, with hys blessed resurrection which is our triumph agaynst death. BV. So that this place playnly sheweth that all the Ministers of the church ought to be folowers of Christ: in whom they shall finde, see, and learne al that apperteyneth to the discharging of their ministerie. In him is the most excellent loue, both of God the father, and also of the flock committed vnto him, in him is a burning and discrete zeale, he teacheth sincere, swete, and sharpe doctrine, he is most pure in maners, and in example of lyfe, he giueth strength and patience to euery one in perils, and he is most long suffering. To this Shepheard let euery Pastor in the Church haue respect: For he is the light of the worlde: who so followeth him, walketh not in darknesse, but shall haue the light of life.

John.8.12.

20. Peter turned about, & saw the disciple whom Iesus loued, following him. &c.

BV. Although Peter was restored and placed in his Apostolicall office, yet neuertheless he retayneth stil in himself the relikes of humaine nature, and imbecilitie, which procedeth frō ỹ corruptiō of sin. M. For whē he was cōmāded to folow ỹ lord,

he doth not so muche consider that vocation, as he hath respect vnto others. BV. For looking behinde him he saw Iohn following: and seeing he knew that he was more deare vnto him than the reste, he greatly marueiled what death he should dye. M. Whervpon he moueth the question concerning his lot, saying, Lorde vvhat shall he doo? For he thought it very absurde that he should be called alone, and John omitted, whom Christe had alwayes so greatly loued. A. Concerning the leaning of Iohn on Christes breste, reade the.23.verse of the.13.chap. before.

{ Lorde what shall he do. }

C. We haue here in Peter an example, not onely of our superfluous, but also of hurtfull curiositie, when ar by the the beholding of others we are drawē away frō our office. For we being by nature seuere and narrowe examiners rather of other mens liues than our owne, do therby seke to shift off our selues. For by this cullour of excuse we willingly deceiue our selues, namely, that other are no better than we: as though their slouth and folly were our discharge. Scarse the hundreth person doth consider this saying of S. Paule. Gal.6.5. Euery man shall beare his owne burthen. Wherfore in the person of one man this is a generall reprehensiō of al those, which loke rounde about them how other men behaue them selues, but neglecte their owne dutie and charge which God enioyneth them faythfully to execute. Of meere God will chose one, whome he will exercise eyther with exceeding sorrowes, or with graeuous labour, the other myne he will suffer to liue in peace, or at least will lightly exercise them. He vseth not all men alike, but trieth euery one as it semeth good vnto him. Seing therfore ther are diuers kinds of Christian warfare, let euery man learne to kepe his owne raye and order, least as idle persons we enquiring after this or that, prouoke our heauenly Captayne to displeasure agaynst vs: to whom we ought to be in suche subiection, that we shuld forget al such things as appertain not to ỹ doing of our duties.

22. Iesus sayth vnto him, If I will haue him to tarry till I come, what is that to thee? Follow thou me.

BV. The Lord Iesus reprehendeth the curious and vnprofitable demaunde of Peter: BV. and calleth him into the way in the which he must go, willing him to consider, not the burthē of other men, but what he him selfe is inioyned to beare. As if he should say, It maketh no matter vnto thee, neither hast thou any thing to do to demaunde what shall become of thy fellow: leaue this to my wil, only consider of thy selfe, and prepare thy selfe to follow whither soeuer thou art called. R. Haue regard to thine owne calling, and not to an other mans, I will haue a regarde to others my selfe. If he abide, and suffer no cruell death, he abideth to me. BV. Yea if it be my will that he shal not dye, but to abide in the state he is in now vntil I come to iudgement, and that the same should be good for him, what hast thou to do with it? I will haue thee, nor no man else, curiously to search out Gods counsayles, or to discusse other mens callings. Iohn is mine, and I will vse him at my pleasure. Therfore that which I sayd euen now, I say agayne, No man putting his hande to the Plough, and looking backe, is meete for the kingdome of God. Luke.9.62. R. I would to God that this sentence were imprinted in all mens mindes, that euery one might learne to haue his duty in remembrance. For what art thou (sayth the Apostle) which iudgest another mans seruant? To his owne master he standeth or falleth. Rom.14.4. M. Notwithstanding we must here distinguish betweene that care which proceedeth of curiosity, & that which proceedeth of loue C. For all care for our brethren is not superfluous: if it obserue a meane, then is it not curiositie, but a good care. M. This is curiositie, to searche and seke how long this or that man shall liue, and whether he shall be riche or poore: the which many do, by curious artes, rather then attending and regarding Christian charitie: Let vs say, If so be GOD wyll haue

Care proceedeth of loue, and of curiositie.

this

this Prince, or that Tyrant, to rayne vntill the ende of the world, what is it to vs? Let vs follow Christ our Captayn. C. To be short, let euery one of vs haue respecte vnto our neighbours, to see if wee can draw them vnto Christ, rather than by their offences, to do euel our selues.

{Vntil I come.}

Math.25.31 Act.1.11. M. Therfore he geueth vs to vnderstand, that he wil come agayne into this world: the which also in other places is more playnly affirmed.

23. Then went this saying abroade, among the brethren, that the same disciple should not dye &c.

C. The Euangelist declareth, that an error sprong vp among the disciples, by mistaking the wordes of Christ, that Iohn should neuer dye. M. The Euangelist therfore thought good to interprete truly the words of Christ not vnderstood, but rashly taken, least when he him self wer dead, any note of vntruth might with offence be ascribed vnto the wordes of the Lord.

{Among the brethren.}

C. He meaneth these Apostles which wer present at that saying: not that the name of brethren appertayneth to them alone: (BV. For all Christians were called brethren.) But bicause they were the sanctified fyrst fruites of vnitie. It may also be that others, besyde the eleuen, which wer present are noted. BV. Hereby we gather, how apte and ready men are to erre. For if so be those men which were, as it were, the fyrst pillers of the Church, stombled at such a strawe, what will we do which haue such great stombling blockes layd in our way. C. Howbeit it is lyke that this error continued no longer among them than vntill they were replenished by the holy ghost. BV. Error springeth of diuers causes, but specially of these two: ỹ is to say, eyther of our affection, which iudgeth not rightly of the eternall maiestie of god: or else by some small wresting of ỹ word of god. Of wrong affection toward Iesus, thus the disciples gathered, Iesus loueth Iohn, therefore Iohn shall not dye. For those whom humaine affection loueth, it wisheth to liue for euer. To the wresting of the word of Christ this appertayned, bicause they absolutely pronounced, that Iohn should abyde in his present state, vntill Christ came againe: wheras he spake conditionally, If I will haue him tary till I come, what is that to thee. C. Thus verye profytably Christ teacheth vs to our edification, and that also very plainly: but we by our corrupt and wicked imaginations, do obscure & darken the light. Christ would not pronounce any thing certayne concerning Iohn, but only approue that he had full power of life and death. So that of it selfe it was a simple and profytable doctrine: but the disciples deuise and imagine more than was spoken. Wherfore that we may be safe from the same perill, let vs learne soberlye to conceyue that which is spoken out of the worde of God. M. Also by the present care of the Euangelist we are taught, how circumspect we ought to be in reading the wordes of Christ, the which, one letter being added or taken away or chaunged, may bee so peruerted, that they will not testefye a truth but a lye, and will serue to mayntayne contentions: specially seing it is a very hard matter to take away quite out of mens mindes an error once conceyued, if so be it haue anye shewe of authoritie from Christ. The which happened in this cause concerning the death of Iohn. For such is the wickednes of mans nature, that it rusheth headlong into all vanitie. Wherupō it cōmeth to passe that this error alse, of the which the Euangelist hath warned vs to take heed, is yet in ỹ world. For ther want not some which deny that he is dead, M. but haue fayned, that whē he had commaunded his sepulcher to be digged, and was put into the same, the next day after it was found emptie, Iohn being caried aliue corporallye into paradise, to Enoch and Elias, who shall come at the latter day to warre agaynst Antechrist. C. Wherfore wee se that ther is no ende of erring, except wee simply imbrace

Error springeth of diuers causes.

that

that which the Lorde hath deliuered, & reiect all other Imaginations, comments and ſurmiſes. BV. Theſe thinges teache vs not to truſt to much to our owne wiſedome, leſt we lightly & negligently handel the Scriptures: but rather let vs reede them in the feare of God, and with often prayers, knowing that we are ful of error & darknes, but do receiue the true & perfecte illumination from aboue.

24. The ſame diſcyple is he whiche teſtefieth of theſe thyngs & wrote theſe things: and we knowe that hys teſtymonye is true.

BV. This is the concluſion & appendix of this deuine hiſtory, by which Saint John happely knitteth vp the worke .C. And bicauſe hytherto he hath made mention of him ſelfe vnder the third perſo, he now expreſſeth that hee is euen the very ſame: to the ende he being an eye witnes, and one that ſpeaketh by experience, mighte bring more weighte & authoritie to his worde. BV. There is great modeſtie, to be followed in his wordes. For he neyther ſpeaketh nor writeth any thing of him ſelf arrogantly or boldly. He calleth him ſelf a diſciple, not a doctor: who notwithſtanding farre excelled all the Doctors and teachers in the worlde. Let then theſe greedy hunters after vain glorie bluſhe and be aſhamed, who are contented with no tytels bee they neuer ſo honourable and large. John the Baptiſte, called hym ſelfe a voyce crying in the wildernes. Peter and Paul which are the lightes of the whole world, name them ſelues the Seruantes and Miniſters of Jeſu Chriſte. But John alſo calleth hym ſelfe a witnes: bicauſe the Lorde had ſaide, ye ſhall be witneſſes of theſe thinges. A witnes ſpeaketh nothing of hys owne, but faithfully doth declare thoſe things onely which he hath eyther ſeene or heard. Wherefore that which he had heard of the Lorde: and had ſeene hym do and ſuffer, ſimplely and truly euen as they were ſpoken and done, he hath vttred and declared. M. This therefore is the very ſame diſciple, whome hee hath ſo often ſayde was ſpecially beloued of the Lorde: and yet hathe he not once in all his booke, ſette to his name, leſt he might incurre the ſuſpicion of arrowgancy. Yet notwithſtanding it is not too be forbidden that the names of authors ſhoulde be ſet vnto theire bookes, the which may ſtand to very good vſe and purpoſe, ſo that vayne glory be not ſought.

And we knowe that hys teſtimony is true.

BV. Nowe Saincte John very ſeriouſly affirmeth that he hath faythfully and truely deliuered the pure & ſimple truthe. Euen as in another place alſo, That which we haue hearde which we haue ſeene vvith our eyes, which we haue looked vppon, and our handes haue handled of the worde of lyfe, wee ſhewe vnto you. For his meaning is that the Apoſtolicall doctrine is moſte true, and approued: euen as ſayd Peter, we haue not followed deceitfall fables, when we opened vnto you the power and comming of the Lorde Ieſus, but with our eyes we ſawe hys Maieſtie. A. Concerning the reſte which may be brought to the expoſition of this place reade the .35. verſe of the .19. chapter before. For there he geeueth the lyke teſtimony to that which he hath writen.

55. There are alſo many other thinges whiche Ieſus dyd, the which if they ſhoulde bee

writen

written euery one I suppose the worlde coulde not contayne the bokes that should be written.

John.20.30

BV. This place agreth with that which ỳ Apostle sayd before, how that not al the signes of ỳ Lordes resurrectiõ were written, but those onely which were sufficient to perswade men to beleue in the Lorde Jesus, that by him they attayne to life euerlasting and true blessednes. M. The very same he seemeth now to repeate agayne, but yet not without some differẽce. Before he spake of the signes after the Resurrection: but here hee speaketh of those signes generally whiche Christe wrought and shewed from the fyrst to the laste, all the which he sayth are not written, neyther in this booke nor in any other. C. Therefore leste any man should suspecte his word as one speaking partially bicause he was loued of Christe, he cutteth off this obiection, saying, that he hath omitted & ouerpassed more than he hathe written. Neyther doth he speake of euery action of Christ, but of those which appertayned to his publique office. M. And the reason hereof he sayth, is the innumerable multitude of Christes deedes, saying, that the whole worlde wouldenot contayne those bokes which should be written if all perticulers were written. By which hiperbolicall speacke his mind was to expresse that multitude of bookes, which muste be written, if all the actions of Christe were to be written. C. Neither ought we to Judge this an absurd Hiperbole, seeing we beare with many thinges in prophane writers. We must not only consider the number of Christes workes, but also, we muste way the weighte and greatnes of them. The diuine maiestie of Christe, which to mans sence and vnderstanding is infinite, did in those his works wonderfully shine. If the Euangelist hauing respecte vnto this, as one astonished exclameth, that the whole worlde is not able to conceiue and comprehende a iust and full narration, who will marueil? B. And verely seeing the actes of Christe were almoste infinite, who coulde haue remẽbred or wayed al things with fruite. To what end then should they haue bẽn written? For it had not beene mete ỳ we should haue neglected them. C. Furthermore he is not to be reprehẽded, for vsing an olde, and accustomed figure, to cõmend the excellency of the workes of Christe.

Hiderbole is an excessiue speach either in aduauncing or deuprauing any thinge.

BV. Furthermore who seeth not that the same is a full and perfecte kynde of doctrine, which leadeth & bringeth vnto that ende, to the whiche it is ordeyned and appointed? But the Euãgelical history was ordeyned to shew vnto vs a way how we might obtayne eternall life, the which we obtayne by fayth in Christe: the whiche way it doth most playnely and plentifully teach vs. Therefore it followeth that the Gospel is a most perfect kynd of doctrine, and that the Euangelists haue put a sume in writing, which may suffice to instructe vs in the fayth, and also to leade vs in the waye to euerlasting life: although they haue not deliuered vnto vs worde for worde all thinges that Christe both spake and did. B. Those thinges therefore are written whiche beeing well wayed, are plentiful inoughe to instruct vs in al godlynes. I wold to God they were so exactly discussed to imbrace Godlynes, as they are narrowly sifted & stretched to maintayne contencions and braules. C. Wherfore he is sufficiently learned and instructed, whiche hathe profited in the reading of this Scripture. And verely seeing the Apostles ar ordeined of God to be witnesses vnto vs, as they haue faythfully done their duetie, so also is it our parte wholly to depend vppon their testimony: and to desire no more than they haue vttred, specially seeing their pennes haue beene directed and gouerned by the assured prouidence of God, lest withouermuch matter they should oppresse our weake capacitie, and yet notwithstanding hauing choyse, might deliuer so much vnto vs, as he which is only wyse and the welspring it selfe of Godes wisedome, knewe to bee expedient for vs. A. But to make an ende of this exposition of S. John, let vs note that we haue here described & truly offred

vnto

vnto vs our Lorde and Sauiour Jesus Christ, that true and naturall sonne of God, consubstantiall, and coequall with the Father in all things: but in the fulnesse of time, according to the Prophets, he was incarnate for vs, he suffered, he truely dyed, and was vndoubtedly raysed agayne from death, and was made King and Lorde of all things. This Christ, seeing he is appoynted of God the father, and geuen vnto vs to be the fulnesse of all grace and truth, that Lambe of God which taketh away the sinne of the worlde, that Ladder and gate of heauen, that exalted Serpent which maketh the deadly poyson hurtlesse, that water refreshing the thirstie, that Sonne reconciling vs to the Father, that bread of lyfe, that lighte of the worlde, that Shepheard of the sheepe, the doore, the resurrectiō, the lyfe, the growing wheat corne, the Conqueror of the prince of this worlde, the example of lyfe, the waye, the truthe, the true and fruitfull vine: to be short, the redemption, saluation, satisfaction, and righteousnesse of all the faythfull in the whole worlde; Seeing (I say) Christe is the plentiful treasurie of all these riches and graces vnto vs, let vs giue thanks vnto God the Father of the same Jesu Christ, who hath not spared his onely sonne, but hath giuen him for vs, to redeeme vs from all iniquitie, and to make vs a holye and acceptable people vnto him selfe deuoutly giuen to all good workes: that being now deliuered by the bloud of Christ, from the hande of all our enemies, we might serue him in holynesse and righteousnesse before him all the dayes of our lyfe.

To him be Glory, Empire, and Dominion, now and for euer. Amen.

FINIS, Laus Deo.

IMPRINTED AT LONDON by *Thomas Marshe*, dwelling in Fleetstreete, neare vnto Saint Dunstons Church.

Let a man examen himselfe, and so let him eate of this bre
Drincke of this cupp. for he that eatith and drinketh vnworthelye eate
drinketh his owne dampnation, because he discernith not the

Therefore when we come togeather to receaue this bread, by
receaving of it in the congregacone wee doe openly testifie & ac
knowlege receaue it are one bodye professing one god one fayth
one baptisme, and that the bodie of christ Jhesus, was
and his blood shedd for ye remission of ourr synnes, his bodie
& parte of his spiritnall flesshe and blonde, wherin then ye
doe receaue, But bread and wyne it is in respecte of the element
wee see, eate, tast, of and digest, And therefore when this bread
vnto the sacrament is geaven me, I consider that it doth represe
me, the bodie of Jhus delivered vnto death for me, and the wyne, the
which hath bene shedde for to washe away my synnes Oc. I
consider howe Jesus christ hath bene bounde, led vnto Pylate
and buffeted, and after rise from the deade, And assended into
and all this was don for my sake, that I shold not be condempned
the Judgement seate of god, but that I might pleade for my righteous
and sit to wyne the crowne my ranke and favoure at the Judgement
seat of the eternall god. **Therefore I will** saye with the apostle
Whoe shall lay any thing to the charge of gods chosen
is he that Justifieth, Whoe then shall condempn. Jhus christ is
owre leader, Advocate, and intercessor, then wee may be bold
to goe vnto the throne of grace
Therefore tarrye thou the lordes leasure, and be of good hope, for
he will come and will not be slacke, as many count it
slacknes which he maketh but is
but see the ende of the matter